صحيح البخار

Sahih
l-Bukhari
Vol. II

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The Translation of the Meanings

of

Sahih Al-Bukhari

Arabic – English

Vol. II

By

Dr. Muhammad Muhsin Khan

ISLAMIC UNIVERSITY -- AL-MEDINA AL-MUNAWWARA

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IN THE NAME OF ALLĀH, THE BENEFICENT, THE MERCIFUL

Praise be to Allāh, the Lord of the Worlds, and Peace be upon the Master of the Apostles, his Family and Companions.

We, the undersigned, have read this translation of the Meanings of "Ṣaḥīḥ al-Bukhari" achieved by Dr. Muḥammad Muhsin Khan and have done our best to revise and correct it perfectly well from its beginning to its end so that, with the ability and efforts available, it has come near to correctness as much as possible.

We thank Allāh, the Elevated, for the success of this beneficial project and ask Him to bountifully reward all those who have undertaken it or participated in it—Allāh's Pleasure being our aim, and it is He who guides us on the right path.

Shākir Naṣīf Al-ʿUbaydī :
M.A. English, Vanderbilt Univ., U.S.A. ;
Teacher of English :
Baghdād Univ., & College of Education, Mecca.

Al-Ubaydi

Dr. Maḥmūd Ḥamad Naṣr :
Graduate of Khartūm Univ.
Physician,
King Hospital,
Medina.

Nasr

Dr. Muḥammad Taqiy-ad-Din Al-Hilālī :
Ph. D. Berlin Univ.,
Germany ; Professor :
Muḥammad V Univ.,
Morocco ; Islamic Univ.,
Medina

I have perused a little portion of this translation and found that the translator has succeeded in rendering the meanings of "Al-Jāmi' Aṣ-Ṣaḥīḥ" (Ṣaḥīḥ al-Bukhārī) into English in a simple comprehensible style free from complications. I have also noticed that he has chosen successfully the best and most authentic interpretation of some Hadiths that are interpreted differently by different scholars.

Dr. Maḥmūd Ḥamad Naṣr As-Sūdānī did his best to check the whole translation. The second revision was done by Mr. Shākir Naṣīf Al-ʿUbaydī. Finally, Dr. Muḥammad Taqiy-ad-Din Al-Hilali checked the translation with the translator Dr. M.M. Khān thoroughly and minutely, doing his utmost to correct the minor mistakes he detected, till the translation acquired a high degree of precision.

May Allāh bountifully reward whoever has participated in this benevolent work ; and may He make people benefit by it.

I am perfectly sure that the translation, with Allāh's help and after all the great efforts exerted in its production, has neared perfection.

In Allāh's Hands are all means of success. And Praise be to Allāh, the Lord of the Worlds.

MUḤAMMAD AMĪN AL-MIṢRĪ
Ph.D. Cambridge Univ.,
Adviser & Head of Shariʿa Department
College of Shariʿa and Islamic Studies,
Mecca Al-Mukarrama.

Amin El-Masry

بسم الله الرحمن الرحيم

الحمد لله رب العالمين والصلاة والسلام على سيد المرسلين و على آله و أصحابه الغر الميامين و بعد : فاننا نحن الموقعين ادناه قد عملنا على قراءة هذه الترجمة التى قام بها الدكتور محمد محسن خان لمعانى كتاب صحيح البخارى ولقد بذلنا الوسع فى مراجعتها و تصحيحها بدقة تامة من البداية الى النهاية حتى اصبحت الترجمة اقرب ما يمكن الى الصواب فى حدود طاقتنا و جهدنا ـ

و اننا نحمد الله على ما وفق من انجاز هذا المشروع الطيب و نسأله ان يجزل المثوبة للذين قاموا به و أسهموا فيه جميعا والله من وراء القصد و هوالهادى الى سواء السبيل ـ

الاستاذ شاكر نصيف العبيدى
ماجستير فى اللغة الانكليزية من
جامعة فاند زيلت الامريكية واستاذ
اللغة الانكليزية فى جامعة
بغداد ثم استاذ اللغة
الانكليزية فى كلية التربية
بمكة المكرمة

الدكتور محمود
حمد نصر
خريج جامعة
الخرطوم
و طبيب مستشفى
الملك بالمدينة
المنورة

الدكتور محمد تقى الدين الهلالى
دكتوراه من جامعة برلين المانيا
استاذ فى جامعة بغداد سابقا
و حاليا استاذ فى جامعة محمد
الخامس بالمغرب و استاذ منتدب
فى الجامعة الاسلامية بالمدينة
المنورة

لقد اطلعت على جزء يسير من هذه الترجمة و قد وجدت القائم على الترجمة قد وفق الى نقل معانى الجامع الصحيح الى اللغة الانكليزية با سلوب سهل ميسر قريب خال من التعقيد كما انى وجدته قد وفق الى احسن الاقوال و ارجحها فى تفسير معانى بعض الاحاديث المختلف فيها و قد تسلم العمل بتمامه الدكتور محمود حمد نصر السودانى فبذل فيه غاية وسعه و راجعه مراجعة اولى من اوله الى آخره ثم قام بمراجعته مراجعة ثانية الاستاذ شاكر نصيف العبيدى ، ثم راجعه الدكتور محمد تقى الدين الهلالى مع مؤلفه الدكتور محمد محسن خان مراجعة فحص و تدقيق و بذل جهده فى اصلاح ما ظهر له من خطأ قليل حتى ظهرت الترجمة فى غاية التحقيق ـ

و نسأل الله ان يجزل ثواب كل من شارك فى هذا العمل المبرور و ان ينفع به ، و انى واثق تمام الثقة ان الترجمة بعون الله بعد كل ما بذل لها من جهد اصبحت اقرب الى الصواب ـ

والله ولى التوفيق
والحمد لله رب العالمين ـ

محمد امين المصرى

دكتوراه من جامعة كمبرج . المستشار
و رئيس قسم الشريعة فى كلية الشريعة
والدراسات الاسلامية فى مكة المكرمة

Appendix

The Miracles of the Holy Prophet Muḥammad (صلى الله عليه وسلم).

At this point I would like to bring to the notice of the reader that the Prophet ﷺ was granted many miracles by Allāh (the Lord of the heavens and the earth) and some of them are as follows:

1. The Holy Qur'ān is the living miracle of the Holy Prophet ﷺ and this, Allāh's Book was revealed to him through the holy spirit (Gabriel) and today 1400 years have passed and nobody has been able to change a single letter or produce its imitation although the people of the Scriptures tried to change it but they could not as it is said in the Qur'ān (Sūra Hijr, 15 : 9), and the statement of the Prophet ﷺ, "Before me, every prophet was given a miracle and they practised it during their life-time : i.e., Jesus used to cure the sick and make the dead alive, etc ; Moses was given the stick etc, and I have been given the permanent miracle of the Qur an till The Hour is established, so I hope that my followers will be more in number than all the other Apostles' as my miracle will last till the Day of Resurrection, and it is a Glorious Book ; when anyone reads it, he is convinced that it was not written by any human being or any created thing (angels, etc.,) but it is from the Creator of the heavens and the earth, even if he is a pagan, etc.'"
2. The splitting of the moon : Narrated Anas رضي الله عنه that the Meccans requested Allāh's Apostle ﷺ to show them a miracle, so he showed them the splitting of the moon. See (Vol. IV : 831).
3. The crying of the stem of the date palm tree in the Prophet's Mosque : Narrated Ibn 'Umar رضي الله عنه that the Prophet ﷺ used to deliver his sermon while leaning against a trunk of a date palm tree. When he had the pulpit made and used it instead, the trunk started crying and the Prophet ﷺ went to it, rubbing his hand over it (to stop its crying). See (Vol. IV : 783).
4. The flowing of the water from among the fingers of Allāh's Apostle ﷺ. (See Ḥadīth Vol. IV : 779).

5. The Prophet's meals used to glorify Allāh while he ate, and this glorification was heard by the companions of the Prophet ﷺ . (See Ḥadīth Vol. IV : 779).

6. The stones used to greet the Prophet ﷺ whenever he passed by through the pathways of Mecca.

7. The throwing out of a dead body of a Christian by the earth : Narrated Anas : There was a Christian who embraced Islam and read Sūrat-al-Baqara and Al-Imrān and he used to write the revelation for the Prophet ﷺ . Later on he returned to Christianity and used to say, "Muḥammad knows nothing but what I have written for him." Then Allāh caused him to die and the people buried him but in the morning they found that the earth had thrown out his body." They said, "This is the deed of Muḥammad (ﷺ) and his companions. They have opened the grave of our companion and took his body out because he ran away from them, so they again dug the grave deeply for him, but in the morning again found that the earth had thrown the body out." They said, "This is a deed of Muhammad (ﷺ) and his companions." So they dug a third grave for him as deep as they could, but in the morning they found that the earth had thrown the body out. Then they believed what had befallen him, was not done by mankind, and they had to leave the body on the ground. (See Vol. IV : 814).

8. The screening (shading) by the trees for the Prophet ﷺ to answer the call of nature.

9. The rising of water in the well at Ḥudaibiya after it had dried. (See Ḥadīth Vol. IV : 777).

10. The increase in the amount of dates in the garden of Jābir bin ʿAbdullāh after the Prophet ﷺ went round the heap of dates and invoked Allāh for His Blessings. (See Ḥadīth Vol. IV : 780).

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I am greatly indebted to whoever participated in the accomplishment of this translation, especially my doctor colleages who checked and rechecked the manuscript with great perseverance.

I am pleased to thank particularly Drs. Ḥasan Nāṣir, 'Aṭa-l-lāh Mirza, Akbar Walī, Ramaḍan Alī Korānī, S͟hāmil 'Aṭiyya, Abdul-Qaiyūm and Niẓām Addīn.

I am grateful to Dr. Maḥmūd Naṣr As-Sūdānī who devoted every hour of his leisure time to check the English manuscript comparing it with the Arabic text word for word.

My gratitude and acknowldgements are due to Dr. Muḥammad Taqiyad Din Al-Hilali Ph.D. Berlin University and Mr. S͟hākir Naṣīf Al-Ubaidī, M. A. in English ; both took the responsibilty of giving the finishing touches to this colosal work by checking and rechecking the English manuscript comparing it with the Arabic version word for word. The latter chose a suitable system of symbolizing the Arabic sounds, and transliterated the Arabic proper names and other technical terms accordingly. He did his best to improve the structure of the English sentences keeping the style simple and comprehensible. The glossary attached to the book has been compiled by him.

I also wish thank to Mr. Muḥammad Abdul Aleem an Australian Muslim who has very kindly read the English Text thoroughly to improve its coherence where ever possible.

I am grateful to Dr. M. Amīn Al-Miṣrī, Ph.D. in Ḥadīt͟h Literature, for his advice concerning the translation of certain Ḥadīt͟hs and for his encouragement and sincere wish for the success of this enterprise.

To the Muslim World League at Mecca Al-Mukarrama I wish to express my deep gratitude and great appreciation for encouraging the project.

I am greatly indebted to the Muslim erudite scholars at Medina who, when consulted, gave willingly their opinions concerning the interpretation of certain Ḥadīt͟hs.

My thanks are also due to Mr. Ḥasan Ṣubḥī and to the typist, Mr. Amīn As͟h-S͟hamīm and Mrs. Sharrifa Adam Makda who typed and retyped the manuscript patiently.

II. REMARKS

1. The Text of Ṣaḥīḥ Al-Bukhārī used for this translation is taken from "Fatḥ Al-Bārī" published by the Egyptian Press of Mustafa Al-Bābī Al-Ḥalabi, 1959 (1378 A. H.)

2. Due to the non-existence of appropriate and equivalent English words for many Arabic words, those words have been transliterated and an explanation has been given after each word immediately when it occurs for the first time and a glossary of such words has been compiled at the end of each volume. Certain ritual formulas and invocations are also transliterated.

3. The Arabic script is kept as it is for such expressions as تعالى (The Most High) ﷺ, (Peace be upon him), and رضي الله عنه (Allāh be pleased with him) etc.

4. Some materials concerned with Arabic grammer and etymology have been excluded from the English Text.

5. Most of the sub-narrators are often omitted when possible and sometimes only first narrator in each string is kept.

6. Al-Bukhārī in his Ṣaḥīḥ has classified and arranged the Ḥadīths according to the subject matter which they deal with. He gives to each chapter a title indicating a certain point and under that title he states down all the Ḥadīths that are relevant. This procedure has resulted in the occurrance of the same Ḥadīth under various headings, because one Ḥadīth might deal with a great number of aspects of Islamic Jurisprudence. Al-Bukhāri uses each Ḥadīth so that every point that can be inferred from it is referred to.

7. The chapters are not numbered but the Ḥadīths are. The Ḥadīths of each volume have their own sytem of numbering starting with number one in each volume.

8. In this translation I have tried my best to convey the meanings of the Hadiths of our Holy Prophet (Peace be upon him) in such a way as to enable the average reader to understand them easily. At the same time I tried to accurately translate the work, taking into consideration the statement of the Prophet (Peace be upon him): "Whoever told a lie on me intentionally shall seek his place in the Hell-fire."

9. Suggestions and comments for the improvement of this translation shall be most welcomed.

III. TRASLITERATION

In transliterating Arabic words the following system of symbols has been used :

1. Consonants.

Arabic script	English symbol	English words having Similar sounds
ء* أ	ʾ ʾ***	—
ب	b	bless
ت	t	true
ث	th	think
ج	j	judge
ح**	ḥ	—
د	d	dear
ذ	dh	this
ر	r	road
ز	z	is
س	s	safe
ش	sh	show
ص	ṣ	—
ض	ḍ	—
ط**	ṭ	—
ظ**	ẓ	—
ع	ʿ***	—
غ**	gh	—
ف	f	free
ق**	q	—
ک	k	care
ل	l	light
م	m	moon
ن	n	nice
ه	h	health
و	w	wealth
ی	y	youth

*This symbol represents a glottal stop (transliterated medially and finally and not represented in transliteration when initial).

**These sounds have no eqivalent sounds in English.

Native speakers of English usually identify them with familiar English sounds in the following manner :

ḥ	h
ṣ	s
ḍ	d
ẓ	z
ṭ	t
q	k

***The Arabic sounds represented by the symbols (’ &) and the ones mentioned in the previous note are to be learned by imitating the native speakers of Arabic, if one wants to be exact in their pronunciation.

2. Vowels :

There are only six vowels in Arabic ; three of them are short and the other three are long. They are symbolised in the following way :

a	approximately as in ‘bad’
i	as in ‘bid’
u	as in ‘pull’
ā	as in ‘father’
ī	as in ‘bead’
ū	as in ‘pool’

GLOSSARY

Here are listed only the words occuring in the First and Second Volume.

ʿĀd	An ancient tribe that lived after Noaḥ. It was prosperous but naughty and disobedient to Allāh, so Allāh destroyed it with violent destructive westerly winds.
Adhān	The call to prayer pronounced loudly to indicate that the time of praying is due.
Adhkhar or Idhkhiri	A kind of grass well-known for its good smell and is found in Hijāz, Saʿūdī ʿArabia.
Aḥkām	"Orders". According to Islamic Law, there are five kinds of orders: (1) Compulsory (Wājib واجب). (2) Order without obligation (Mustaḥab مستحب). (3) Forbidden (Moḥarram محرّم). (4) Disliked but not forbidden (Makrooh مكروه). (5) Legal and allowed (Ḥalāl حلال).
Allāhu Akbar	Allāh is greater.
Al-ʿAqīq	A valley in Medīna about seven kilometers west of Medīna.
Āmīn	O Allāh, accept our invocation.
Ammā baʿdu	An expression used for seperating an introductory from the main topics in a speech; the introductory being usually concerned with Allāh's praises and glorification. Literally it means "Whatever comes after."
Anṣārī	(Plural: Anṣār) Anyone of the companions of the Prophet ﷺ from the inhabitants of Medina who embraced and supported Islām and who received and entertained the Muslim emigrants who had emigrated from Mecca, and other places.
ʿAnza	A spear-headed stick.
ʿAqra Ḥalqa	Is just an exclamatory expression, the literal meaning of which is not meant here. It expresses disapproval.
Arāk	A tree from which Siwāk is made.
ʿArafāt	A famous place of pilgrimage on the east of Mecca about twentyfive kilo-meters from it.

'Aṣb	A kind of Yemeni cloth that is very coarse.
'Ashūrā'	The 10th of the month of Muḥarram (the first month in the Muslim calendar).
'Aṣr	Afternoon 'Aṣr prayer time.
'Aūra	The part of the body which it is illegal to keep naked before others.
'Awāli Al-Medīna	Outskirts of Al-Medīna at a distance of four or more miles.
Awāq	(Singular : Auqīa) ; 5 Awaqs = 22 Riyāls "Fransa" (silver).
Awsaq	Plural of " Wasaq " which is a measure equal to 60 Sā's. 1 Sā' = 3 kilograms (approx :).
Āyāt	Verses of the Holy Qur'ān.
Azlām	Literally means "arrows". Here it is the name of a kind of gambling practiced by the 'Arabs of the Pre-Islamic Ignorant Period to try to know in the unseen their fate in the future.
Badana	(Plural : Budn) a camel offered as a sacrifice.
Badr	A place about 150 k.m. to the South of Al-Medīna where the first great battle in Islamic History took place between the early Muslims and the Infedils of Quraish.
(Al) Baida'	A place to the south of Al-Medīna on the way to Mecca.
Baitul-Maqdis	'Bait' literally means 'house'; a mosque is frequently called 'Baitul-lāh' (the House of Allāh). Baitul-Maqdis is the famous Mosque in Jerusalem which is regarded as the third greatest Mosque in the Islamic World ; the first and the second being 'Al-Masjid Al-Ḥaram' at Mecca and the Mosque of the Prophet ﷺ at Al-Medīna respectively.
Baqī'	The cemetery of the people of Medīna ; many of the companions of the Prophet ﷺ are buried in it.
Bint Labūn	Two-year-old she-camel.
Bint Makhad	One-year-old she-camel.
Bu'ath	A place about two miles from Medīna where a battle took place between the Anṣāry tribes of Al-Aūs and Al-Khaz-raj before Islām.
Budn	Plural of Badana.
Burd	A black square narrow dress.
Burnus	A hooded cloak.
Burud	Sixteen Farsakhs.
Buṭhān	A valley in Medīna.
(Ad) Dabur	Westerly wind.
(Ad-) Dajjāl	Pseudo Christ.

D̲h̲atul-Jais̲h̲	A place near Al-Medīna.
D̲h̲ī-Mah̲ram	A male whom a woman can never marry because of close relationship (e.g. a brother, a father, an uncle etc.) ; or her own husband.
D̲h̲ī-Ṭuwa	A well-known well in Mecca. In the life-time of the Prophet ﷺ Mecca was a small city and this well was outside its precincts. Now-a-days Mecca is a larger city and the well is within its boundaries.
D̲h̲ul-Hijjah	The twelfth month in the Muslim calendar.
D̲h̲ul-Ḥulaifa	The Miqāt of the people of Medīna now called "Beer ʻAlī".
D̲h̲ul-Qaʻda	The 11th month of the Muslim calendar.
Dibāj	Pure silk cloth.
Dirham	A silver coin weighing 50 grams of Barley with cut ends.
Dīyya	Compensation paid by the killer to the relatives of the victim, (in unintentional cases).
Dubba	A name of a pot in which alcoholic drinks used to be prepared.
Ḍuha	Forenoon.
Fajr	Dawn or early morning before sunrise.
Farāq	A name of a pot.
Farīḍa	(Plural : Farāʻiḍ) an enjoined duty.
Farruj	A Qabā' opened at the back.
Farsak̲h̲	A distance of three miles : 1 mile = 6000 Dora = 1760 Yards.
(Al-) Ghāba	Literally : the forest (a well-known place at ʻAwālī Al-Medīna).
Ghazwa	(Plural : Ghazawāt) ; a holy battle in the cause of Allāh consisting of a large army unit with the Prophet ﷺ himself leading the army.
(Al-) Ghurrul-Muh̲ajjalūn	A name that will be given on the Day of Resurrection to the Muslims because the parts of their bodies which they used to wash in ablution will glitter then.
Ghusl	Taking a bath in a special ceremonial way. This is necessary for one who is Junub, and also on other occasions. This expression 'taking a bath' is used in this book with the special meaning of Ghusl mentioned here.
Ḥadat̲h̲ (A) Small	Passing wind or urine or answering the call of nature.
(B) Big	Sexual discharge.
Hadī	An animal (a camel, a cow, a sheep or a goat) offered as a sacrifice by the pilgrims.
Ḥadīt̲h̲	The Traditions of the Prophet ﷺ ; i.e. his saying and deeds.

Haiṣ	: A dish made of cooking-butter, dates and cheese.
Ḥanatah	: An expression used when you don't want to call somebody by his name. (Here it is used for calling a female).
Ḥajj	: Pilgrimage to Mecca.
Ḥajj-Tamattu and Qirān	: Ḥajj performed with ʻUmra preceding it while keeping the same state of Ihram for both.
Ḥalal̲	: Lawful.
Ḥanīf	: Worshipping Allāh alone and nothing else along with Him, associating no partners to Him.
Ḥantam	: A name of a pot in which alcoholic drinks used to be prepared.
Ḥarām	: Unlawful, forbidden and punishable from the view-point of religion.
Ḥaram	: Sanctuary.
Ḥāraura’	: A town in Iraq.
Ḥarba	: A short spear.
Ḥarj	: Killing.
(Al-) Ḥarra’	: Land covered with black stones well-known in Al-Medīna.
(Al-) Hasba	: A place outside Mecca where pilgrims go after finishing all the rites and ceremonies of Hajj.
Ḥaṣīr	: A mat that is made of leaves of date-palms and is as long as or longer than a man's stature.
Ḥayā’	: See Vol. 1 No. 8 (Ḥadīt̲h̲). This term covers a large number of concepts. It may mean 'modesty', 'self-respect', 'bashfulness', or 'scrupple' etc. Ḥayā’ is of two kinds good and bad, the good Ḥayā’ is to be ashamed to commit a thing which Allāh has forbidden or not to do a thing which Allah has ordered to do.
(Al-) Ḥijr	: The unroofed portion of the Ka’ba which is at present in the form of a compound towards the north-west of the Ka’ba.
Ḥilab	: A kind of scent.
Ḥimyān	: A kind of belt part of which serves as a purse to keep money in.
Ḥinnā’	: A kind of dye.
Ḥiqqa	: A three-year-old she-camel.
(Al-) Ḥudaibīya	: A well-known place ten miles from Mecca on the way to Jedda.
Ḥudūd	: (Plural of Ḥad) Allāh's boundary limits for Ḥalāl and Ḥaram.
Ḥukm	: A judgement of legal decision especially of Allāh.
Ḥumṣ	: The tribe of Qurais̲h̲, their offspring and their allies were called "Ḥumṣ". This word implies enthusiasm and strictness. The Ḥumṣ used to say, "We are the people of Allāh". They thought themselves superior to the other people.

Ḥunūt	What is used for scenting a deceased.
‘Id Al-Ad̲h̲a	The four days festival of Muslims starting on the tenth day of D̲h̲ul-Ḥijjah (month).
‘Id Al-Fitr	The three days festival of Muslims starting from the first day of S̲h̲awwāl, the month that follows Ramaḍān immediately. ‘Fitr’ literally means ‘breaking the fast’. Muslims fast for the whole of Ramadan, the ninth month of the Muslim calendar and when S̲h̲awwāl comes they break their fast.
Iḥrām	A state in which one is prohibited to practice certain deeds that are lawful at other times. The ceremonies of ‘Umra and Hajj are performed during such state. When one assumes this state the first thing one should do is to express mentally and orally one’s intention to assume this state for the purpose of performing ‘Umra or Ḥajj. Then Talbīya is recited, two sheets of unstitched clothes will be the only clothes one will wear, one round one’s waist and the other on one’s left shoulder going round the chest from under the right arm.
Iḥsān	The highest level of worship (when you worship Allāh as if you see Him and if you cannot achieve this attitude you worship Him bearing in mind that He sees you).
Ilyā	Jerusalem.
Imām	The person who leads others in the prayer or the Muslim Caliph.
Inbijāniya	A woolen garment without marks.
Iqāma	The statements of the Ad̲h̲ān are recited reduced so that the statements that are repeated twice in the Ad̲h̲ān are recited once in Iqāma except the last occurance of ‘Allāhu Akbar’. The prayer is offered immediately after Iqāma has been pronounced.
Iqāmat-aṣ-Ṣalāt	The offering of the prayers perfectly. This is not understood by many muslims. It means : (A) All members of a family or group etc., of a town or a village etc., must offer the prayers, all the males in the mosque for the five congregational prayers and the females in their houses both young and old from seven years of age upwards, (and no member of the family is to be excused) at the five fixed stated hours for the five compulsory prayers. If any member intentionally did not offer the prayer, then even if the others prayed, they did not offered the prayer (dutifully and perfectly). Each chief (of a family or a town or

		a village etc.,) is responsible for it before Allāh. (B) To offer the prayer in a way just as the Prophet Muḥammad ﷺ offered it with all its rules and rites. Please see Ḥadīth No. 785, 786, 788 of the 1st Volume for the Prophet's ways of praying.
'Ishā'	:	Evening prayer the time for which starts about one and half an hour after sunset.
Ishtimāl assammā'	:	Wrapping one's body with a garment so that one cannot raise the ends or take ones hands out of it.
Istabraq	:	Thick Dibāj (pure silk cloth).
Istiḥāḍa	:	Vaginal bleeding of a woman in between her ordinary periods.
Istikhāra	:	Asking Allāh to guide one to the right sort of action concerning an important endeavour. A two Rak'at prayer is offered for this purpose. Certain formulas of invocation are observed. See Ḥadīth 263. II Vol.
Istisqā'	:	Invoking Allāh for rain in seasons of drought.
I'tikāf	:	Seclusion in a mosque for the purpose of worshipping Allāh only. The one in such a state should not have sexual relations with his wife and one is not allowed to leave the mosque except for a very short period and that is only for very urgent necessity, e.g. answering the call of nature or to join a funeral procession, etc.
Izār	:	A sheet worn below the waist.
Jadh'a	:	A four-year-old she-camel.
Janāba	:	The state of a person after having sexual discharge either with a person or in a dream etc. A Muslim in such a state is not allowed to pray or do other kinds of worships unless and until he performs Ghusl (have a bath) or do Tayammam.
Jamrat-al-'Aqaba	:	One of the three stone-built pillars situated at Minā. One of the ceremonies of Pilgrimage is to throw pebbles on these stones which stand as a symbol of Satan.
Jihād	:	Holy fighting in the cause of Allāh or any other kind of effort to make Allah's word (Islam) superior which is regarded as one of the principles of Islām.
Jimār	:	Plural of Jamra.
Jizya	:	Head-tax imposed by Islām on the people of the Scriptures and other people who have a revealed book when they are under Muslim rule.

(Al-) Juhfa	: The Miqāt of the people of Shāʾm.
Jumuʿa	: Friday.
Junub	: A person who is in a state of Janāba.
Kaʿba	: A stone building in the Great Mosque at Mecca towards which Muslims turn their faces in prayers.
Khasafa	: An Arabic verb meaning "eclipced" used for a lunar eclipse : Al-Qamaru khasafa (The moon eclipsed).
Kasafat	: An Arabic verb meaning "eclipsed" used for a solar eclipse. We say : Ash-Shamsu kasafat (The sun eclipsed).
K͟haleel	: This is superior than friend or beloved and is the one whose love is mixed with one's soul. The Prophet ﷺ had only one K͟haleel i.e. Allāh but had many friends.
K͟hamīṣa	: A black woolen square blanket with marks on it.
(Al-) Khandaq	: The name of a battle between the early Muslims and the infedils in which the Muslims dug a 'Khandaq' (trench) round Al-Medīna to prevent the enemies from progress.
K͟hazir	: A special type of dish prepared from barley flour and meat soup.
K͟huff	: Leather socks.
K͟humra	: A small mat sufficient just for the face and the hands (on prostrating).
K͟humus	: One-fifth of war booty given in Allāh's cause etc. Ref : Qurʾān 8:41.
K͟hutba	: Sermon.
Kufr	: Disbelief including the refusal of anything of what the Prophet Muḥammad ﷺ brought.
Kunya	: Agnomen (consisting of 'abu' or 'um' followed by the name of the son).
Kusūf	: Solar eclipse.
LA-ILĀHA ILL-ALLĀH	: None has the right to be worshipped but Allah.
Labbaika wa Saʿdaika	: I respond to your call ; I am obedient to your orders.
Liʿān	: An oath which is taken by both the wife and the husband when he accuses his wife for committing adultery. (Refer : Qurʾān ; Sūra Noor ; 24 : 6, 7, 8, 9).
Limās	: A sale in which deal is completed if the buyer touches a thing without seeing or checking it properly.

(Al-) Lizām	:	The settlement of affairs. In the Hadith it refers to the battle of Badr which was the means of setting affairs between the Muslims and the Pagans.
Luqaṭa	:	Article or thing found by somebody other than the owner who has lost it.
Mabrūr	:	(Ḥajj) accepted by Allāh for being perfectly performed according to the Prophet's Traditions.
Maghrib	:	Sunset.
(Al-) Maḥaṣṣab	:	A valley outside Mecca called sometimes Khaif Banī Kināna.
Maḥram	:	Dhī-Maḥram.
Mahr	:	Bridal money (given by the husband to the wife on marrying).
Makrūh	:	Not approved of, undesirable from the point of view of religion, although not punishable.
(Al-) Manasi	:	A vast plateau on the outskirts of Medīna.
Maqām Ibrāḥīm	:	The positon where Ibraham عليه السلام stood while he and Isma'īl were building the Ka'ba.
Ma'ras	:	A place nearer to Minā than Ash-Shajara.
Mashruba	:	Attic room.
Mathānī	:	Sūras of The Qur'an, some say that it is Sūra-al-Fateḥa.
Maulā	:	It has many meanings. Some are : a manumitted slave, or a master or the Lord (Allāh).
Mawāqīt	:	Certain positions specified by the Prophet ﷺ for the people to assume Ihram at on their way to Mecca when intending to perform Hajj or 'Umra.
Mikhdab	:	A painted stone pot.
Minā	:	A place outside Mecca on the road to 'Arafat'. It is five miles away from Mecca and about ten miles from 'Arafāt.
Miqāt	:	Singular of Mawāqīt.
Mi'rāj	:	The Ascent of the Prophet ﷺ to the Heavens.
Mu'adh-dhin	:	A call maker who recites the Adhan loudly calling people to come and perform the prayer.
Mudd	:	A measure of two-thirds a kilo
Mufaṣal or Mufaṣṣalāt	:	The Suras starting from 'Qaf' to the end of the Holy Qur an.

Muhājir	:	Anyone of the early Muslims who had emigrated from any place to Medīna in the life-time of the Prophet ﷺ before the conquest of Mecca and also the one who quits all those things, Allāh has forbidden.
Muḥrim	:	One who assumes the state of Iḥrām for the purpose of performing Ḥajj or 'Umra'.
Muḥrima	:	A female in the state of Iḥrām.
Mujāhidīn	:	Muslims fighting in holy wars.
Muqaiyār	:	A name of a pot in which alcoholic drinks used to be prepared.
Muṣalla	:	A praying place.
Muṭṭaqīn	:	Allāh-fearing people (pious).
Muzaffāt	:	A name of a pot in which alcoholic drinks used to be prepared.
Muzdalifa	:	A place between ʽArafāt and Minā where the pilgrims returning from ʽArafāt spend a night between the ninth and tenth of D̲h̲ul-Ḥijjah after performing the Maghrib and 'Is̲h̲a' prayers.
Nabīd̲h̲	:	Water in which dates or grapes etc. are soaked and is not yet fermented.
Nādiḥa	:	A camel used for agricultural purposes.
Nāfila and Nawāfil	:	Optional practice of worship in contrast to obligatory (Farīḍa).
(The Day of) Nafr	:	The 12th of D̲h̲ul-Ḥijjah when the pilgrims leave Minā after performing all the rites of Ḥajj at 'Arafat' Al-Muzdalifa and Minā.
Naḥr	:	(Literal : slaughtering of the camels only and is done by cutting the carotid artery at the root of the neck) ; the day of Naḥr is the tenth day of Dhul-Ḥijjah on which pilgrims slaughter their sacrifice.
Naqīb	:	A person heading a group of six persons in an expedition.
Naqīr	:	A name of a pot in which alcoholic drinks used to be prepared.
Nibadh	:	A sale in which the deal is completed when the seller throws a thing towards the buyer giving him no opportunity to see, touch or check it.
Nusuk	:	A sacrifice.
Qabā'	:	An outer garment with full-length sleeves.
Qadr	:	One of the odd last ten nights of the month of fasting (Ramaḍān). Allāh تعالى describes it as better than one thousand ordinary months and the one who worships Allāh in it by praying Nafila and reciting the Holy Qur'ān his reward will be great.
Qālib	:	A well.
Qarin	:	One who performs Ḥajj-al-Qirān.

(Qarn-al-Manzil)	The Miqāt of the people of Najd. It is situated on the way from Tā'if to Mecca.
Qibla	The direction in which Muslims turn their faces in prayers. That direction is towards the Ka'ba at Mecca.
Qīrāṭ	A special weight, some times of a very great weight like Uḥd Mountain.
Qirām	A thin marked woolen curtain.
(Ḥajj-al-) Qirān	Ḥajj performed along with ʿUmra in the same state of Iḥrām; Hadi is to be brought by the pilgrim along with him and offered on performing this type of Ḥajj.
Qissī	A kind of clothes containing silk ; some say it is called so because it is manufactured in Egypt at a place called Qiss.
Qiyām	The posture of standing in prayer.
Qubā'	A place at the outskirts of Medina. The Prophet ﷺ took a mosque there which bears the same name. A visit to that Mosque on Saturday forenoon and offering two ʿRak at prayer is regarded as a performance of 'Umra according to the Prophet's ﷺ saying.
Qunūt	Invocation in the prayer.
Quraish	One of the greatest tribes in Arabia in the pre-Islamic period. The Prophet Muhammad ﷺ belonged to that tribe which had great powers spiritually and financially both before and after Islam came.
(Al-) Rabadha	A place in the desert three stages away from Medina.
Rāḥila	A she-camel used for riding. literary means: a mount.
Rakʿa	The prayer of Muslims consists of Rakʿāt (sing. - Rakʿa) which consists of one bowing and two prostrations.
Ramaḍān	The month of fasting. In this month the Holy Qur an started to be revealed to our Prophet and in it occurs the Qadr Night and in it also the great decisive battle of Badr took place.
Ramal	Fast walking accompanied by the movements of the arms and legs to show one's body health. This is to be observed in the first three rounds of the Tawaf around the Kaʿba, and is to be done by the men only and not the women.
Ramī	The throwing of pebbles at the Jimār at Minā.

Ribā	: Is of two kinds : (A) Ribā Naseeya : i.e. to take interest on lent money ; (B) Ribā Faḍal : i.e. taking a superior thing of the same kind by giving more of the same thing of inferior quality ; e.g. dates, some other food-stuff, or gold and silver. Islām strictly prohibits any kind of usury.
Ridāʾ	: A sheet that is worn round the upper part of the body.
Rikāz	: Buried wealth from the pre-Islāmic Period.
Sāʿ	: A measure that equals four Mudds.
(Aṣ-) Ṣabā	: Easterly wind.
Saʿdān	: A thorny plant suitable for grazing camels.
Sadaqa	: Anything given in charity.
Ṣafā and Marwa	: Two mountains at Mecca neighbouring Al-Ḥaram (the Great Mosque) to the east. One who performs ʿUmra or Ḥajj should walk seven times between the two places. That rite is called "Saʿī".
Ṣahbāʾ	: A place near Khaiber.
Sahw	: Forgetting (here it means forgetting how many Rakʿāt a person has prayed in which case he should perform two prostrations of Sahw).
(As-) Sajda	: A Sūra by the recitation of which prostration becomes essential when certain verses are read.
Sārīya	: A small army unit sent by the Prophet ﷺ for Jihad.
Ṣarif	: A place six miles away from Mecca.
Sawīq	: A kind of mesh made of powdered roasted wheat or barley grain (also with sugar and dates).
Shāʾm	: The region comprising Syria, Palestine, Lebanon and Jordan.
(Ash-) Shajara	: A well-known place on the way from Medīna to Mecca.
Shawwāl	: The 10th month in the Muslim calendar.
Shirk	: To worship others along with Allāh, opposite of Tuheed.
Sidr	: Lotus tree.
Sidrat-ul-Muntaha	: A tree over the seventh or sixth heaven near the Paradise.
Silāʿ	: A well-known mountain in Medina.
(Aṣ-) Ṣirāṭ	: 'Ṣirāṭ' originally means 'a road'. It also means the bridge that is laid across Hell-Fire for the people to pass over on the day of Judgement. It is described as sharper than a sword and thinner than a hair, it will have hooks over it to snatch the people.

Siwāk	A piece of a branch or a root of a tree called Al-Arāk used as a toothbrush.
Subḥān-Allāh	To honour Allāh from all what (unsuitable things) is ascribed to Him.
(As-) Ṣuffa	A shaded place in the Mosque of the Prophet ﷺ at Medīna in which poor people (emigrants) used to take shelter.
Suhūlīya	A cotton cloth, its name is derived from the name of a village in Yemen called Suhūl.
Suhūr	A meal taken at night before the Fajr prayer on the nights of Ramadan, the month of fasting.
Sunna	All the traditions and practices of the Prophet ﷺ that have become as models to be followed by the Muslims.
Sutra	An object like a stick, a spear, etc. that is put in front of a praying person to act as a sentimental barrier between him and the others.
Ṭābaة	Another name for Medīna.
Taḥajjud	Night optional prayers offered at any time after the ‘Ishā prayer and before the Fajr prayer.
Taḥnīk	A custom practiced by the early Muslims ; whenever a child was born, they would take it to the Prophet ﷺ who would chew a piece of date and put a part of its juice in the child's mouth.
Takbīr	Saying "Allāhu Akbar" (Allāh is Greater).
Takbīra	A single utterance of "Allāhu Akbar".
Talbiya	Saying "Labbaik Allāhumma Labbaik" (O Allāh, I am present to respond to your call).
(At-) Tan‘īm	A few miles from the north of Mecca from where Meccans may assume the state of Iḥrām to perform ‘Umra.
Taqlīd	Putting coloured garlands around the necks of the Budn.
Tarāwīh	Optional prayers offered after the 'Isha' prayer on the nights of Ramaḍān. They may be performed individually or in congregation.
Tarwīya	The 8th day of Dhul-Hijjah when pilgrims start going to Mina.
Tashah-hud	The recitation of the invocation : "At-tahiyātu lillāhi......(up to) wa ashhadu anna Muhammadan Rasulul-lah" while in "Qu‘ūd" i.e. sitting posture) in prayer.
(Days of) Tashrīq	10th, 11th, 12th of Dhul-Ḥijjah ; on these days sacrifices are slaughtered.

Taslīm	On finishing the prayer one turns one's face right and left saying "As-salāmu-Alikum" (Peace be on you). This rite is called Taslīm.
Ṭawāf	The circumambulation of the Kaʿba.
Ṭawāf Al-Ifāḍa	The circumambulation of the Kaʿba by the pilgrims after they come from Minā after the tenth day of Dhul-Ḥijjah. This Tawaf is one of the essential rites of Ḥajj.
Tayammum	To put or strike lightly the hands over clean earth and then pass the palm of each on the back of the other, blow off the dust and then pass them on the face. This is performed instead of ablution when water is not available.
TUḤEED	Is of three kinds : (A) Unity of Lordship "Tuḥeed-al-Rabūbiya ". To believe that there is only One Lord for all the universe, its Creator, its Maintainer and that is Allāh. (B) Unity of Worship "Tuḥeed-al-Aloohiya". To believe that None has the right to be worshipped but Allāh. i.e. all kinds of worship, prayers, invocations, slaughtering of animals or offerings etc., should be only for Allāh. (C) Unity of the Names and the Qualities of Allāh ; "Tuheed-al-Asmā'was-Ṣifāt : To believe that : (i) we must not name or qualify Allāh except with what He or His Apostle has named or qualified Him ; (ii) none can be named or qualified with the names or qualifications of Allāh ; e.g. "Al-Karim" (iii) we must confirm all Allāh's qualifications which Allāh has stated in His Book (Qur'ān) or mentioned through His Apostle (Muḥammad ﷺ) without twisting the meanings or giving resemblance to any of the created things. These three kinds of Tuḥeeds are included in the meaning of "None has the right to be worshipped but Allāh." (D) Unity of following Allāh's Apostle Muḥammad ﷺ Tuḥeed Al-Itabā' : This is included in the meaning "I certify that Muḥammad ﷺ is Allāh's Apostle" and that means "None has the right to be followed after Allāh's Book (Qur'ān) but Allāh's Apostle ﷺ ."
Thanīyat Al-Wadāʿ	A place at Medīna.
Tubbān	Shirts that cover the knees.
Uqīya	38 2/3 grams.

ʿUs̲h̲r	:	One tenth of the yield of land to be levied for public assistance.
Walā	:	A kind of relationship between the master who freed a slave and the freed slave.
Wars	:	A kind of perfume.
Wasaq	:	Singular of Awsaq.
Witr	:	An odd number of Rakʿāt with which one finishes one's prayers at night after the night prayer or 'Is̲h̲ā' prayer.
Yalamlam	:	The Mīqāt of the people of Yemen.
Yaqīn	:	Perfect absolute faith.
Zakāt (obligatory charity)	:	A certain fixed proportion of the wealth of every Muslim to be paid for the benefit of the needy in the Muslim community. The payment of Zakāt is obligatory as it is one of the five major principles of Islām. Zakāt is the major economic means for establishing social justice and leading the Muslim Society to prosperity and security. See the Book of Zakāt (24, II Volume)
Zamzam	:	The sacred well inside the Ḥaram (the Great Mosque) at Mecca.
Zuhr	:	Noon. Mid-day prayer is called Zuhr prayer.

IN THE NANE OF ALLAH,
THE BENEFICENT, THE MERCIFUL

Having noticed the great need of those Muslims who do not know Arabic to learn the correct authentic Hadiths of Allah's Apostle (Peace be upon him) and since Sahih-al-Bukhari is regarded as the most reliable book of the Prophet's Hadiths, I have undertaken the project of translating the meanings of the Hadiths it contains into English to serve my Muslim brethren who know this language, but have not had the chance to learn Arabic.

My only hope is that Allah, the Glorious, may help the Muslims to benefit by this Glorious Book and that I may win a reward in the Hereafter similar to the rewards of those who will act upon its instructions ; as Allah's Apostle (Peace be upon him) says, "He who guides somebody to what is good will have a reward similar to the reward of the doer of that good deed (whom he has guided to it)." (narrated by Muslim in his Sahih).

I have found it proper to introduce this work with a useful word dealing with the most significant principle in Islam, the belief in the Allah's Lordship and to worship Allah alone and none else.

بسم الله الرحمن الرحيم

لما راينا حاجة المسلمين ممن لا يعرف اللغة العربية الى معرفة حديث الرسول صلى الله عليه وسلم الصحيح ، و كان صحيح البخارى هو اصح الكتب المؤلفة فى الحديث، احببت ان أترجمه باللغة الانجليزية لأنفع اخوانى المسلمين الذين يجيدون هذه اللغة ولم يتيسر لهم معرفة اللغة العربية رجاء ان ينفعهم الله بهذا الكتاب الجليل و يكون لى مثل اجورهم لقول رسول الله صلى الله عليه وسلم (من دل على خير فله مثل اجر فاعله) رواه مسلم فى صحيحه ورايت ان اضع قبل الشروع فى العمل مقدمة نافعة فى العقيدة ؛ و هذا نص المقدمة ـ

IN THE NAME OF ALLAH,
THE BENEFICENT, THE MERCIFUL

INTRODUCTION

WHY ALLAH SENT PROPHETS AND APOSTLES (*Peace be upon them all*)

Eversince people innovated the dogma of Shirk,(1) Allah had been sending Prophets and Apostles to His devotees in order to invite them to the worship of Allah and Allah alone, to order them not to ascribe partners unto Him and to bring them out of the darkness of polytheism into the light of monotheism. All the Prophets (Peace be upon them) preached Tuheed (i.e. monotheism, the belief in the oneness of Allah, the Glorious, the Elevated). The following verses from Surat-al-A raf illustrate this fact : "We sent Noah to his people, and he said : O my people ! Worship Allah. You have no other God except Him. Lo ! I fear for you the punishment of an Awful Day. (59) And unto (the tribe of) Ad (We sent) their brother Hud. He said : O my people ! Worship Allah. You have no other God save Him. Will you not ward off (evil) ? (65) And unto Midian (We sent) their brother, Shu aib. He said : O my people ! Worship Allah. You have no other God save Him. (85) And to (the tribe of) Thamud (We sent) their brother Salih. He said : O my people ! Worship Allah. You have no other God save Him." (73) "Verily We have raised in every nation a

بسم الله الرحمن الرحيم

(المقدمة)

لاٴی شئی ارسل الله الانبیاء والمرسلین صلوات الله وسلامه علیهم اجمعین

منذ وقع الشرک فی بنی آدم ارسل الله المرسلین والانبیاء علیهم السلام الی العباد لیدعوهم الی عبادة الله وحده ولا یشرکوا به شیئا و یخرجهم من ظلمات الشرک الی نور التوحید و کلهم یدعون الی توحید الله سبحانه و تعالی والدلیل علی ذلک قوله تعالی فی سورة الاعراف (٥٩) لقد ارسلنا نوحا الی قومه فقال یا قوم اعبدوا الله ما لکم من اله غیره انی اخاف علیکم عذاب یوم عظیم (٦٥) الاعراف و الی عاد اخاهم هودا قال یا قوم اعبد والله ما لکم من اله غیره افلا تتقون (٧٣) والی ثمود اخاهم صالحا قال یا قوم اعبدوا الله مالکم من اله غیره (٨٥) و الی مدین اخاهم شعیبا قال یا قوم اعبد والله ما لکم من اله غیره (٢٦) النحل (ولقد بعثنا فی کل امة رسولا ان اعبدوا الله واجتنبوا الطاغوت) و کان کل نبی یرسل لقومه لیهدیهم واما محمد صلی الله علیه وسلم فرسالته عامة للی جمیع الانس والجن والدلیل فی قوله تعالی فی سورة الاعراف (١٥٨) قل یا ایها الناس انی رسول الله الیکم جمیعا) -

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(1) See "Glossary" for the meaning of the words Shirk and Tuheed.

messenger (proclaiming) : Worship Allah and shun false gods. (An-Nahl, 36).

Every Prophet was sent unto his own nation for their guidance, but the message of the Prophet Muhammad (Peace be upon him) was general for all mankind and jinns. In Surat-al-A raf, verse 158 Allah addresses His Apostle : "Say : O mankind ! Lo ! I am the messenger of Allah to you all."

Dear reader, if you think of the period nearly 560 years after Jesus Christ was lifted up by Allah, the Glorious, the Elevated, you will find that the people had left the worship of Allah and had forgotten their Creator and were in complete darkness of Kufr (disbelief in Allah). Most of the world was politically divided under the colonization of Khosrau and Caesar. People in general used to worship various sorts of created things like the sun, the moon, stars, trees, stones, idols and the like.

At that time Allah, the Supreme, the Glorified sent Muhammad bin Abdullah (Peace be upon him) to all mankind and revealed to him the Glorious Qur an and the second inspiration, i.e. his traditions, in the heart of the Arabian Peninsula. He invited the people to worship Allah alone and warned them against ascribing partners unto Him in such matters as invocations, fear, hope, appealing for help, offerings, vows, prayers, prostration, fasting and other ritual practices. He carried on preaching for twenty-three years so that people might say : None has the right to be worshipped but Allah. He ordered them to

ايها القارئ الكريم اذا تصورتم موقف العالم بعد ان رفع الله سبحانه و تعالى عيسى عليه السلام و قد مضى خمس مائة وستون عاما تقريبا و قد تخلى الناس من عبادة الله وحده و نسوا خالقهم والعالم فى ظلمات الكفر الا ما شاء الله. و اكثر العالم تحت الاستعمار كسرى و قيصر و ان الناس يعبدون انواع متعددة من المخلوقات كالشمس والقمر والنجوم والاشجار والاحجار والاصنام و غيرها وفى هذا الوقت ارسل الله سبحانه و تعالى محمد ابن عبد الله صلى الله عليه وسلم الى الناس كافة و انزل عليه القرآن العظيم والوحى الثانى و هو سنته فى قلب الجزيرة العربية و هو يامر الناس بكلمة التوحيد وينهاهم عن الاشراک بالله فى الدعاء والخوف والرجاء والاستعانة والذبح والنذر والصلاة والسجود والصيام و غير ذلک من العبادات فاستمر على دعوته ثلاثة وعشرون عاما لاجل ان يقولوا لا اله الا الله و امرهم ان يعبدوا الله وحده لا شريک له و ان يتركوا عبادة الطواغيت كما قال تعالى فى سورة النحل (٣٦) ولقد بعثنا فى كل امة رسولا ان اعبدوا الله واجتنبوا الطاغوت) ـ

worship Allah alone, who has no partners, and to give up the worship of other deities and false gods, for Allah, the Elevated says, "And verily We have raised in every nation an Apostle proclaiming: Worship Allah and shun false gods and deities." (An-Nahl, 36) "Say (O Muhammad !) : I am only a mortal like you. My Lord has revealed to me that your God is only One God. And whoever hopes for the meeting with his Lord should do righteous work and, in the worship of his Lord, admit no partners." (Surat-al-Kahf, 111)

Dear reader, your God, then, is only One. So it is incumbent upon you to worship Him only and not to ascribe any partner to Him, and to strive hard to do righteous deeds according to the traditions of Muhammad (Peace be upon him), as is explicitly expressed in his Hadith reported by Aisha رضي الله عنها in Sahih Muslim: "Whatever is not in agreement with our traditions is rejected."

Jews claimed that Ezra was the son of Allah, and Christians claimed that the Messiah was the son of Allah. These claims are referred to in Surat-at-Tauba, verse 30: "And the Jews said : Ezra is the son of Allah, and the Christians said : Messiah is the son of Allah. That is their saying with their mouths. They imitate the saying of those who disbelieved of old. Allah's curse be on them. How they are deluded away from the truth !" So they worshipped Ezra and the Messiah, but Allah, the Supreme, refuted their false statements in the Glorious Qur an.

و فى سورة الكهف (١١٠) قل انما انا بشر مثلكم يوحى الى انما الهكم اله واحد فمن كان يرجوا لقاء ربه فليعمل عملا صالحا ولا يشرك بعبادة ربه احدا ـ

ايها القارئ الكريم الهكم اله واحد فالواجب عليكم ان تعبدوه ولا تشركوا به احدا واجتهدوا للاعمال الصالحة على طريقة محمد صلى الله عليه وسلم كما جاء فى صحيح مسلم عن عائشة رضى الله عنها انه قال (كل عمل ليس عليه امرنا فهو رد) و ان اليهود زعموا ان عزير ابن الله والنصارى زعموا ان المسيح ابن الله كما قال تعالى فى سورة التوبة اية (٣٠) و قالت اليهود عزير ابن الله و قالت النصارى المسيح ابن الله ذلك قولهم بافواههم يضاهئون قول الذين كفروا من قبل قاتلهم الله انى يؤفكون) و قد عبدوا عزير والمسيح و كذبهم الله تعالى فى القران العظيم ـ

Dear reader, nowadays some people believe in Allah, but at the same time take as partners of Allah creatures such as saints, righteous men and the like, (by worshipping them) intending to come nearer to Allah through this dogma. They slaughter animals in their names and vow to them ; and all that means nothing but evident polytheism, as Allah says in Surat-az-Zumar, verse 3: "Surely pure religion is for Allah only. And those who choose protectors other than Allah (say) : We only serve them in order that they may bring us nearer to Allah." And in verse 43: "What ! Do they take for intercessors others besides Allah ? Say : Even though they have nothing whatever and have no intelligence ?" And in verse 44 : "Say : Unto Allah belongs all intercession. His is the Sovereignty of the heavens and the earth. And afterwards unto Him you will be brought back."

Further Allah addresses his beloved Apostle Muhammad (Peace be upon him) in Surat-al-Jinn, verse 21 : "Say (O Muhammad) : It is not in my power to cause you harm or to bring you to right conduct." This indicates that the Prophet (Peace be upon him) has no power of harming or benefiting anyone, for all that is in the hands of Allah, the Elevated Who says in Surat-Saba , verse 22 : " Say : (O Muhammad !) : Call upon those whom you set up beside Allah. They possess no power—not even to the weight of a smallest ant in the heavens or on earth, nor have they any share in either, nor has He

ایها القاری٬ الکریم یؤمن بعض الناس بالله ولکنهم یشرکون مع عبادة الاولیاء والصالحین۔

وما اشبه ذلک یریدون التقریب الی الله تعالیٰ بهذا الاعتقاد و یذبحون و ینذرون الی هؤلاء و هذا الفعل نفسه شرک بالله تعالیٰ کما قال تعالیٰ فی سورة الزمر ایة (۲) (الا لله الدین الخالص والذین اتخذوا من دونه اولیاء قل ما نعبدهم الا لیقربونا الی الله زلفی) و فی سورة الزمر ایضا ایة (۴۳) ام اتخذوا من دون الله شفعاء قل اولوکانوا لا یملکون شیئا ولا یعقلون) و ایضا فی سورة الزمر ایة (۴۴) قل لله الشفاعة جمیعا له ملک السموات والارض ثم الیه ترجعون) و قال تعالیٰ لحبیبه محمد صلی الله علیه وسلم فی سورة الجن ایة (۲۱) (قل انی لا املک لکم ضرا ولا رشدا) و هذا یدل ان النبی صلی الله علیه وسلم لا یملک ضرا ولا رشدا لان النفع والضر بید الله تعالیٰ کما قال تعالیٰ فی سورة سبا٬ ایة (۲۲) (قل ادعوا الذین زعمتم من دون الله لا یملکون مثقال ذرة فی السموات ولا فی الارض وما لهم فیهما من شرک وما له منهم من ظهیر) و هذه الایة الکریمة تدل علی ان الله تبارک و تعالیٰ هو المعبود الحق الواحد القهار المتصرف خالق السموات والارض وما بینهما و هو النافع والضار بیده الموت والحیاة والذین یدعون من دونه لا یملکون مثقال ذرة فی ای شی٬ فاذا عرفنا هذا کله

any helper among them."

The above holy verse indicates that Allah, the Blessed, the Supreme, is the True God to be worshipped, the only One, the Almighty, the Disposer, the Sole Creator of the heavens and the earth and whatever is in them. He is the Benefactor and Controller of harm, life and death. Those who call upon others besides Him do not own even an atom in anything.

When we know all this, how can we ascribe partners to Him and worship others and invoke them for help ?

Dear reader, worshipping others along with Allah is the greatest sin, (1) a sin which will never be forgiven by Allah, the Elevated, if one dies insisting on such a sin. Such a sinner will be thrown in Hell with the losers, as Allah says : " Lo ! Allah forgives not that a partner should be ascribed unto Him. He forgives all other sins to whom He wishes, and whoever

فكيف نشرك بالله و ندعوا غيره ايها القارئ الكريم ان الشرك لذنب عظيم[1] و هوالذنب الذى لا يغفره الله تعالىٰ ان مات عليه و يلقى صاحبه فى جهنم مع الخاسرين كما قال تعالىٰ فى سورة النساء اية (۴۸) (ان الله لا يغفر ان يشرك به و يغفر ما دون ذلك لمن يشاء و من يشرك بالله فقد افترى اثما عظيما) ۔

وكما قال فى سورة الزمر آية (٦٥) (ولقد اوحى اليك والى الذين من قبلك لان اشركت ليحبطن عملك ولتكونن من الخاسرين) وفى سورة الانعام آية (٨٨) (ذلك هدى الله يهدى به من يشاء من عباده ولو اشركوا لحبط عنهم ما كانوا يعملون) ۔

ايها القارئ الكريم الاشراك بالله ينقسم الى اقسام عديدة ، و قد كتب فى ذلك علماء الاسلام كتب كثيرة مطولة ما فيه الكفاية ولكننى اريد ان ابين لكم الاشياء الواقعة فى هذا الزمن بين المسلمين مختصرة ، ان بعض الناس يعبدون الاولياء والصالحين مع الله وهم يعتقدون ان العبادة لله وحده ولكنهم يعتقدون ان هؤلاء

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(1) لكى نتجنب هذا الذنب العظيم (الشرك بالله) من الضرورى ان نعرف انواع توحيد الله توحيد الله ثلاثة اقسام ۔

(الف) توحيد الربوبية و هو ان تعتقد ان رب العالمين واحد و هوالله سبحانه ۔

(ب) توحيد الالوهية ، ان تعتقد انه لا احد يستحق العبادة الا الله تعالىٰ ۔

(ج) توحيد الاسماء والصفات ، ان تعتقد اولا (١) لا نسمى الله تعالىٰ ولا نصفه الا بما جاء فى كتابه او على لسان رسوله صلى الله عليه وسلم ، (٢) لا يجوز ان يسمى احد او يوصف باسماء الله تعالىٰ او صفاته كالرحمن والكريم ، (٣) يجب ان نثبت لله تعالىٰ كل ما اثبته لنفسه من الاسماء والصفات فى كتابه القران او اثبته له رسوله محمد صلى الله عليه وسلم فى حديثه بدون تحريف للمعانى ولا تشبيه ولا تمثيل بالمخلوقين ، فهذه انواع التوحيد الثلاثة تتضمنها شهادة ان لا اله الا الله ۔

(د) و توحيد اتباع الرسول صلى الله عليه وسلم تتضمنه شهادة ان محمدا رسول الله صلى الله عليه وسلم فلا يستحق الاتباع بعد كتاب الله (القرآن) الا رسول الله صلى الله عليه وسلم ۔

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(1) In order to avoid this great sin (Shirk) one should know "Tuheed".

ascribes partners to Allah has indeed invented a tremendous sin." (Surat-an-Nisa, verse 48) "If you ascribe partners unto Allah, all your deeds will be in vain, and definitely you will be one of the losers." (Surat-az-Zumar, 65) "But if they set up (for worship) aught (partners besides Him) all they did would be in vain." (Surat-al-An am, 88).

Dear reader, ascription of partners to Allah may appear in various shapes. The Muslim religious scholars have written many exhaustive lengthy books on the subject, but I would like to show to you briefly some observations about what is prevalent among the Muslims of the present era.

Some people worship saints and pious men besides Allah though they know that worshipping should be for Allah only, but they think that those saints and pious men will bring them nearer to Allah and will intercede for them with Him. That is one type of Shirk (i. e. polytheism) and the proof is the statement of Allah, the Elevated: " They (Jews and Christians) have taken as lords besides Allah their rabbis and their monks and the Messiah, Mary's son, when they were bidden to worship only One God. There is no God except Him. Be He glorified from all that they ascribe as partners unto Him." (Surat-at-Tauba, 31)

Once while Allah's Aopstle (Peace be upon him) was reciting the above verse,

الاولياء والصالحين يقربونهم عندالله و يشفعون لهم و هذا من انواع الشرک والدليل على ذلک قوله تعالى فى سورة التوبة اية (٣١) (اتخذوا احبارهم ورهبانهم اربابا من دون‌الله والمسيح ابن مريم وما امروا الا ليعبدوا الها واحدا لا اله الا هو سبحانه عما يشركون) فقال عدى ابن حاتم لرسول الله صلى الله عليه وسلم انهم لم يعبدوهم فقال رسول الله صلى الله عليه وسلم بلى انهم حرموا عليهم الحلال واحلوا لهم الحرام فاتبعوهم فذلک عبادتهم اياهم رواه‌الامام احمد والترمذى و ابن جرير . و فى سورة يونس اية (٨١) (ويعبدون من دون الله ما لا يضرهم ولا ينفعهم و يقولون هؤلاء شفعاؤنا عندالله قل اتنبؤن الله بما لا يعلم فى السموات ولا فى الارض سبحانه و تعالى عما يشركون ۔

ايها القارئ الكريم كذلک عبادة القبور الاولياء والصالحين نوع من انواع الشرک والمقصود بعبادتها والدعاء والذبح لهم والنذر لهم و نحو ذلک و من ذلک يعتقدون اذا لم يذبح لهم او ينذر لهم فان الحاجة لا تقضى ايهاالقارئ الكريم الايمان بالله هوالاعتقاد بان‌الله وحده هوالذى يملک كل شئ و يتصرف فى كل شئ ولو اعتقد اى انسان بان الصالح او الولى او النبى يملک له شيئا من دون الله فقد اشرک بالله ۔

ايها القارئ الكريم كذلک من حلف بغيرالله فقد اشرک وكفر مثلا كقوله و حياتک والنبى وما اشبه ذلک و قد ورد ان عمر ابن الخطاب رضى‌الله عنه كان يحدث بعض اخوانه فقال لا وابى فسمعه النبى صلى الله عليه وسلم

Adi bin Hatim said, "O Allah's Apostle! They do not worship them (rabbis and monks)." Allah's Apostle (Peace be upon him) said, "They certainly do. They (rabbis and monks) made legal things illegal, and illegal things legal, and they (Jews and Christians) followed them; and by doing so they really worshipped them" (narrated by Ahmad, At-Tirmidhi, and Ibn Jarir).

In Surat-Yunus, verse 18, Allah says, "They worship besides Allah that which neither hurts them nor profits them and they say: These are our intercessors with Allah. Say: Would you inform Allah of (something) that He does not know in the heavens or in the earth? Praised be He and high Exalted above all that you ascribe (unto Him)."

Dear reader, in the same way, the worship of the graves of saints and pious men is a type of Shirk. What is meant by worshipping them is to invoke them, or make offerings to them, or vow to them, and the like. They believe that if one does not do so, one will not achieve one's goal.

Dear reader, Belief in Allah means to believe that only Allah has the possession of everything and can dispose of everything and if any person thinks that a pious man or a saint or a prophet besides Allah can do anything for him, he is really associating partners unto Allah.

Dear reader, if one swears by anything other than Allah, e.g. by your life, by the Prophet, one is actually associating partners

فقال لا تحلفوا بابائکم فمن کان حالفا فلیحلف بالله او یصمت فقال عمر رضی الله عنه منذ سمعت من رسول الله فما اوردته علی لسانی ذاکرا ولا اثرا و هذا من الشرک الاصغر وقد یکون من الشرک الاکبر فی بعض الاحیان علی حسب ما یکون فی قلب الحالف من تعظیم المخلوق کتعظیم الخالق ۔

unto Allah and turns into an unbeliever. It is reported that Umar bin Al-Khattab رضي الله عنه, while talking to some of his Muslim brethren, said, "No, I swear by my father." The Prophet (Peace be upon him) heard him and said, "Don't swear by your fathers. Whoever takes an oath should swear by Allah or keep quiet." Umar further said. "Since I heard its forbiddance from Allah's Apostle (Peace be upon him), I have never uttered it." This is minor Shirk, but it may be regarded as major Shirk sometimes if one reveres and magnifies the thing one swears by as one reveres and magnifies Allah.

Dear reader, offering sacrifices to any other than Allah is Shirk. It does not befit a Muslim to practise any such thing except for Allah's sake, as He says in Surat-al-Kauther: "Lo! We have given you Abundance, so pray unto your Lord and sacrifice."

Dear reader, look at the companions of the Prophet (Peace be upon him) and the early believers; when they heeded and believed this Prophet's teachings and followed him and believed in what he had brought, a great revolution took place in their thoughts, deeds, manners, and social and political affairs. By dint of that they were able to establish their supermacy over the nations of the east and the west in a short period, and set a good example for those nations. Wherever they went, they ruled with justice, honesty, and equality. They established educational centres and the like, and opened a university in

ايها القارئ الكريم كذلک الذبح لغيرالله شرک ولا ينبغى لأى مسلم ان يفعل اى شئ من ذلک الا لله كقوله تعالى فى سورة الكوثر (انا اعطيناک الكوثر فصل لربک وانحر) -

ايها القارئ الكريم انظر الى اصحاب رسول الله صلى الله عليه وسلم والرعيل الاول من الصحابة والمؤمنين انهم حينما سمعوا و صدقوا هذا النبى واتبعوه وامنوا بما جاء به حدث انقلاب شديد فى افكارهم واعمالهم و ادابهم و فى معاشرتهم و سياستهم و بذلک تمكنوا فى زمان قصير من السيطرة على مشارق الارض و مغاربها و كانوا قدوة للامم و اينما توجهوا حكموا بالعدل والاناف والمساواة و فتحوا مراكز التعليم وما اشبه ذلک و فتحوا جامعة للتعليم فى الاندلس بقرطبة و غيرها الاوروبيون استفادوا من هذه الجامعات و من المسلمين و بعد الحروب الصليبية استيقظوا و جاء الدور

Cordova in Spain and elsewhere. The Europeans learned much from these universities and from the Muslims ; and after the Crusades, they awoke and the new role of all Europe started to stand against Islam and to build up modern technology and industries.

In the meantime the Muslims began to desert Allah's Book and the traditions of their Prophet gradually. They abadoned the Jihad in Allah's Cause and started fighting each other. They turned into liars and treacherers and deserted Allah's orders and the traditions of their Prophet. They, with the exception of a few whom Allah has chosen, no longer observe justice and has become like the people described by Allah, the Elevated, in Surat-al-Hashr, verse 19 : "And don't be like those who forgot Allah ; and He made them forget their own souls ! Such are the rebellious transgressors !" This has been Allah's law amongst His creatures since He created them, as Allah says in the Qudsi Hadith : "He who comes nearer to me for a distance of a span, I come nearer to him for a distance of an armlength, and he who comes to me walking, I come to him running."

It is incumbent on all the Muslims to love Allah very much. Allah says : "Those who believe are stauncher in their love for Allah." (Surat-al-Baqara, 165). Love for the Apostle is also imperative for every Muslim, who must love the Apostle more than himself. Such love is beneficial only if one acts upon what the Apostle has enjoined, and avoids what he has prohibited,

الجديد فى اوروبا كلها للاستعداد لمحاربة الاسلام و اكتشاف الآلات الحديثة والصناعة ، و فى نفس الوقت تخلى المسلون من كتاب الله و سنة نبيه شيئا فشيئا فتركوا الجهاد فى سبيل الله و قاتل بعضهم بعضا فكذبوا و غشوا و تركوا اوامر الله و سنة نبيهم و اضاعوا العدل والانصاف الا من شاء الله ، فبذلك اصبحوا كما قال تعالى فى سورة الحشر اية (١٩) (ولا تكونوا كالذين نسوا الله فانساهم انفسهم اولئك هم الفاسقون) و هذه سنة الله فى خلقه منذ خلقهم كما جاء فى حديث القدسى (من تقرب الى شبرا تقربت اليه باعا و من جائنى ماشيا جئته هرولة) فالواجب على جميع المسلمين يحبوا الله كثيرا كما قال تعالى (والذين امنوا اشد حبا لله) و كذلك محبة رسول الله صلى الله عليه وسلم واجبة على كل مسلم و ان يحب الرسول اكثر من نفسه والمحبة انما تنفع باتباع ما امر به والتجنب ما نهى عنه صلى الله عليه وسلم كما قال تعالى فى سورة آل عمران اية (٣١) (قل ان كنتم تحبون الله فاتبعونى يحببكم الله و يغفرلكم ذنوبكم والله غفور رحيم)-

و قال صلى الله عليه وسلم لا يؤمن احدكم حتى اكون احب اليه من ولده و والده والناس اجمعين و قوله صلى الله عليه وسلم لعمر رضى الله عنه لا تؤمن حتى اكون احب اليك من نفسك التى بين جنبيك -

as Allah, the Glorious says: "Say: If you do love Allah, follow me. Allah will love you and forgive you your sins; for Allah is Oft-forgiving, Most Merciful. (Al-Imran, 31). The Prophet (Peace be upon him) says: "None of you has real faith unless he loves me more than his son, father and all the people." He said to Umar: "You will not have belief unless and until you love me more than your soul which is between your two-sides."

The Jihad (striving) for Allah's Cause with one's wealth and one's soul is a sign of loving Allah and His Apostle. The Jihad may be in the shape of fighting in Allah's Cause or conveying His message to make His word glorious. Sometimes, the Jihad may take the form of controlling oneself and one's desire, so that one avoids what is prohibited by Allah. The honest striving to earn one's own and one's dependents' living is Jihad in Allah's Cause.

Dear reader, nowadays all the world is in need of the true religious teachings which Muhammad (Peace be upon him) has brought, i.e. the Holy Qur an and his Holy Traditions. The world has advanced greatly in the field of industry and the like, but it would be beneficial for them to believe in what Muhammad (Peace be upon him) has brought and to follow the light which he has brought. Then they would gain happiness in this life and in the Hereafter.

So it is incumbent upon us, Muslims, to follow the path which Allah's Apostle adopted and to avoid polytheism and heresy

والجهاد فى سبيل الله بالمال والنفس من محبة الله ورسوله والجهاد قد تكون قتالا فى سبيل الله او تبليغا لاعلاء كلمة الله ، وتارة قد يكون جهادا للنفس لتتجنب محارم الله وكذلك السعى فى طلب الرزق الحلال لأولاده ومن يعولهم جهادا فى سبيل الله -

ايها القارىء الكريم فى الوقت الحاضر العالم كله يحتاج الى تعاليم الدين الصحيح الذى جاء به محمد ابن عبدالله صلى الله عليه وسلم و هو القرآن الكريم و سنته الشريفة وقد تقدمت الدنيا باسرها فى الصناعات لغيرها ولو ان الناس امنوا بما جاء به محمد صلى الله عليه وسلم واتبعوا النور الذى جاء به لكان خيرا لهم واقوم و حصلوا على سعادة الدنيا والآخرة -

فالواجب علينا ايها المسلمون ان نتبع الطريق الذى سلكه رسول الله صلى الله عليه وسلم و نتجنب الشرك والبدع بانواعها و ان نجعل

in all its shapes and to take the Holy Qur an and the Holy Traditions as torched in front of us to guide us. We have to teach our brethren and convey the message to non-Muslims all over the world as much as possible. We have to prepare ourselves to stand in the face of our enemy and to possess the means of power and to participate in the progress of useful industries in order to protect our religion and be powerful enough to face our enemy, as Allah, the Elevated says in Surat-al-Anfal, 60 : "Against them make ready your strength to the utmost of your power, including steeds of war, to strike terror into (the hearts of) the enemy of Allah and your enemy, and others besides, whom you may not know, but whom Allah does know. Whatever you shall spend in the Cause of Allah, shall be repaid to you, and you shall not be treated unjustly." The Prophet (Peace be upon him) said, "A strong believer is better and more beloved to Allah than a weak one, ; yet in both there is good. So seek what benefits you and depend on Allah, but don't be lazy." (narrated by the narrator Muslim).

Finally, nothing is incumbent upon the Apostle except the evident conveyance of the message, for Allah Himself guides whomever He likes to the straight path.

DR. MUḤAMMAD MUḤSIN KHĀN
Islamic University, Medīna Al-Munawra
Saudi Arabia

القرآن الكريم والسنة النبوية نورا امامنا و نهتدى بها و نعلم اخواننا و نبلغ غير المسلمين هذه الطريقة فى مشارق الارض و مغاربها بقدر الاستطاعة كما علينا ان نستعد لأعدائنا و نأخذ بالقوة و نشارك فى الصناعات النافعة لنحفظ ديننا و نستعد لعدونا كما قال تعالى فى سورة الانفال اية (٦٠) (وأعدوا لهم ما استطعتم من قوة ومن رباط الخيل ترهبون به عدو الله وعدوكم وآخرين من دونهم لا تعلمونهم الله يعلمهم وما تنفقوا من شئ فى سبيل الله يوف اليكم وانتم لا تظلمون و قال النبى صلى الله عليه وسلم المؤمن القوى خير و احب الى الله من المؤمن الضعيف و فى كل خير واحرص على ما ينفعك واستعن بالله ولا تعجز، الحديث رواه مسلم، وما على الرسول الا البلاغ المبين والله يهدى من يشاء الى صراط مستقيم -

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In the name of Allāh,
the Beneficent, the Merciful

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

THE BOOK OF JUMU A (FRIDAY)

كتاب الجمعة

CHAPTER. The Prescription of Friday prayer in the Statement of Allāh تعالى :

> " When the call is proclaimed
> To prayer on Friday
> Go for the Friday prayer and
> leave off business." (62 : 9)

باب فَرْضِ الجُمُعَةِ . لِقَوْلِ اللهِ تَعالى - إِذَا نُودِىَ لِلصَّلاةِ مِنْ يَوْمِ الجُمُعَةِ فَاسْعَوْا إِلى ذِكْرِ اللهِ وَذَرُوا البَيْعَ - فَاسْعَوْا : فَامْضُوا .

1. Narrated Abū Huraira رضي الله عنه : I heard Allāh's Apostle ﷺ saying, "We (Muslims) are the last (to come) but (will be) the foremost on the Day of Resurrection though the former nations were given the Holy Scriptures before us. And this was their day (Friday) the celebration of which was made compulsory for them but they differed about it. So Allāh gave us the guidance for it (Friday) and all the other people are behind us in this respect : the Jews' (holy day is) tomorrow (i. e. Saturday) and the Christians' (is) the day after tomorrow (i. e. Sunday)."

١ - حَدَّثَنا أَبُو اليَمانِ قالَ : أَخْبَرَنا شُعَيْبٌ قالَ : حَدَّثَنا أَبُو الزِّنادِ أَنَّ عَبْدَ الرَّحْمَنِ بنَ هُرمُزَ الأَعْرَجَ مَوْلى رَبِيعَةَ بنِ الحارِثِ حَدَّثَهُ أَنَّهُ سَمِعَ أَبا هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ أَنَّهُ سَمِعَ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم يَقُولُ : نَحْنُ الآخِرُونَ السَّابِقُونَ يَوْمَ القِيامَةِ ، بَيْدَ أَنَّهُم أُوتُوا الكِتابَ مِنْ قَبْلِنا ، ثُمَّ هذَا يَوْمُهُمُ الذِى فُرِضَ عَلَيْهِمْ فاخْتَلَفُوا فِيهِ فَهَدانا اللهُ لَهُ فالنَّاسُ لَنا فِيهِ تَبَعٌ ، اليَهُودُ غَدًا والنَّصارى بَعْدَ غَدٍ .

CHAPTER. The superiority of taking a bath on Friday. And is it necessary for boys and women to attend the Friday (prayers) ?

باب فَضْلِ الغُسْلِ يَوْمَ الجُمُعَةِ . وَهَلْ عَلَى الصَّبِىِّ شُهُودُ يَوْمِ الجُمُعَةِ ؟ أَوْ عَلَى النِّساءِ ؟ .

2. Narrated ʽAbdullāh bin ʽUmar رضي الله عنهما : Allāh's Apostle ﷺ said, "Anyone of you attending the Friday (prayers) should take a bath."

٢ ـ حَدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أخْبَرَنَا مالكٌ ، عَنْ نافعٍ ، عَنْ عَبْدِ اللهِ ابنِ عُمَرَ رَضِىَ اللهُ عَنْهُما أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم قالَ: إذَا جاءَ أحَدُكُمُ الجُمُعَةَ فَلْيَغْتَسِلْ .

3. Narrated Ibn ʽUmar رضي الله عنهما : While Umar bin Al-K͟haṭṭab was standing and delivering the sermon on a Friday, one of the companions of the Prophet ﷺ , who was one of the foremost Muhājirs (emigrants) came. ʽUmar said to him, "What is the time now?" He replied, "I was busy and could not go back to my house till I heard the Ad͟hān. I did not perform more than the ablution." Thereupon ʽUmar said to him, "Did you perform only the ablution although you know that Allāh's Apostle ﷺ used to order us to take a bath (on Fridays)?"

٣ ـ حَدَّثَنا عَبْدُ اللهِ بنُ مُحَمَّدِ بنِ أسمَاءَ قالَ: حدَّثَنا جُوَيْرِيَةُ بنُ أسمَاءَ، عَنْ مالكٍ ، عَنِ الزُّهْرِىِّ ، عَنْ سالمِ بنِ عَبْدِ اللهِ بنِ عُمَرَ ، عَنِ ابنِ عُمَرَ رَضِىَ اللهُ عَنْهُما أنَّ عُمَرَ بنَ الخَطَّابِ بَيْنَما هُوَ قائمٌ فى الخطْبَةِ يَوْمَ الجُمُعَةِ إذْ جاءَ رَجُلٌ مِنَ المُهاجِرِينَ الأوَّلِينَ مِنْ أصحَابِ النَّبِىِّ صلى اللهُ عليهِ وسلَّم فَنَاداهُ عُمَرُ : أيَّةُ ساعَةٍ هذهِ ؟ قالَ : إنِّى شُغِلْتُ فَلَمْ أنْقَلِبْ إلى أهْلِى حتَّى سَمِعْتُ التَّأذِينَ فَلَمْ أزِدْ عَلى أنْ تَوَضَّأْتُ. فَقالَ : والوُضُوءَ أيْضاً ؟ وَقَدْ عَلِمْتَ أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم كانَ يَأمُرُ بالغُسْلِ؟

4. Narrated Abū Saʽīd Al-K͟hudri رضي الله عنه : Allāh's Apostle ﷺ said, "The taking of a bath on Friday is compulsory for every male Muslim who has attained the age of puberty."

٤ ـ حَدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أخْبَرَنا مالكٌ ، عَنْ صَفْوَانَ بنِ سُلَيمٍ ، عَنْ عَطاءِ بنِ يَسارٍ ، عَنْ أبى سَعِيدٍ الخُدْرِىِّ رَضِىَ اللهُ عَنْهُ أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم قالَ: غُسْلُ يَوْمِ الجُمُعَةِ وَاجِبٌ عَلى كُلِّ مُحْتَلِمٍ.

CHAPTER. To perfume (oneself) before going for the Friday prayers.

بابُ الطِّيبِ للجُمُعَةِ.

5. Narrated Abū Sa'īd رضي الله عنه : I certify that Allāh's Apostle صلى الله عليه وسلم said, "The taking of a bath on Friday is compulsory for every male Muslim who has attained the age of puberty and (also) the cleaning of his teeth with Siwāk, and the using of perfume if it is available."

('Amr (a sub-narrator) said, "I confirm that the taking of a bath is compulsory, but as for the Siwāk and the using of perfume, Allāh knows better whether it is obligatory or not, but according to the Ḥadīth it is as above.")

٥ - حَدَّثَنَا عَلِيُّ بنُ عَبْدِ اللهِ بنِ جَعْفَرٍ قَالَ: أَخْبَرَنَا حَرَمِيُّ بنُ عُمَارَةَ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي بَكْرِ بنِ المُنْكَدِرِ قَالَ: حَدَّثَنِي عَمْرُو بنُ سُلَيْمٍ الأَنْصَارِيُّ قَالَ: أَشْهَدُ عَلَى أَبِي سَعِيدٍ قَالَ: أَشْهَدُ عَلَى رَسُولِ اللهِ صلى الله عليه وسلم قَالَ: الغُسْلُ يَوْمَ الجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُحْتَلِمٍ، وأَنْ يَسْتَنَّ وأَنْ يَمَسَّ طِيبًا إِنْ وَجَدَ. قَالَ عَمْرٌو: أَمَّا الغُسْلُ فَأَشْهَدُ أَنَّهُ وَاجِبٌ، وأَمَّا الاسْتِنَانُ وَالطِّيبُ فَاللهُ أَعْلَمُ، أَوَاجِبٌ هُوَ أَمْ لا؟ وَلَكِنْ هَكَذَا فِي الحَدِيثِ. قال أَبُو عَبْدِ اللهِ هُوَ أَخُو مُحَمَّدِ بنِ المُنْكَدِرِ وَلَمْ يُسَمَّ أَبُو بَكْرٍ هذَا، رَوَاهُ عَنْهُ بُكَيْرُ بنُ الأَشَجِّ وَسَعِيدُ بنُ أَبِي هِلَالٍ وعِدَّةٌ. وكَانَ مُحَمَّدُ بنُ المُنْكَدِرِ يُكْنَى بِأَبِي بَكْرٍ وأَبِي عَبْدِ اللهِ.

CHAPTER. The superiority of Jumu'a prayer.

(The weekly congregational prayer offered by Muslims at the time of Ẓuhr prayer. This prayer is preceeded by a Khuṭba (Sermon).)

بَابُ فَضْلِ الجُمُعَةِ.

6. Narrated Abū Huraira رضي الله عنه : Allāh's Apostle صلى الله عليه وسلم said, "Any person who takes a bath on Friday like the bath of Janāba and then goes for the prayer (in the first hour i. e. early), it is as if he had sacrificed a camel (in Allāh's cause) ; and whoever goes in the second hour it is as if he had sacrificed a cow ; and whoever goes

٦ - حَدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ عَنْ سُمَيٍّ مَوْلَى أَبِي بَكْرِ ابنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي صَالِحٍ السَّمَّانِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ صلى الله عليه وسلم قَالَ: مَنِ اغْتَسَلَ يَوْمَ الجُمُعَةِ غُسْلَ الجَنَابَةِ

in the third hour, then it is as if he had sacrificed a horned ram ; and if one goes in the fourth hour, then it is as if he had sacrificed a hen ; and whoever goes in the fifth hour then it is as if he had offered an egg. When the Imām comes out (i.e. starts delivereing the K͟hutba), the angels present themselves to listen to the K͟hutba.''

CHAPTER :

7. Narrated Abū Huraira ؓ : While'Umar (bin Al-K͟haṭṭab) ؓ was delivering the K͟huṭba on a Friday, a man entered (the mosque). 'Umar ؓ asked him, "What has detained you from the prayer ?'' The man said, "It was only that when I heard the Ad͟hān I performed ablution (for the prayer).'' On that'Umar ؓ said, "Did you not hear the Prophet ﷺ saying : 'Anyone of you going out for the Jumu'a prayer should take a bath' ?''.

CHAPTER. To use (hair) oil (on getting prepared) for the Jumu'a prayer.

8. Narrated Salmān-Al-Fārsi ؓ : The Prophet ﷺ said, "Whoever takes a bath on Friday, purifies himself as much as he can, then uses his (hair) oil or perfumes himself with the scent of his house, then proceeds (for the Jumu'a prayer) anddoes not seperate two persons sitting together (in the mosque), then prays

ثُمَّ رَاحَ فَكَأَنَّمَا قَرَّبَ بَدَنَةً . وَمَنْ رَاحَ فى السَّاعَةِ الثَّانِيَةِ فَكَأَنَّمَا قَرَّبَ بَقَرَةً . وَمَنْ رَاحَ فى السَّاعَةِ الثَّالِثَةِ فَكَأَنَّمَا قَرَّبَ كَبْشًا أَقْرَنَ . وَمَنْ رَاحَ فى السَّاعَةِ الرَّابِعَةِ فَكَأَنَّمَا قَرَّبَ دَجَاجَةً . وَمَنْ رَاحَ فى السَّاعَةِ الخَامِسَةِ فَكَأَنَّمَا قَرَّبَ بَيْضَةً . فَإِذَا خَرَجَ الإِمَامُ حَضَرَتِ المَلَائِكَةُ يَسْتَمِعُونَ الذِّكْرَ .

بابٌ :ـ

٧ ـ حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ : حَدَّثَنَا شَيْبَانُ ، عَنْ يَحْيَى ، عَنْ أَبِى سَلَمَةَ ، عَنْ أَبِى هُرَيْرَةَ أَنَّ عُمَرَ رَضِىَ اللهُ عَنْهُ بَيْنَمَا هُوَ يَخْطُبُ يَوْمَ الجُمُعَةِ إِذْ دَخَلَ رَجُلٌ فَقَالَ عُمَرُ : لِمَ تَحْتَبِسُونَ عَنِ الصَّلَاةِ ؟ فَقَالَ الرَّجُلُ : مَا هُوَ إِلَّا سَمِعْتُ النِّدَاءَ فَتَوَضَّأْتُ . فَقَالَ : أَلَمْ تَسْمَعُوا النَّبِىَّ صَلَّى اللهُ عليه وسلَّم يَقُولُ : إِذَا رَاحَ أَحَدُكُمْ إِلَى الجُمُعَةِ فَلْيَغْتَسِلْ .

بابُ الدُّهْنِ لِلْجُمُعَةِ .

٨ ـ حَدَّثَنَا آدَمُ قَالَ : حَدَّثَنَا ابْنُ أَبِى ذِئْبٍ ، عَنْ سَعِيدٍ المَقْبُرِىِّ قَالَ : أَخْبَرَنِى أَبِى ، عَنِ ابْنِ وَدِيعَةَ ، عَنْ سَلْمَانَ الفَارِسِىِّ قَالَ : قَالَ النَّبِىُّ صَلَّى اللهُ عليه وسلَّم لَا يَغْتَسِلُ رَجُلٌ يَوْمَ الجُمُعَةِ وَيَتَطَهَّرُ مَا اسْتَطَاعَ مِنْ طُهْرٍ ، وَيَدَّهِنُ مِنْ دُهْنِهِ أَوْ

as much as (Allāh has) written for him and then remains silent while the Imām is delivering the Khuṭba, his sins in-between the present and the last Friday would be forgiven".

9. Narrated Ṭāwūs ؓ : I said to Ibn ʿAbbās, "The people are narrating that the Prophet ﷺ said, 'Take a bath on Friday and wash your heads (i. e. take a thorough bath) even though you were not Junub and use perfume'." On that Ibn ʿAbbās replied, "I know about the bath, (i. e. it is essential) but I do not know about the perfume (i. e. whether it is essential or not.)"

10. Narrated Ṭāwūs: Ibn ʿAbbās ؓ mentioned the statement of the Prophet ﷺ regarding the taking of a bath on Friday and then I asked him whether the Prophet ﷺ had ordered perfume or (hair) oil to be used if they could be found in one's house. He (Ibn ʿAbbās) replied that he did not know about it.

CHAPTER. To wear the best available clothes (for the Jumuʿa prayer).

11. Narrated ʿAbdullāh bin ʿUmar ؓ: ʿUmar bin Al-Khaṭṭab ؓ saw a silken cloak (being sold) at the gate of the Mosque and said to Allāh's Apostle ﷺ, "I wish you would buy this to wear on Fridays and also on occasions of the arrivals of the delegations." Allāh's Apostle ﷺ re-

يَمَسُّ مِنْ طِيبِ بَيْتِهِ، ثُمَّ يَخْرُجُ فَلَا يُفَرِّقُ بَيْنَ اثْنَيْنِ، ثُمَّ يُصَلِّى مَا كُتِبَ لَهُ ثُمَّ يُنْصِتُ إِذَا تَكَلَّمَ الإِمَامُ إِلَّا غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ الأُخْرَى.

٩ - حَدَّثَنَا أَبُو الْيَمَانِ قَالَ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِىِّ، قَالَ طَاوُسٌ قُلْتُ لِابْنِ عَبَّاسٍ: ذَكَرُوا أَنَّ النَّبِىَّ صلى الله عليه وسلم قَالَ: اغْتَسِلُوا يَوْمَ الْجُمُعَةِ وَاغْسِلُوا رُءُوسَكُمْ. وَإِنْ لَمْ تَكُونُوا جُنُبًا، وَأَصِيبُوا مِنَ الطِّيبِ. قَالَ ابْنُ عَبَّاسٍ: أَمَّا الْغُسْلُ فَنَعَمْ، وَأَمَّا الطِّيبُ فَلَا أَدْرِى.

١٠ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى قَالَ: أَخْبَرَنَا هِشَامٌ أَنَّ ابْنَ جُرَيْجٍ أَخْبَرَهُمْ قَالَ: أَخْبَرَنِى إِبْرَاهِيمُ بْنُ مَيْسَرَةَ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ رَضِىَ اللهُ عَنْهُمَا أَنَّهُ ذَكَرَ قَوْلَ النَّبِىِّ صلى الله عليه وسلم فِى الْغُسْلِ يَوْمَ الْجُمُعَةِ، فَقُلْتُ لِابْنِ عَبَّاسٍ: أَيَمَسُّ طِيبًا أَوْ دُهْنًا إِنْ كَانَ عِنْدَ أَهْلِهِ؟ فَقَالَ: لَا أَعْلَمُهُ.

بَابٌ يَلْبَسُ أَحْسَنَ مَا يَجِدُ.

١١ - حَدَّثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ أَنَّ عُمَرَ بْنَ الْخَطَّابِ رَأَى حُلَّةَ سِيَرَاءَ عِنْدَ بَابِ الْمَسْجِدِ. فَقَالَ: يَا رَسُولَ اللهِ لَوِ اشْتَرَيْتَ هَذِهِ فَلَبِسْتَهَا

plied, "This will be worn by a person who will have no share (reward) in the Hereafter". Later on similar cloaks were given to Allāh's Apostle ﷺ and he gave one of them to 'Umar bin Al-Khaṭṭab ؓ. On that 'Umar said, "O Allāh's Apostle! You have given me this cloak although on the cloak of Aṭarid (a cloak merchant who was selling that silken cloak at the gate of the mosque) you passed such and such a remark". Allāh's Apostle ﷺ replied, "I have not given you this to wear". And so 'Umar bin Al-Khaṭṭab ؓ gave it to his pagan brother in Mecca to wear.

CHAPTER. To clean the teeth with Siwak on Friday. And Abū Sa'id said that the Prophet ﷺ used to clean his teeth.

12. Narrated Abū Hurraira ؓ: Allāh's Apostle ﷺ said, "If I had not found it hard for my followers or the people, I would have ordered them to clean their teeth with Siwāk for every prayer."

13. Narrated Anas ؓ: Allāh's Apostle ﷺ said, "I have told you repeatedly to (use) the Siwāk. (The Prophet ﷺ put emphasis on the use of the Siwāk.)

14. Narrated Hudhaifa ؓ: When the Prophet ﷺ got up at night (for the

يَوْمَ الجُمُعَةِ ولِلْوَفْدِ إذا قَدِمُوا عَلَيْكَ؟ فقالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم: إنَّما يَلْبَسُ هذهِ مَنْ لا خَلاقَ لَهُ فى الآخِرَةِ. ثُمَّ جاءَتْ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم مِنها حُلَلٌ فأعْطَى عُمَرَ بنَ الخَطَّابِ رَضِيَ اللهُ عَنْهُ حُلَّةً. فقالَ عُمَرُ: يا رَسُولَ اللهِ، كَسَوْتَنِيها وقَدْ قُلْتَ فى حُلَّةِ عُطارِدٍ ما قُلْتَ. قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم: إنّى لم أكْسُكَها لِتَلْبَسَها. فَكَساها عُمَرُ بنُ الخَطَّابِ رَضِيَ اللهُ عَنْهُ أخاً لَهُ بِمَكَّةَ مُشْرِكاً.

باب السِّواكِ يَوْمَ الجُمُعَةِ. وقالَ أبُو سَعِيدٍ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم يَسْتَنُّ.

١٢ - حدَّثنا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أخْبَرَنا مالِكٌ، عَنْ أبى الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبى هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم قالَ: لَوْلا أنْ أشُقَّ عَلَى أُمَّتى، أوْ عَلَى النَّاسِ، لأمَرْتُهُمْ بالسِّواكِ مَعَ كُلِّ صَلاةٍ.

١٣ - حدَّثنا أبُو مَعْمَرٍ قالَ: حدَّثنا عَبْدُ الوارِثِ قالَ: حدَّثنا شُعَيْبُ بنُ الحَبْحابِ قالَ: حدَّثنا أنَسٌ قالَ: قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم أكْثَرْتُ عَلَيْكُمْ فى السِّواكِ.

١٤ - حدَّثنا مُحَمَّدُ بنُ كَثِيرٍ قالَ: أخْبَرَنا سُفْيانُ عَنْ مَنْصُورٍ وحُصَيْنٍ

night prayer), he used to clean his mouth.

عَنْ أَبِي وَائِلٍ عَنْ حُذَيْفَةَ قَالَ: كَانَ النَّبِىُّ صلى الله عليه وسلم إِذَا قَامَ مِنَ اللَّيْلِ يَشُوصُ فَاهُ.

CHAPTER. Whoever cleans his teeth with Siwāk belonging to someone else.

باب مَنْ تَسَوَّكَ بِسِوَاكِ غَيْرِهِ.

15. Narrated ʿĀisha رضي الله عنها : ʿAbdur-Raḥmān bin Abī Bakr came holding a Siwāk with which he was cleaning his teeth. Allāh's Apostle ﷺ looked at him. I requested Abdur-Raḥmān to give the Siwāk to me and after he gave it to me I divided it, chewed it and gave it to Allāh's Apostle ﷺ . Then he cleaned his teeth with it and (at that time) he was resting against my chest.

١٥ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِى سُلَيْمَانُ بْنُ بِلَالٍ قَالَ: قَالَ هِشَامُ بْنُ عُرْوَةَ: أَخْبَرَنِى أَبِى عَنْ عَائِشَةَ رَضِىَ اللهُ عَنْهَا قَالَتْ: دَخَلَ عَبْدُ الرَّحْمَنِ بْنُ أَبِى بَكْرٍ وَمَعَهُ سِوَاكٌ يَسْتَنُّ بِهِ فَنَظَرَ إِلَيْهِ رَسُولُ اللهِ صلى الله عليه وسلم فَقُلْتُ لَهُ: أَعْطِنِى هَذَا السِّوَاكَ يَا عَبْدَ الرَّحْمَنِ. فَأَعْطَانِيهِ فَقَصَمْتُهُ. ثُمَّ مَضَغْتُهُ فَأَعْطَيْتُهُ رَسُولَ اللهِ صلى الله عليه وسلم فَاسْتَنَّ بِهِ وَهُوَ مُسْتَسْنِدٌ إِلَى صَدْرِى.

CHAPTER. What should be recited (from the Qur'ān) in the Fajr prayer on Friday.

باب مَا يُقْرَأُ فِى صَلَاةِ الْفَجْرِ يَوْمَ الْجُمُعَةِ.

16. Narrated Abū Hurraira رضي الله عنه : The Prophet ﷺ used to recite the following in the Fajr prayer of Friday "Alf, Lām, Mīm, Tanzil" (Sūrat-as-Sajda), and "Hal-atā-ʿala-l-Insani" (i.e. Sūrat-Ad-Dahr).

١٦ - حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ، هُوَ ابْنُ هُرْمُزَ الْأَعْرَجِ، عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ قَالَ: كَانَ النَّبِىُّ صلى الله عليه وسلم يَقْرَأُ فِى الْفَجْرِ يَوْمَ الْجُمُعَةِ الم تَنْزِيلُ -، وَهَلْ أَتَى عَلَى الْإِنْسَانِ -.

CHAPTER. To offer the Jumuʿa prayer in villages and towns.

باب الْجُمُعَةِ فِى الْقُرَى وَالْمُدُنِ.

17. Narrated Ibn ʿAbbās رضي الله عنهما :

١٧ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ:

The first Jumu'a prayer which was offered after a Jumu'a prayer offered at the mosque of Allāh's Apostle ﷺ took place in the mosque of the tribe of 'Abdul Qais at Jawāthī in Bahrein.

18. Narrated Ibn 'Umar رضي الله عنهما : I heard Allāh's Apostle ﷺ saying, "All of you are Guardians." Yunis said: Ruzaiq bin Hukaim wrote to Ibn Shihāb while I was with him at Wādi-al-Qura saying, "Shall I lead the Jumu'a prayer?" Ruzaiq was working on the land (i.e. farming) and there was a group of Sudanese people and some others with him; Ruzaiq was then the Governor of Aila. Ibn Shihab wrote (to Ruzaiq) ordering him to lead the Jumu'a prayer and telling him that Sālim told him that 'Abdullāh bin 'Umar had said, "I heard Allāh's Apostle ﷺ saying, 'All of you are guardians and responsible for your wards and the things under your care. The Imām (i. e. ruler) is the guardian of his subjects and is responsible for them and a man is the guardian of his family and is responsible for them. A woman is the guardian of her husband's house and is responsible for it. A servant is the guardian of his master's belongings and is responsible for them.' I thought that he also said, 'A man is the guardian of his father's property and is responsible for it. All of you are guardians

حَدَّثَنَا أَبُو عَامِرٍ العَقَدِيُّ قالَ : حَدَّثَنَا إِبْرَاهِيمُ بنُ طَهْمَانَ ، عَنْ أَبِي جَمْرَةَ الضُّبَعِيِّ ، عَنِ ابنِ عَبَّاسٍ أَنَّهُ قالَ : إِنَّ أَوَّلَ جُمُعَةٍ جُمِّعَتْ بَعْدَ جُمعَةٍ فى مَسْجِدِ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ فى مَسْجِدِ عَبْدِ القَيْسِ بِجُوَاثَى مِنَ البَحْرَيْنِ .

١٨ ـ حَدَّثَنا بِشْرُ بنُ مُحَمَّدٍ المَرْوَزِيُّ قالَ : أَخْبَرَنا عَبْدُ اللهِ قالَ : أَخْبَرَنِى يُونُسُ ، عَنِ الزُّهْرِيِّ قالَ : أَخْبَرَنا سالمُ بنُ عبدِ اللهِ ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ : سمِعْتُ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم يَقولُ : كُلُّكُمْ رَاعٍ . وزَادَ اللَّيْثُ : قالَ يُونُسُ وكَتَبَ رُزَيْقُ بنُ حُكَيمٍ إلى ابنِ شِهابٍ وأنا معَهُ يَوْمَئِذٍ بِوَادِى القُرَى : هَلْ تَرَى أَنْ أُجَمِّعَ وَرُزَيْقٌ عامِلٌ عَلَى أَرْضٍ يَعْمَلُها وفيها جَماعَةٌ مِنَ السُّودَانِ وغَيرِهِمْ ، ورُزَيْقٌ يَوْمَئذٍ عَلى أَيْلَةَ ؟ فَكَتَبَ ابنُ شِهابٍ ، وأنا أَسمعُ ، يَأْمُرُهُ أنْ يُجَمِّعَ ، يُخْبِرُهُ أنَّ سالما حدَّثَه أنَّ عبدَ اللهِ بنَ عُمَرَ قالَ : سَمِعْتُ رَسُولَ اللهِ صلى اللهُ عليه وسلَّم يَقُولُ : كُلُّكُمْ رَاعٍ ، وكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ . الإمامُ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ . والرَّجُلُ رَاعٍ فى أَهْلِهِ وهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ . والمَرْأَةُ رَاعِيَةٌ فى بَيْتِ زَوْجِها وَمَسْئُولَةٌ عَنْ رَعِيَّتِها . والخادِمُ رَاعٍ

and responsible for your wards and the things under your care."

CHAPTER. Is the taking of a bath (on Friday) necessary for women, boys, and others who do not present themselves for the Jumu'a prayers ? And Ibn 'Umar said, "A bath is compulsory for those on whom the Jumu'a prayer is obligatory."

19. Narrated 'Abdullah bin 'Umar رضي الله عنهما : I heard Allāh's Apostle ﷺ saying ; "Anyone of you coming for the Jumu'a prayer should take a bath."

20. Narrated Abū Sa'id Al-Khudri رضي الله عنه : Allāh's Apostle ﷺ said, "The taking of a bath on Friday is compulsory for every Muslim who has attained the age of puberty."

21. Narrated Abū Hurraira رضي الله عنه : Allāh's Apostle ﷺ said "We are the last (to come amongst the nations) but (will be) the foremost on the Day of Resurrection. They were given the Holy Scripture before us and we were given the Qur'ān

فى مالِ سَيِّدِهِ ومَسْئُولٌ عَنْ رَعِيَّتِهِ . قالَ : وحَسِبْتُ أنْ قَدْ قالَ : والرَّجُلُ رَاعٍ فى مالِ أبِيهِ وهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ ، وكُلُّكُمْ رَاعٍ ومَسْئُولٌ عَنْ رَعِيَّتِهِ .

باب هَلْ عَلَى مَنْ لَمْ يَشْهَدِ الجُمُعَةَ غُسْلٌ مِنَ النِّساءِ والصِّبْيانِ وغَيْرِهِمْ؟ و قالَ ابنُ عُمَرَ: إنَّما الغُسْلُ عَلَى مَنْ تَجِبُ عَلَيْهِ الجُمُعَةُ .

١٩ ـ حدَّثَنا أبُو اليَمانِ قالَ : أخبرَنا شُعَيْبٌ عَنِ الزُّهْرِيِّ قالَ: حدَّثَنِي سالمُ ابنُ عَبْدِ اللهِ أنَّهُ سَمِعَ عَبْدَ اللهِ بنَ عُمَرَ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم يَقُولُ: مَنْ جاءَ مِنْكُمُ الجُمُعَةَ فَلْيَغْتَسِلْ .

٢٠ ـ حدَّثَنا عَبْدُ اللهِ بنُ مَسْلَمَةَ ، عَنْ مالكٍ ، عَنْ صَفْوانَ بنِ سُلَيْمٍ ، عَنْ عَطاءِ بنِ يَسارٍ ، عَنْ أبِي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم قالَ : غُسْلُ يَوْمِ الجُمُعَةِ واجِبٌ عَلَى كُلِّ مُحْتَلِمٍ.

٢١ ـ حدَّثَنا مُسْلِمُ بنُ إبْراهِيمَ قالَ: حدَّثَنا وُهَيْبٌ قالَ: حدَّثَنِي ابنُ طاوُسٍ ، عَنْ أبِيهِ عَنْ أبِي هُرَيْرَةَ قالَ : قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم: نَحْنُ الآخِرُونَ السَّابِقُونَ يَوْمَ القِيامَةِ . أُوتُوا الكِتابَ

after them. And this was the day (Friday) about which they differed and Allāh gave us the guidance (for that). So tomorrow (i. e. Saturday) is the Jews' (day), and the day after tomorrow (i. e. Sunday) is the Christians'." The Prophet ﷺ remained silent (for a while) and then said, "It is obligatory for every Muslim that he should take a bath once in seven days, when he should wash his head and body."

Narrated Abū Hurraira through different narrators that the Prophet ﷺ said, "It is Allāh's right on every Muslim that he should take a bath (at least) once in seven days."

مِنْ قَبْلِنا و أُوتِيناه مِنْ بَعْدِهِمْ. فَهَذَا اليَوْمُ الذِى اخْتَلَفُوا فِيهِ فَهَدَانا اللهُ، فَغَدًا لِلْيَهُودِ وَبَعْدَ غَدٍ لِلنَّصارَى. فَسَكَتَ ثُمَّ قالَ: حَقٌّ عَلَى كُلِّ مُسْلِمٍ أنْ يَغْتَسِلَ فِى كُلِّ سَبْعَةِ أيَّامٍ يَوْمًا يَغْسِلُ فِيهِ رَأْسَهُ وَجَسَدَهُ. رَوَاهُ أبانُ ابنُ صالِحٍ، عَنْ مجاهِدٍ، عَنْ طاوسٍ عَنْ أبِى هُرَيْرَةَ، قالَ: قالَ النَّبِىُّ صلى اللهُ عليهِ وسلَّم: للهِ تَعالى عَلَى كُلِّ مُسْلِمٍ حَقٌّ أنْ يَغْتَسِلَ فِى كُلِّ سَبْعَةِ أيَّامٍ يَوْمًا.

22. Narrated Ibn 'Umar رضي الله عنهما : The Prophet ﷺ said, "Allow women to go to the Mosques at night."

٢٢ـ حدَّثَنا عَبْدُ اللهِ بن مُحَمَّدٍ: حدَّثَنا شَبابَةُ: حدَّثَنا وَرْقاءُ، عَنْ عَمْرِو بنِ دِينارٍ، عَنْ مجاهِدٍ، عَنِ ابنِ عُمَرَ، عَنِ النَّبِىِّ صلى اللهُ عليهِ وسلَّم قال: إئْذَنُوا لِلنِّساءِ بِاللَّيْلِ إلى المَساجِدِ.

23. Narrated Ibn 'Umar رضي الله عنهما : One of the wives of 'Umar (bin Al-Khattāb) used to offer the Fajr and the 'Ishā' prayer in congregation in the Mosque. She was asked why she had come out for the prayer as she knew that 'Umar disliked it because of his zealous striving for honour. She replied, "What prevents him from stopping me from this act?" The other replied, "The statement of Allāh's Apostle ﷺ : 'Do not stop Muslim women from going to Allāh's Mosques' prevents him."

٢٣ـ حدَّثَنا يُوسُفُ بنُ مُوسَى: حدَّثَنا أبُو أُسامَةَ: حدَّثَنا عُبَيْدُ اللهِ بنُ عُمَرَ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ، قالَ: كانَتِ امْرَأةٌ لِعُمَرَ تَشْهَدُ صَلاةَ الصُّبْحِ والعِشاءِ فى الجَماعَةِ فى المَسْجِدِ. فَقِيلَ لَهَا لِمَ تَخْرُجِينَ وَقَدْ تَعْلَمِينَ أنَّ عُمَرَ يَكْرَهُ ذلكَ وَيَغارُ؟ قالَتْ: وَما يَمْنَعُهُ أنْ يَنْهانِى؟ قالَ: يَمْنَعُهُ قَوْلُ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم: لا تَمْنَعوا إماءَ اللهِ مَساجِدَ اللهِ.

CHAPTER. It is permissible for one not to attend the Jumuʿa prayer if it is raining.

24. Narrated Muhammad bin Sirin : On a rainy day Ibn ʿAbbās رضي الله عنهما said to his Muʾadh-dhin, "After saying 'Ash-hadu anna Muḥammadan Rasūlullāh' (I certify that Muḥammad is Allāh's Apostle), do not say 'Ḥaiya ʿAlaṣ-Ṣalāt' (come for the prayer) but say 'Pray in your houses'." (The man did so). But the people disliked it. Ibn ʿAbbās said, "It was done by one who was much better than I (i. e. the Prophet ﷺ). No doubt, the Jumuʿa prayer is compulsory but I dislike to put you to task by bringing you out walking in mud and slash."

CHAPTER. From where (distance) should one present oneself for the Jumuʿa prayer and for whom is Jumu a prayer compulsory ?

(What judgement is inferred from) the statement of Allāh ﷻ .

> "When the call is proclaimed for
> prayers on Friday ;
> Go for the Friday-prayer." (62 : 9)

And ʿAtā said, "If you are in a village and the Adhān is pronounced for the Jumuʿa prayer, it is obligatory for you to present yourself for the Jumuʿa prayer whether you hear the Adhān or not. And at times, Anas used to establish the Jumuʿa prayer at his palace and on some occasions he did not, while he was at Az-Zāwiya situated at a distance of two parasangs (about six miles from Basara).

باب الرُّخْصَةِ إِنْ لَمْ يَحْضُرِ الْجُمُعَةَ فى الْمَطَرِ.

٢٤ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ قَالَ: أَخْبَرَنى عَبْدُ الْحَمِيدِ صَاحِبُ الزِّيَادِى قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْحَارِثِ ابْنُ عَمِّ مُحَمَّدِ بْنِ سِيرِينَ: قَالَ ابْنُ عَبَّاسٍ لِمُؤَذِّنِهِ فى يَوْمٍ مَطِيرٍ: إِذَا قُلْتَ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللهِ ، فَلَا تَقُلْ حَىَّ عَلَى الصَّلَاةِ ، قُلْ صَلُّوا فى بُيُوتِكُمْ ، فَكَأَنَّ النَّاسَ اسْتَنْكَرُوا. قَالَ: فَعَلَهُ مَنْ هُوَ خَيْرٌ مِنِّى، إِنَّ الْجُمُعَةَ عَزْمَةٌ وَإِنِّى كَرِهْتُ أَنْ أُخْرِجَكُمْ فَتَمْشُونَ فى الطِّينِ وَالدَّحْضِ.

باب مِنْ أَيْنَ تُؤْتَى الْجُمُعَةُ؟ وَعَلَى مَنْ تَجِبُ؟ لِقَوْلِ اللهِ جَلَّ وَعَزَّ - إِذَا نُودِىَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَى ذِكْرِ اللهِ - وَقَالَ عَطَاءٌ: إِذَا كُنْتَ فى قَرْيَةٍ جَامِعَةٍ فَنُودِىَ بِالصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَحَقٌّ عَلَيْكَ أَنْ تَشْهَدَهَا، سَمِعْتَ النِّدَاءَ أَوْ لَمْ تَسْمَعْهُ. وَكَانَ أَنَسٌ رَضِىَ اللهُ عَنْهُ فى قَصْرِهِ أَحْيَانًا يُجَمِّعُ وَأَحْيَانًا لَا يُجَمِّعُ وَهُوَ بِالزَّاوِيَةِ عَلَى فَرْسَخَيْنِ.

25. Narrated 'Āisha رضي الله عنها, the wife of the Prophet ﷺ: The people used to come from their abodes and from Al-'Awāli (i.e. outskirts of Medina up to a distance of four miles or more from Medina). They used to pass through dust and used to be drenched with sweat and covered with dust; so sweat used to trickle from them. One of them came to Allāh's Apostle ﷺ who was in my house. The Prophet ﷺ said to him, "I wish that you keep yourself clean on this day of yours (i. e. take a bath)."

CHAPTER. The time for the Jumu'a prayer is due when the sun declines, i.e. just after mid-day. The same was said by 'Umar, 'Ali, An-Nu'mān bin Bashir and Amr bin Ḥuraith رضي الله عنهم.

26. Narrated Yaḥyā bin Sa'īd: I asked 'Amra about taking a bath on Fridays. She replied, "'Āisha رضي الله عنها said, 'The people used to work (for their livelihood) and whenever they went for the Jumu'a prayer, they used to go to the mosque in the same shape as they had been in work. So they were asked to take a bath on Friday.' "

27. Narrated Anās bin Mālik رضي الله عنه: The Prophet ﷺ used to offer the Jumu'a prayer immediately after mid-day.

٢٥ ـ حدَّثنا أحمدُ بنُ صالحٍ قالَ: حدَّثنا عبدُ اللهِ بنُ وهبٍ قالَ: أخبرَني عمرُو ابنُ الحارثِ، عن عُبيدِ اللهِ بنِ أبي جعفرٍ أنَّ مُحمَّدَ بنَ جعفرِ بنِ الزُّبيرِ حدَّثه عن عروةَ بنِ الزُّبيرِ، عن عائشةَ زوجِ النَّبيِّ صلى اللهُ عليهِ وسلَّم قالت: كانَ النَّاسُ ينتابونَ يومَ الجمعةِ من منازلِهم والعوالي فيأتونَ في الغبارِ فيصيبُهم الغبارُ والعرقُ، فيخرجُ منهمُ العرقُ فأتى رسولَ اللهِ صلى اللهُ عليهِ وسلَّم إنسانٌ منهم وهوَ عندي فقالَ النَّبيُّ صلى اللهُ عليهِ وسلَّم: لو أنَّكم تطهَّرتم ليومِكم هذا.

باب وقتُ الجمعةِ إذا زالتِ الشَّمسُ. وكذلكَ يُذكرُ عن عمرَ، وعليٍّ، والنعمانِ بنِ بشيرٍ، وعمرِو بنِ حريثٍ رضيَ اللهُ عنهم.

٢٦ ـ حدَّثنا عبدانُ قالَ: أخبرَنا عبدُ اللهِ قالَ: أخبرَنا يحيى بنُ سعيدٍ أنَّه سألَ عمرةَ عنِ الغسلِ يومَ الجمعةِ فقالت: قالت عائشةُ رضيَ اللهُ عنها: كانَ النَّاسُ مهَنةَ أنفسِهم وكانوا إذا راحوا إلى الجمعةِ راحوا في هيئتِهم، فقيلَ لهم لو اغتسلتم.

٢٧ ـ حدَّثنا سُريجُ بنُ النُّعمانِ قالَ: حدَّثنا فُليحُ بنُ سُليمانَ، عن عثمانَ ابنِ عبدِ الرَّحمنِ بنِ عثمانَ التَّيميِّ، عن

28. Narrated Anās bin Mālik رضي الله عنه : We used to offer the Jumu'a prayer early and then have an afternoon nap.

CHAPTER. If it becomes very hot on Fridays (then what should be done) ?

29. Narrated Anās bin Mālik رضي الله عنه : The Prophet ﷺ used to offer the prayer earlier if it was very cold ; and if it was very hot he used to delay the prayer, i.e. the Jumu'a prayer.

CHAPTER. To go for the Jumu'a prayer walking unhurriedly ; and the statement of Allāh تعالى : "Go for the Friday-prayer of Allāh," (62 : 9) ; and whoever said that the meaning of "Go" is "to prepare and go for the prayer" as is

أَنَسِ بنِ مالكٍ رَضِيَ اللهُ عَنْهُ أنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ كانَ يُصَلِّي الجُمُعَةَ حِينَ تَمِيلُ الشَّمْسُ.

٢٨ ـ حدَّثَنا عَبْدَانُ قالَ : أخْبَرَنا عَبْدُ اللهِ قالَ : أخبرَنا حُمَيْدٌ، عَنْ أَنَسِ ابنِ مالكٍ قالَ : كُنَّا نُبَكِّرُ بالجُمُعَةِ وَنَقِيلُ بَعْدَ الجُمُعَةِ.

باب إذا اشْتَدَّ الحَرُّ يَوْمَ الجُمُعَةِ.

٢٩ ـ حدَّثَنا مُحَمَّدُ بنُ أبي بَكْرٍ المُقَدَّمِيُّ قالَ : حدَّثَني حَرَمِيُّ بنُ عُمارَةَ قالَ : حدَّثَنا أبُو خَلْدَةَ وهُوَ خالِدُ بنُ دِينارٍ قالَ : سَمِعْتُ أنَسَ بنَ مالكٍ يَقُولُ : كانَ النَّبِيُّ صلى اللهُ عليه وسلَّم إذَا اشْتَدَّ البَرْدُ بَكَّرَ بالصَّلاةِ، وإذَا اشْتَدَّ الحَرُّ أبْرَدَ بالصَّلاةِ، يَعْنِي الجُمُعَةَ. وقالَ يُونُسُ بنُ بُكَيرٍ : أخبَرَنا أبُو خَلْدَةَ وَقالَ بالصَّلاةِ ولَمْ يَذْكُرِ الجُمُعَةَ. وقالَ بِشْرُ بنُ ثابِتٍ : حدَّثَنا أبُو خَلْدَةَ قالَ : صَلَّى بِنا أَمِيرٌ الجُمُعَةَ. ثُمَّ قالَ لأَنَسٍ رَضِيَ اللهُ عَنْهُ : كَيْفَ كانَ النَّبِيُّ صلى اللهُ عليه وسلَّم يُصَلِّي الظُّهْرَ؟

باب المَشْيِ إلى الجُمُعَةِ. وقَوْلِ اللهِ جَلَّ ذِكْرُهُ ـ فاسْعَوْا إلى ذِكْرِ اللهِ ـ ومَنْ قالَ السَّعْيُ : العَمَلُ والذَّهابُ، لِقَوْلِهِ تعالى ـ وَسَعَى لَها سَعْيَها ـ وقالَ ابنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما : يَحْرُمُ البَيْعُ

inferred from the statement of Allāh تعالى : "And strove for it with the necessary effort".

And Ibn 'Abbās رضي الله عنهما said : "Selling is forbidden at that time". And 'Atā' said, "All types of work are forbidden (at the time of the prayer)". And narrated Az-Zuhri: If the Adhān is pronounced by the Mu'adh-dhin on Friday (for Jumu'a prayer) anyone on a journey should attend the prayer.

حِينَئِذٍ. و قَالَ عَطَاءٌ: تَحْرُمُ الصِّنَاعَاتُ كُلُّهَا. و قَالَ إِبْرَاهِيمُ بْنُ سَعْدٍ عَنِ الزُّهْرِيِّ: إذا أَذَّنَ الْمُؤَذِّنُ يَوْمَ الْجُمُعَةِ وَ هُوَ مُسَافِرٌ فَعَلَيْهِ أَنْ يَشْهَدَ.

30. Narrated Abū 'Abs رضي الله عنه : I heard the the Prophet ﷺ saying, "Any-one whose feet are covered with dust in Allāh's cause, shall be saved by Allāh from the Hell-fire".

٣٠ ـ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللهِ قَالَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ قَالَ: حَدَّثَنَا يَزِيدُ ابْنُ أَبِي مَرْيَمَ قَالَ: حَدَّثَنَا عَبَايَةُ بْنُ رِفَاعَةَ قَالَ: أَدْرَكَنِي أَبُو عَبْسٍ وَأَنَا أَذْهَبُ إلى الْجُمُعَةِ فَقَالَ: سَمِعْتُ النَّبِيَّ صلى اللهُ عليهِ وسلَّم يَقُولُ: مَنِ اغْبَرَّتْ قَدَمَاهُ فِي سَبِيلِ اللهِ حَرَّمَهُ اللهُ عَلَى النَّارِ.

31. Narrated Abū Hurraira رضي الله عنه : I heard Allāh's Apotles ﷺ saying, "If the prayer is started do not run for it but just walk for it calmly and pray whatever you get, and complete whatever is missed".

٣١ ـ حَدَّثَنَا آدَمُ قَالَ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ قَالَ: حَدَّثَنَا الزُّهْرِيُّ عَنْ سَعِيدٍ وَأَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم. و حَدَّثَنَا أَبُو الْيَمَانِ قَالَ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ ابْنُ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم يَقُولُ: إذا أُقِيمَتِ الصَّلَاةُ فَلَا تَأْتُوهَا تَسْعَوْنَ وَأْتُوهَا تَمْشُونَ عَلَيْكُمُ السَّكِينَةُ، فَمَا أَدْرَكْتُمْ فَصَلُّوا وما فَاتَكُمْ فَأَتِمُّوا.

32. Narrated ‘Abdullāh bin Abī Qatāda on the authority of his father: The Prophet ﷺ said, "Do not stand up (for prayer) unless you see me, and observe calmness and solemnity".

٣٢ - حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا أَبُو قُتَيْبَةَ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ الْمُبَارَكِ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ: عَنْ عَبْدِ اللهِ بْنِ أَبِي قَتَادَةَ، لَا أَعْلَمُهُ إِلَّا عَنْ أَبِيهِ. عَنِ النَّبِيِّ صلى اللهُ عليه وسلَّم قَالَ لَا تَقُومُوا حَتَّى تَرَوْنِي وَعَلَيْكُمُ السَّكِينَةُ.

CHAPTER. One should not separate two persons (sitting together in a row) on Fridays.

بَابٌ لَا يُفَرِّقُ بَيْنَ اثْنَيْنِ يَوْمَ الْجُمُعَةِ.

33. Narrated Salmān Al-Fārisī ؓ: Allāh's Apostle ﷺ said, "Anyone who takes a bath on Friday and cleans himself as much as he can and puts oil (on his hair) or scents himself: and then proceeds for the prayer and does not force his way between two persons (assembled in the mosque for the Friday prayer), and prays as much as is written for him and remains quiet when the Imām delivers the Khuṭba, all his sins in between the present and the last Friday will be forgiven".

٣٣ - حَدَّثَنَا عَبْدَانُ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ قَالَ: أَخْبَرَنَا ابْنُ أَبِي ذِئْبٍ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ عَنْ أَبِيهِ، عَنِ ابْنِ وَدِيعَةَ، عَنْ سَلْمَانَ الْفَارِسِيِّ قَالَ: قَالَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم: مَنِ اغْتَسَلَ يَوْمَ الْجُمُعَةِ وَتَطَهَّرَ بِمَا اسْتَطَاعَ مِنْ طُهْرٍ، ثُمَّ ادَّهَنَ أَوْ مَسَّ مِنْ طِيبٍ، ثُمَّ رَاحَ فَلَمْ يُفَرِّقْ بَيْنَ اثْنَيْنِ فَصَلَّى مَا كُتِبَ لَهُ، ثُمَّ إِذَا خَرَجَ الْإِمَامُ أَنْصَتَ غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ الْأُخْرَى.

CHAPTER. A Muslim should not make his brother get up to sit in his place (i.e. usurp his seat) on Friday (during the Jumu a prayer).

بَابٌ لَا يُقِيمُ الرَّجُلُ أَخَاهُ يَوْمَ الْجُمُعَةِ وَيَقْعُدُ فِي مَكَانِهِ.

34. Narrated Ibn Juraij: I heard Nāfi‘ saying, "Ibn ‘Umar ؓ said, 'The Prophet ﷺ forbade everyone to

٣٤ - حَدَّثَنَا مُحَمَّدٌ قَالَ: أَخْبَرَنَا مَخْلَدُ ابْنُ يَزِيدَ قَالَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: سَمِعْتُ نَافِعًا يَقُولُ: سَمِعْتُ ابْنَ عُمَرَ

make his brother get up to sit in his place' ". I said to Nāfi', 'Is it for Jumu'a prayer only?' He replied, "For Jumu'a prayer and any other (prayer)".

CHAPTER. Adhān on Friday (for the Jumu'a prayer).

35. Narrated As-Sā'ib bin Yazīd رضي الله عنه : In the life-time of the Prophet ﷺ, Abū Bakr and 'Umar رضي الله عنهما, the Adhān for the Jumu'a prayer used to be pronounced when the Imām sat on the pulpit. But in the Caliphate of 'Uthmān رضي الله عنه when the Muslims increased in number, a third Adhān at Az-Zaurā' was added. Abū 'Abdullāh said, "Az-Zaurā' is a place in the market of Medīna".

CHAPTER. One Mu'adh-dhin on Friday.

36. Narrated As-Sā'ib bin Yazīd رضي الله عنه : The person who increased the number of Adhāns for the Jumu'a prayers to three was 'Uthmān bin 'Affān رضي الله عنه and it was when the number of the Muslim people of Medīna had increased. In the life-time of the Prophet ﷺ there was only one Mu'adh-dhin and the Adhān used to be pronounced only after the Imām had taken his seat (i.e. on the pulpit).

رَضِيَ اللهُ عَنْهُما يَقُولُ: نَهَى النَّبِيُّ صلى اللهُ عليه وسلَّم أنْ يُقِيمَ الرَّجُلُ الرَّجُلَ مِنْ مَقْعَدِهِ وَيَجْلِسَ فيهِ. قُلْتُ لِنافِعٍ: الجُمُعَةَ؟ قالَ: الجُمُعَةَ وَغَيْرَها.

بابُ الأذانِ يَوْمَ الجُمُعَةِ.

٣٥ ـ حدَّثنا آدَمُ قالَ: حدَّثنا ابن أبي ذِئْبٍ، عَنِ الزُّهْرِيِّ، عَنِ السَّائِبِ بنِ يَزِيدَ قالَ: كانَ النِّداءُ يَوْمَ الجُمُعَةِ أوَّلُهُ إذا جَلَسَ الإمامُ عَلَى المِنْبَرِ عَلَى عَهْدِ النَّبِيِّ صلى اللهُ عليه وسلَّم وَأبي بَكْرٍ وعُمَرَ رَضِيَ اللهُ عَنْهُما. فَلَمَّا كانَ عُثْمانُ رَضِيَ اللهُ عَنْهُ وكَثُرَ النَّاسُ زادَ النِّداءَ الثَّالِثَ عَلَى الزَّوْراءِ. قالَ أبُو عَبْدِ اللهِ: الزَّوْراءُ مَوْضِعٌ بالسُّوقِ بالمَدِينَةِ.

بابُ المُؤَذِّنِ الواحِدِ يَوْمَ الجُمُعَةِ.

٣٦ ـ حدَّثنا أبُو نُعَيْمٍ قالَ: حدَّثنا عَبْدُ العَزِيزِ بنُ أبي سَلَمَةَ المَاجِشُونُ عَنِ الزُّهْرِيِّ، عَنِ السَّائِبِ بنِ يَزِيدَ أنَّ الذي زادَ التَّأذِينَ الثَّالِثَ يَوْمَ الجُمُعَةِ عُثْمانُ بنُ عَفَّانَ رَضِيَ اللهُ عَنْهُ حِينَ كَثُرَ أهْلُ المَدِينَةِ ولَمْ يَكُنْ للنَّبِيِّ صلى اللهُ عليه وسلَّم مُؤَذِّنٌ غَيْرَ واحِدٍ، وكانَ التَّأذِينُ يَوْمَ الجُمُعَةِ حِينَ يَجْلِسُ الإمامُ يَعْني عَلَى المِنْبَرِ.

CHAPTER. The Imām, while sitting on the pulpit, repeats the statements of the Adhān when he hears it.

37. Narrated Abū Umāma bin Sahl bin Ḥunaif: I heard Mu'āwiya bin Abī Sufyān رضي الله عنه (repeating the statements of the Adhān) while he was sitting on the pulpit. When the Mu'adh-dhin pronounced the Adhān saying, "Allāhu-Akbar, Allāhu Akbar", Mu'āwiya said: "Allāhu Akbar, Allāhu Akbar". And when the Mu'adh-dhin said, "Ash-hadu an la ilāha illāl-lah (I certify that none has the right to be worshipped but Allāh)", Mu'āwiya said, "And (so do) I". When he said, "Ash-hadu anna Muḥammadan Rasūlul-lāh" (I certify that Muḥammad is Allāh's Apostle), Mu'āwiya said, "And (so do) I". When the Adhān was finished, Mu'āwiya said, "O people, when the Mu'adh-dhin pronounced the Adhān I heard Allāh's Apostle ﷺ on this very pulpit saying what you have just heard me saying".

CHAPTER. To sit on the pulpit while the Adhān is being pronounced.

38. Narrated As-Sā'ib bin Yazīd رضي الله عنه: 'Uthmān bin 'Affān رضي الله عنه introduced the second Adhān on Fridays when the number of the people in the mosque increased. Previously the Adhān on Fridays used to be pronounced only after the Imām had taken his seat (on the pulpit).

بابٌ يُجِيبُ الإمامُ عَلَى المِنْبَرِ إذا سَمِعَ النِّدَاءَ.

٣٧ ـ حدَّثنا ابنُ مُقاتِلٍ قالَ: أخبرَنا عَبْدُ اللهِ قالَ: أخبرَنا أبُو بَكْرِ بنُ عُثمانَ ابنِ سَهْلِ بنِ حُنَيْفٍ، عَنْ أبي أُمامَةَ ابنِ سَهْلِ بنِ حُنَيْفٍ قالَ: سَمِعْتُ مُعاوِيَةَ بنَ أبي سُفْيانَ وهُوَ جالِسٌ عَلَى المِنْبَرِ أذَّنَ المُؤَذِّنُ فقالَ: اللهُ أكْبَرُ، اللهُ أكْبَرُ. قالَ مُعاوِيَةُ: اللهُ أكْبَرُ، اللهُ أكْبَرُ. فقالَ: أشْهَدُ أنْ لا إلَهَ إلاَّ اللهُ. قالَ مُعاوِيَةُ: وأنا. فلَمَّا قالَ: أشْهَدُ أنَّ مُحَمَّدًا رَسُولُ اللهِ، قالَ مُعاوِيَةُ: وأنا. فلَمَّا أنْ قَضَى التَّأذِينَ قالَ: يا أيُّها النَّاسُ، إنِّي سَمِعْتُ رَسُولَ اللهِ صلى اللهُ عليه وسلَّم عَلَى هذا المَجْلِسِ حِينَ أذَّنَ المُؤَذِّنُ يَقُولُ ما سَمِعْتُمْ مِنِّي مِنْ مَقالَتِي.

بابُ الجُلُوسِ عَلَى المِنْبَرِ عِنْدَ التَّأذِينِ.

٣٨ ـ حدَّثنا يَحْيَى بنُ بُكَيْرٍ قالَ: حدَّثنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ أنَّ السَّائِبَ بنَ يَزِيدَ أخبرَهُ أنَّ التَّأذِينَ الثَّانِيَ يَوْمَ الجُمُعَةِ أمَرَ بِهِ عُثْمانُ بنُ عَفَّانَ حِينَ كَثُرَ أهْلُ المَسْجِدِ وكانَ التَّأذِينُ يَوْمَ الجُمُعَةِ حِينَ يَجْلِسُ الإمامُ.

CHAPTER. To pronounce the Adhān before delivering the Khuṭba.

39. Narrated Az-Zuhrī : I heard As-Sa'ib bin Yazīd ؓ saying, "In the life-time of Allāh's Apostle ﷺ, and Abū Bakr and 'Umar ؓ, the Adhān for the Jumu'a prayer used to be pronounced after the Imam had taken his seat on the pulpit. But when the people increased in number during the rule of 'Uthmān ؓ, he introduced a third Adhān (on Friday for the Jumu'a prayer) and it was pronounced at Az-Zaurā' and the new state continued in the succeeding years.

CHAPTER. (To deliver) the Khuṭba on the pulpit. And Anas ؓ : said : "The Prophet ﷺ delivered the Khuṭba on the pulpit."

40. Narrated Abū Ḥāzim bin Dīnār : Some people went to Sahl bin Sa'd As-Sā'idī and told him that they had different opinions regarding the wood of the pulpit. They asked him and he answered, "By Allāh, I know of what wood the pulpit was made, and no doubt I saw it on the very first day when Allāh's Apostle ﷺ took his seat on it. Allāh's Apostle ﷺ had sent for such and such an Anṣarī woman (and Sahl mentioned her name) and said to her, 'Order your slave-carpenter to prepare for me some pieces of wood (i.e. pulpit) on which I may sit at the time of addressing

بابُ التَّأذِينِ عِنْدَ الخُطْبَةِ .

٣٩ ـ حدَّثَنا مُحَمَّدُ بنُ مُقاتِلٍ قالَ: أخْبَرَنا عَبْدُ اللهِ قالَ: أخْبَرَنا يُونُسُ، عَنِ الزُّهْرِيِّ قالَ: سَمِعْتُ السَّائِبَ بنَ يَزِيدَ يَقُولُ: إنَّ الأذانَ يَوْمَ الجُمُعَةِ كانَ أوَّلُهُ حِينَ يَجْلِسُ يَوْمَ الجُمُعَةِ عَلَى المِنْبَرِ فِي عَهْدِ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ وأبِي بَكْرٍ وعُمَرَ رَضِيَ اللهُ عَنْهُما. فَلَمَّا كانَ فِي خِلافَةِ عُثْمانَ رَضِيَ اللهُ عَنْهُ وكَثُرُوا أمَرَ عُثْمانُ يَوْمَ الجُمُعَةِ بالأذانِ الثَّالِثِ فأُذِّنَ بِهِ عَلَى الزَّوْراءِ فَثَبَتَ الأمْرُ عَلَى ذلِكَ .

بابُ الخُطْبَةِ عَلَى المِنْبَرِ . وقالَ أنَسٌ رَضِيَ اللهُ عَنْهُ: خَطَبَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ عَلَى المِنْبَرِ.

٤٠ ـ حدَّثَنا قُتَيْبَةُ قالَ: حدَّثَنا يَعْقُوبُ بنُ عَبْدِ الرَّحْمَنِ بنِ مُحَمَّدِ ابنِ عَبْدِ اللهِ بنِ عَبْدٍ القارِيُّ القُرَشِيُّ الإسْكَنْدَرانِيُّ قالَ: حدَّثَنا أبُو حازِمِ بنُ دِينارٍ أنَّ رِجالاً أتَوْا سَهْلَ بنَ سَعْدٍ السَّاعِدِيَّ وقَدِ امْتَرَوْا فِي المِنْبَرِ مِمَّ عُودُهُ؟ فَسَألُوهُ عَنْ ذلِكَ فَقالَ: واللهِ إنِّي لأعْرِفُ مِمَّا هُوَ. ولَقَدْ رَأيْتُهُ أوَّلَ يَوْمٍ وُضِعَ، وأوَّلَ يَوْمٍ جَلَسَ عَلَيْهِ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ. أرْسَلَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ

the people.' So she ordered her slave-carpenter and he made it from the tamarisk of the forest and brought it (to the woman). The woman sent that (pulpit) to Allāh's Apostle ﷺ who ordered it to be placed here. Then I saw Allāh's Apostle ﷺ praying on it and then bowed on it. Then he stepped back, got down and prostrated on the ground near the foot of the pulpit and again ascended the pulpit. After finishing the prayer he faced the people and said, 'I have done this so that you may follow me and learn the way I pray.' "

41. Narrated Jābir bin'Abdullāh رضي الله عنه: The Prophet ﷺ used to stand by a stem of a date-palm tree (while delivering a sermon). When the pulpit was placed for him we heard that stem crying like a pregnant she-camel till the Prophet ﷺ, got down from the pulpit and placed his hand over it.

42. Narrated Sālim: My father said, "I heard the Prophet ﷺ delivering the Khuṭba on the pulpit and he said, 'Whoever comes for the Jumu'a

إلى فُلانَةَ، امْرَأَةٍ مِنَ الأَنْصارِ قَدْ سَمَّاها سَهْلٌ: مُرِى غُلامَكِ النَّجارَ أَنْ يَعْمَلَ لِى أَعْوادًا أَجْلِسُ عَلَيْهِنَّ إِذا كَلَّمْتُ النَّاسَ، فَأَمَرَتْهُ. فَعَمِلَها مِنْ طَرْفاءِ الغابَةِ ثُمَّ جاءَ بِها، فَأَرْسَلَتْ إِلى رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم فَأَمَرَ بِها فَوُضِعَتْ هاهُنا. ثُمَّ رَأَيْتُ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم صَلَّى عَلَيْها وكَبَّرَ وهُوَ عَلَيْها ثُمَّ رَكَعَ وهُوَ عَلَيْها، ثُمَّ نَزَلَ القَهْقَرَى فَسَجَدَ فى أَصْلِ المِنْبَرِ، ثُمَّ عادَ. فَلَمَّا فَرَغَ أَقْبَلَ عَلَى النَّاسِ فَقالَ: أَيُّها النَّاسُ، إِنَّما صَنَعْتُ هذا لِتَأْتَمُّوا بِى ولِتَعَلَّمُوا صَلاتِى.

٤١ ـ حدَّثَنا سَعِيدُ بنُ أبى مَرْيَمَ قالَ: حدَّثَنا مُحَمَّدُ بنُ جَعْفَرٍ قالَ: أخْبَرَنِى يَحْيَى بنُ سَعِيدٍ قالَ: أخْبَرَنِى ابنُ أنَسٍ أنَّهُ سَمِعَ جابِرَ بنَ عَبْدِ اللهِ قالَ: كانَ جِذْعٌ يَقُومُ إِلَيْهِ النَّبِىُّ صلى اللهُ عليهِ وسلَّم فَلَمَّا وُضِعَ لَهُ المِنْبَرُ سَمِعْنا لِلجِذْعِ مِثْلَ أَصْواتِ العِشارِ حَتَّى نَزَلَ النَّبِىُّ صلى اللهُ عليهِ وسلَّم فَوَضَعَ يَدَهُ عَلَيْهِ. قالَ سُلَيْمانُ عَنْ يَحْيَى: أخْبَرَنِى حَفْصُ بنُ عُبَيْدِ اللهِ بنِ أَنَسٍ أَنَّهُ سَمِعَ جابِرَ بنَ عَبْدِ اللهِ.

٤٢ ـ حدَّثَنا آدَمُ بنُ أبى إِياسٍ قالَ: حدَّثَنا ابنُ أبى ذِئْبٍ، عَنِ الزُّهْرِىِّ، عَنْ سالِمٍ، عَنْ أَبِيهِ قالَ: سَمِعْتُ النَّبِىَّ

prayer should take a bath (before coming).' "

CHAPTER. To deliver the Khuṭba while standing. And Anas رضي الله عنه said: "While the Prophet ﷺ was delivering the Khuṭba standing... ...."

43. Narrated Ibn 'Umar رضي الله عنهما : The Prophet ﷺ used to deliver the Khuṭba while standing and then he would sit, then stand again as you do now-a-days.

CHAPTER. The facing of the people towards the Imām during the Khuṭba. And Ibn 'Umar and Anas رضي الله عنهم faced the Imām.

44. Narrated Abū Sa'īd Al-Khudrī رضي الله عنه : One day the Prophet ﷺ sat on the pulpit and we sat around him.

CHAPTER. Saying "Ammā ba'du"(1) in the Khuṭba after glorifying and praising Allāh. Ibn Abbās quoted this from the

صلى اللهُ عليهِ وسلَّمَ يَخْطُبُ عَلى المِنْبَرِ - فَقالَ: مَنْ جاءَ إلى الجُمُعَةِ فَلْيَغْتَسِلْ.

بابُ الخُطْبَةِ قائِمًا. وقالَ أنَسٌ: بَيْنَا النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ يَخْطُبُ قائِمًا.

٤٣ - حدَّثَنا عُبَيْدُ اللهِ بنُ عُمَرَ القَوارِيرِيُّ قالَ: حدَّثَنا خالِدُ بنُ الحارِثِ قالَ: حدَّثَنا عُبَيْدُاللهِ ابنُ عُمَرَ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: كانَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ يَخْطُبُ قائِمًا ثُمَّ يَقْعُدُ، ثُمَّ يَقُومُ كما تَفْعَلُونَ الآنَ.

بابُ اسْتِقْبالِ النّاسِ الإمامَ إذا خَطَبَ. واسْتَقْبَلَ ابنُ عُمَرَ وأنَسٌ رَضِيَ اللهُ عَنْهُمُ الإمامَ،

٤٤ - حدَّثَنا مُعاذُ بنُ فَضالَةَ قالَ: حدَّثَنا هِشامٌ، عَنْ يَحْيَى، عَنْ هِلالِ ابنِ أبي مَيْمُونَةَ: حدَّثَنا عَطاءُ بنُ يَسارٍ أنَّهُ سَمِعَ أبا سَعِيدٍ الخُدْرِيَّ قالَ: إنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ جَلَسَ ذاتَ يَوْمٍ عَلى المِنْبَرِ وجَلَسْنا حَوْلَهُ.

بابُ مَنْ قالَ فِي الخُطْبَةِ بَعْدَ الثَّناءِ أمّا بَعْدُ، رَواهُ عِكْرِمَةُ، عَنِ ابنِ

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(1) "Ammā ba'du": It means "Whatever comes after", and it is an expression used for seperating an introductory from the main topics in a Khuṭba; the introductory being usually concerned with Allāh's praises and glorification.

Prophet ﷺ. Narrated Fāṭima bint Al-Mundhir: Asmā᾿ bint Abī Bakr Aṣ-Ṣiddīq said, "I went to ʿĀisha and the people were praying. I asked ʿĀisha, 'What is wrong with the people?' She pointed towards the sky with her head. I asked, 'Is there a sign?' ʿĀisha nodded, meaning 'Yes'." Asmā᾿ added, "Allāh's Apostle ﷺ prolonged the prayer to such an extent that I fainted. There was a water-skin by my side and I opened it and poured some water on my head. When Allāh's Apostle ﷺ finished (the prayer), the solar eclipse had ended. Then the Prophet ﷺ addressed the people and praised Allāh as He deserves and said, 'Ammā ba'du'." Asmā᾿ further said, "Some Anṣārī women started talking, so I turned to them in order to make them quiet. I asked ʿAisha what the Prophet ﷺ had said. ʿAisha said, 'He said: 'I have seen things at this place of mine which were never shown to me before; (I have seen) even Paradise and Hell. And no doubt it has been revealed to me that you people will be put to trial in your graves and this trial will resemble or nearly resemble that of Pseudo-Christ Dajjāl. (The angels) will come to everyone of you and ask him, 'What do you know about this man (The Prophet Muḥammed ﷺ)'? The faithful believer or firm believer (Hishām was in doubt which is the right one), will say, 'He is Allāh's Apostle ﷺ and he is Muḥammad ﷺ who came to us with self-evident signs and straight guidance. So we believed him, accepted his teachings

عَبَّاسٍ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم. وقالَ مَحْمُودٌ: حدَّثنا أبُو أُسامَةَ قالَ: حدَّثنا هِشامُ بنُ عُرْوَةَ قالَ أخْبَرَتْنى فاطِمَةُ بِنْتُ المُنْذِرِ، عَنْ أسماءَ بِنْتِ أبى بَكْرٍ الصدِّيقِ قالَتْ: دَخَلْتُ عَلى عائِشَةَ والنَّاسُ يُصَلُّونَ، قُلْتُ: ماشَأنُ النَّاسِ؟ فاشارَتْ بِرَأسِها إلى السماءِ. فَقُلْتُ: آيَةٌ؟ فأشارَتْ بِرَأسِها أىْ نَعَمْ. قالَتْ فأطالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم جداً حتَّى تجَلاَّنى الغَشْىُ وإلى جَنْبِى قِرْبَةٌ فيها ماءٌ فَفَتَحْتُها فَجَعَلْتُ أصبُّ مِنها عَلى رَأسِى. فانْصَرَفَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم وقَدْ تجَلَّتِ الشَّمْسُ، فَخَطَبَ النَّاسَ وَحَمِدَ اللهَ بِما هُوَ أهْلُهُ. ثُمَّ قالَ: أمَّا بَعْدُ قالَتْ: ولَغِطَ نِسْوَةٌ مِنَ الأنْصارِ فانْكَفأتُ إليهِن لأُسَكِّتَهُنَّ. فَقُلْتُ لِعائِشَةَ: ما قالَ؟ قالَتْ قالَ: ما مِنْ شَىْءٍ لمْ أكُنْ أُرِيتُهُ إلاَّ وقَدْ رَأيْتُهُ فى مَقامِى هذا حتَّى الجَنَّةَ والنَّارَ. وإنَّهُ قَدْ أوحِىَ إلىَّ أنَّكُمْ تُفْتَنُونَ فى القُبُورِ مِثْلَ أوْ قَرِيبا مِنْ فِتْنَةِ المَسِيحِ الدَّجالِ. يُؤْتى أحَدُكُمْ فَيُقالُ لَهُ: ما عِلْمُكَ بِهذا الرَّجُلِ؟ فأمَّا المُؤْمِنُ أو قالَ الموقِنْ: شَكَّ هِشامٌ فَيَقُولُ: هُوَ رَسُولُ اللهِ، هُوَ مُحَمَّدٌ صلى اللهُ عليهِ وسلَّم جاءَنا بالبَيِّناتِ والهُدَى فآمَنَّا وأجَبْنا واتَّبَعْنا وصَدَّقْنا. فَيُقالُ

and followed and certified his teachings.' The angels will say, 'O good man! Sleep (in peace) as we know that you believed him.' But the hypocrite or doubter (Hishām is not sure as to which word is the right one), will be asked what he knew about this man (The Prophet Muḥammad ﷺ). He will say, 'I do not know; I heard the people saying something (about him) and I said the same' " Hisham added, "Fāṭima told me that she remembered that narration completely by heart except that she said about the hypocrite or the doubtful that they will be punished severely."

لَه: نَمْ صالحًا، قَدْ كُنَّا نَعْلَمُ إنْ كُنْتَ لَمُؤْمِنًا بِهِ. و أمَّا المُنافِقُ، أوْ قالَ المُرْتابُ، شَكَّ هِشامٌ. فيُقالُ لَهُ: ما عِلْمُكَ بِهذَا الرَّجُلِ؟ فيَقُولُ: لا أدْرِى، سَمِعْتُ النَّاسَ يَقُولُونَ شَيْئًا فَقُلْتُه. قالَ هِشامٌ: فَلَقَدْ قالَتْ لى فاطِمَةُ فأوْعَيْتُهُ غَيرَ أنَّها ذَكَرَتْ ما يُغَلَّظُ عَلَيْهِ.

45. Narrated 'Amr bin Taghlib: Some property or something was brought to Allāh's Apostle ﷺ and he distributed it. He gave to some men and ignored the others. Later he got the news of his being admonished by those whom he had ignored. So he glorified and praised Allāh and said, "Ammā ba'du. By Allāh, I may give to a man and ignore another, although the one whom I ignore is liked by me more than the one who is given. But I give to some people as I feel that they have no patience and no contentment in their hearts and I leave those who are patient and self-contented with the goodness and wealth which Allāh has put into their hearts, and 'Amr bin Taghlib is one of them." By Allāh! Those words of Allāh's Apostle ﷺ are more beloved to me than the best red camels.

٤٥ ـ حدَّثَنا مُحَمَّدُ بنُ مَعْمَرٍ قالَ: حدَّثَنا أبُو عاصِمٍ، عَنْ جَرِيرِ بنِ حازِمٍ قالَ: سَمِعْتُ الحَسَنَ يَقُولُ: حدَّثَنا عَمْرُو بنُ تَغْلِبَ أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم أُتَى بِمالٍ أوْ بِشَىْءٍ فَقَسَمَهَ فأعْطَى رِجالاً وَتَرَكَ رِجالاً فَبَلَغَه أنَّ الذِين تَرَكَ عَتَبُوا، فَحَمِدَ اللهَ و أثْنى عَلَيْهِ ثُمَّ قالَ: أمَّا بَعْدُ، فَوَ اللهِ إنِّى لأُعْطِى الرَّجُلَ وَأدَعُ الرَّجُلَ، والذى أدَعُ أحَبُّ إلىَّ مِنَ الذِى أُعْطِى ولكِنْ أُعْطِى أقْوَامًا لِما أرَى فى قُلُوبِهِمْ مِنَ الجَزَعِ والهَلَعِ. و أكِلُ أقْوَامًا إلى ما جَعَلَ اللهُ فى قُلُوبِهِمْ مِنَ الغِنَى والخَيْرِ، فِيهِمْ عَمْرُو بنُ تَغْلِبَ. فَوَ اللهِ ما أُحِبُّ أنَّ لى بِكَلِمَةِ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم حُمْرَ النَّعَمِ.

46. Narrated 'Āisha رضي الله عنها : Once in the middle of the night Allāh's Apostle ﷺ went out and prayed in the mosque and some men prayed with him. The next morning the people spoke about it and so more people gathered and prayed with him (in the second night). They circulated the news in the morning, and so, on the third night the number of people increased greatly. Allāh's Apostle ﷺ came out and they prayed behind him. On the fourth night the mosque was overwhelmed by the people till it could not accommodate them. Allāh's Apostle ﷺ came out only for the Fajr prayer and when he finished the prayer, he faced the people and recited "Tashah-hud" (I certify that none has the right to be worshipped but Allāh and that Muḥammad is His Apostle), and then said, "Ammā ba'du. Verily your presence (in the mosque at night) was not hidden from me, but I was afraid that this prayer (Prayer of Tarāwīḥ) might be made compulsory and you might not be able to carry it out."

47. Narrated Abū Ḥummaid As-Sā'idī رضي الله عنه : One night Allāh's Apostle ﷺ stood up after the prayer and recited "Tash-ah-hud" and then praised Allāh deservedly and said, "Ammā ba'du".

٤٦ ـ حَدَّثَنا يَحْيَى بنُ بُكَيْرٍ قالَ: حَدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ قالَ: أخبَرَنى عُرْوَةُ أنَّ عائِشَةَ أخْبَرَتْهُ أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم خَرَجَ ذاتَ لَيْلَةٍ مِنْ جَوْفِ اللَّيْلِ فَصَلَّى فى المَسْجِدِ، فَصَلَّى رِجالٌ بِصَلاتِهِ. فأصْبَحَ النَّاسُ فَتَحَدَّثُوا فاجْتَمَعَ أكْثَرُ مِنْهُمْ فَصَلَّوْا مَعَهُ، فأصْبَحَ النَّاسُ فَتَحَدَّثُوا. فَكَثُرَ أهْلُ المَسْجِدِ مِنَ اللَّيْلَةِ الثَّالِثَةِ فَخَرَجَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم فَصَلَّوْا بِصَلاتِهِ. فَلَمَّا كانَتِ اللَّيْلَةُ الرَّابِعَةُ عَجَزَ المَسْجِدُ عَنْ أهْلِهِ حَتَّى خَرَجَ لِصَلاةِ الصُّبْحِ. فَلَمَّا قَضَى الفَجْرَ أقْبَلَ عَلَى النَّاسِ فَتَشَهَّدَ. ثُمَّ قالَ: أمَّا بَعْدُ، فإنَّهُ لَمْ يَخْفَ عَلَيَّ مَكانُكُمْ لكِنِّى خَشِيتُ أنْ تُفْرَضَ عَلَيْكُمْ فَتَعْجِزُوا عَنْها. تابَعَهُ يُونُسُ.

٤٧ ـ حَدَّثَنا أبُو اليَمانِ قالَ: أخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أخْبَرَنى عُرْوَةُ، عَنْ أبي حُمَيْدٍ السَّاعِدِيِّ أنَّهُ أخْبَرَهُ أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم قامَ عَشِيَّةً بَعْدَ الصَّلاةِ فَتَشَهَّدَ وأثْنَى عَلَى اللهِ بِما هُوَ أهْلُهُ، ثُمَّ قالَ: أمَّا بَعْدُ ـ تابَعَهُ أبُو مُعاوِيَةَ وأبُو أُسامَةَ عَنْ هِشامٍ، عَنْ أبِيهِ، عَنْ أبي حُمَيْدٍ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم قالَ: أمَّا بَعْدُ.

48. Narrated Al-Miswar bin Makhrama (رضي الله عنه) : Once Allāh's Apostle ﷺ got up for delivering the Khuṭba and I heard him after saying "Tash-ah-hud" saying "Ammā ba du".

49. Narrated Ibn 'Abbās (رضي الله عنهما) : Once the Prophet ﷺ ascended the pulpit and it was the last gathering in which he took part. He was covering his shoulder with a big cloak and binding his head with an oily bandage. He glorified and praised Allāh and said, "O people ! Come to me." So the people came and gathered around him and he then said, "Ammā ba'du."

"From now onward the Anṣār will decrease and other people will increase. So anybody who becomes a ruler of the followers of Muḥammad ﷺ and has the power to harm or benefit people then he should accept the good from the benevolent amongst them (Anṣār) and overlook the faults of their wrong-doers".

CHAPTER. To sit in between the two Khuṭbas (on Friday).

50. Narratted 'Abdullāh (Ibn 'Umar (رضي الله عنهما)) : The Prophet ﷺ used to deliver two Khuṭbas and sit in between them.

وَ تَابَعَهُ العَدَنِيُّ ، عَنْ سُفْيَانَ فِي : أَمَّا بَعْدُ .

٤٨ - حَدَّثَنَا أَبُو اليَمَانِ قَالَ : أَخْبَرَنَا شُعَيْبٌ ، عَنِ الزُّهْرِيِّ قَالَ : حَدَّثَنِي عَلِيُّ ابْنُ الحُسَيْنِ ، عَنِ المِسْوَرِ بْنِ مَخْرَمَةَ قَالَ : قَامَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم فَسَمِعْتُهُ حِينَ تَشَهَّدَ يَقُولُ : أَمَّا بَعْدُ . ـ تَابَعَهُ الزُّبَيْدِيُّ عَنِ الزُّهْرِيِّ .

٤٩ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبَانَ قَالَ : حَدَّثَنَا أَبُو الغَسِيلِ قَالَ : حَدَّثَنَا عِكْرِمَةُ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ : صَعِدَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم المِنْبَرَ وَ كَانَ آخِرَ مَجْلِسٍ جَلَسَهُ مُتَعَطِّفًا مِلْحَفَةً عَلَى مَنْكِبِهِ ، قَدْ عَصَبَ رَأْسَهُ بِعِصَابَةٍ دَسِمَةٍ ، فَحَمِدَ اللهَ وَ أَثْنَى عَلَيْهِ ، ثُمَّ قَالَ : أَيُّهَا النَّاسُ إِلَيَّ ، فَثَابُوا إِلَيْهِ . ثُمَّ قَالَ : أَمَّا بَعْدُ فَإِنَّ هٰذَا الحَيَّ مِنَ الأَنْصَارِ يَقِلُّونَ وَ يَكْثُرُ النَّاسُ ، فَمَنْ وَلِيَ شَيْئًا مِنْ أُمَّةِ مُحَمَّدٍ صلى اللهُ عليهِ وسلَّم فَاسْتَطَاعَ أَنْ يَضُرَّ فِيهِ أَحَدًا وَ يَنْفَعَ فِيهِ أَحَدًا ، فَلْيَقْبَلْ مِنْ مُحْسِنِهِمْ وَ يَتَجَاوَزْ عَنْ مُسِيئِهِمْ .

بابُ القَعْدَةِ بَيْنَ الخُطْبَتَيْنِ يَوْمَ الجُمُعَةِ .

٥٠ - حَدَّثَنَا مُسَدَّدٌ قَالَ : حَدَّثَنَا بِشْرُ بْنُ المُفَضَّلِ قَالَ : حَدَّثَنَا عُبَيْدُ اللهِ بْنُ عُمَرَ ، عَنْ نَافِعٍ ، عَنْ عَبْدِ اللهِ بْنِ

CHAPTER. To listen to the Khutba on Friday.

51. Narrated Abū Hurraira ؓ: The Prophet ﷺ said, "When it is a Friday, the angels stand at the gate of the mosque and keep on writing the names of the persons coming to the mosque in succession according to their arrivals. The example of the one who enters the mosque in the earliest hour is that of one offering a camel (in sacrifice). The one coming next is like one offering a ram and then a chicken and then an egg respectively. When the Imām comes out (for Jumu'a prayer) they (i.e. angels) fold their papers and listen to the Khuṭba."

CHAPTER. When the Imām sees a person entering the mosque during the Khuṭba he should order him to pray two Rak'āt before sitting.

52. Narrated Jābir bin 'Abdullāh ؓ: A person entered the mosque while the Prophet ﷺ was delivering the Khuṭba on a Friday. The Prophet ﷺ said to him, "Have you prayed?" The man replied in the negative. The Prophet ﷺ said, "Get up and pray two rak at."

عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: كانَ النَّبِيُّ صلى الله عليه وسلّم يَخْطُبُ خُطْبَتَيْنِ يَقْعُدُ بَيْنَهُما.

بابُ الاسْتِماعِ إلى الخُطْبَةِ يَوْمَ الجُمُعَةِ.

٥١ ـ حدَّثَنا آدمُ قالَ: حدَّثَنا ابنُ أبي ذِئْبٍ، عَنِ الزُّهْرِيِّ، عَنْ أبي عَبْدِ اللهِ الأغَرِّ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، قالَ: قالَ النَّبِيُّ صلى الله عليه وسلّم: إذا كانَ يَوْمُ الجُمُعَةِ وَقَفَتِ المَلائِكَةُ عَلى بابِ المَسْجِدِ يَكْتُبُونَ الأوَّلَ فالأوَّلَ، وَمَثَلُ المُهَجِّرِ كَمَثَلِ الَّذي يُهْدِي بَدَنَةً، ثُمَّ كالَّذي يُهْدِي بَقَرَةً، ثُمَّ كَبْشًا، ثُمَّ دَجاجَةً، ثُمَّ بَيْضَةً. فإذا خَرَجَ الإمامُ طَوَوْا صُحُفَهُمْ وَيَسْتَمِعُونَ الذِّكْرَ.

بابٌ إذا رَأى الإمامُ رَجُلًا جاءَ وَهُوَ يَخْطُبُ أمَرَهُ أنْ يُصَلِّيَ رَكْعَتَيْنِ.

٥٢ ـ حدَّثَنا أبُو النُّعْمانِ قالَ: حدَّثَنا حَمّادُ بنُ زَيْدٍ، عَنْ عَمْرِو بنِ دِينارٍ، عَنْ جابِرِ بنِ عَبْدِ اللهِ قالَ: جاءَ رَجُلٌ والنَّبِيُّ صلى الله عليه وسلّم يَخْطُبُ النّاسَ يَوْمَ الجُمُعَةِ، فَقالَ: صَلَّيْتَ يا فُلانُ؟ قالَ: لا. قالَ: قُمْ فارْكَعْ.

CHAPTER. Whoever comes when the Imām is delivering the Khuṭba should offer a light two-rak'āt prayer.

بابُ مَنْ جاءَ وَالإمامُ يَخْطُبُ صَلَّى رَكْعَتَيْنِ خَفِيفَتَيْنِ.

53. Narrated Jābir ؓ : A man entered the Mosque while the Prophet ﷺ was delivering the Khuṭba. The Prophet ﷺ said to him, "Have you prayed?" The man replied in the negative. The Prophet ﷺ said, "Pray two Rak'āt".

٥٣ ـ حدَّثَنا عليُّ بنُ عَبْدِ اللهِ قالَ: حدَّثَنا سُفْيانُ عَنْ عَمْرٍو، سَمِعَ جابِرًا قالَ: دَخَلَ رَجُلٌ يَوْمَ الجُمُعَةِ والنَّبِيُّ صلى اللهُ عليهِ وسلَّم يَخْطُبُ فَقالَ: صَلَّيْتَ؟ قالَ: لا. قالَ: فَصَلِّ رَكْعَتَيْنِ.

CHAPTER. To raise hands during the Khuṭba.

بابُ رَفْعِ اليَدَيْنِ فى الخُطْبَةِ.

54. Narrated Anas ؓ : While the Prophet ﷺ was delivering the Khuṭba on a Friday, a man stood up and said, "O, Allāh's Apostle! The livestock and the sheep are dying, so pray to Allāh for rain". So he (the Prophet ﷺ) raised both his hands and invoked Allāh (for it).

٥٤ ـ حدَّثَنا مُسَدَّدٌ قالَ: حدَّثَنا حَمَّادُ ابنُ زَيْدٍ، عَنْ عَبْدِ العَزِيزِ بنِ صُهَيْبٍ، عَنْ أنَسٍ وَعَنْ يُونُسَ، عَنْ ثابِتٍ، عَنْ أنَسٍ قالَ: بَيْنَما النَّبِيُّ صلى اللهُ عليهِ وسلم يَخْطُبُ يَوْمَ جُمُعَةٍ إذْ قامَ رَجُلٌ فَقالَ: يا رَسُولَ اللهِ، هَلَكَ الكُرَاعُ وهَلَكَ الشَّاءُ؛ فادْعُ اللهَ أنْ يَسْقِيَنا، فمَدَّ يَدَيْه وَدَعا.

CHAPTER. Istisqā' (invoking Allāh for rain) in the Khuṭba on Friday.

بابُ الاسْتِسقاءِ فى الخُطْبَةِ يَوْمَ الجُمُعَةِ.

55. Narrated Anas bin Mālik ؓ : Once in the lifetime of the Prophet ﷺ the people were afflicted with famine. While the Prophet ﷺ was delivering the Khuṭba on a Friday, a Bedouin stood up and said, "O, Allāh's Apostle ﷺ ! Our possessions are being destroyed and the children are hungry; Please invoke Allāh (for rain)" So the Prophet ﷺ

٥٥ ـ حدَّثَنا إبرَاهِيمُ بنُ المُنْذِرِ قالَ: حدَّثَنا أبو الوَلِيدِ بنُ مُسْلِمٍ الأوْزَاعِىُّ قالَ: حدَّثَنا أبُو عَمرٍو قالَ: حدَّثَنِى إسحَاقُ بنُ عَبْدِ اللهِ بنِ أبى طَلْحَةَ، عَنْ أنَسِ بنِ مالِك قالَ: أصابَتِ النَّاسَ سَنَةٌ عَلى عَهْدِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم، فَبَيْنَما النَّبِيُّ صلى اللهُ عليهِ وسلَّم يَخْطُبُ

raised his hands. At that time there was not a trace of cloud in the sky. By Him in Whose Hands is my soul, as soon as he lowered his hands, clouds gathered like mountains, and before he got down from the pulpit, I saw the rain falling on the beard of the Prophet ﷺ. It rained that day, the next day, the third day, the fourth day till the next Friday. The same Bedouin or another man stood up and said, "O, Allāh's Apostle ! The houses have collapsed, our possessions and livestock have been drowned ; Please invoke Allāh (to protect us)". So the Prophet ﷺ raised both his hands and said, "O, Allāh ! Round about us and not on us". So, in whatever direction he pointed with his hands, the clouds dispersed and cleared away, and Medina's (sky) became clear as a hole in between the clouds. The valley of Qanāt remained flooded, none came from outside but talked about the abundant rain.

فى يَوْمِ جُمُعَةٍ فَقَامَ أَعْرَابِيٌّ فَقَالَ: يا رَسُولَ اللهِ، هَلَكَ المَالُ وَ جَاعَ العِيَالُ، فادْعُ اللهَ لَنَا. فَرَفَعَ يَدَيْهِ. وما نَرَى فى السَّمَاءِ قَزَعَةً، فَوَالَّذِى نَفْسِى بِيَدِهِ ما وَضَعَهُما حَتَّى ثارَ السَّحابُ أَمْثالَ الجِبالِ ثُمَّ لَمْ يَنْزِلْ عَنْ مِنْبَرِهِ حَتَّى رَأَيْتُ المَطَرَ يَتَحادَرُ عَلَى لِحْيَتِهِ صلى اللهُ عليهِ وسلَّم فَمُطِرْنا يَوْمَنا ذلكَ ومِنَ الغَدِ وبَعْدَ الغَدِ والَّذِى يَلِيهِ حَتَّى الجُمُعَةِ الأُخْرَى. و قامَ ذلكَ الأَعْرابِيُّ أَوْ قالَ غَيْرُهُ فَقالَ: يا رَسُولَ اللهِ، تَهَدَّمَ البِناءُ و غَرِقَ المالُ، فادْعُ اللهَ لَنا. فَرَفَعَ يَدَيْهِ فَقالَ: اللَّهُمَّ حَوَالَيْنا ولا عَلَيْنا. فَما يُشِيرُ بِيَدِهِ إلى ناحِيَةٍ مِنَ السَّحابِ إلاَّ انْفَرَجَتْ و صارَتِ المَدِينَةُ مِثْلَ الجَوْبَةِ و سالَ الوادِى قَناةُ شَهْرًا. ولَمْ يَجِئْ أَحَدٌ مِنْ ناحِيَةٍ إلاحَدَّثَ بالجَوْدِ.

CHAPTER. One should keep quiet and listen while the Imām is delivering the Khuṭba on a Friday. And if a person says to his companion : "Be quiet and listen," even then he is doing something wrong (which will reduce his reward). Narrated Salmān ؓ : The Prophet ﷺ said, "Whenever the Imām is delivering the Khuṭba, it is essential for the audience to keep quiet and listen."

بابُ الإِنْصاتِ يَوْمَ الجُمُعَةِ، والإِمامُ يَخْطُبُ. و إذا قالَ لِصاحِبِهِ أَنْصِتْ فَقَدْ لَغا. و قالَ سَلْمانُ عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم: يُنْصِتُ إذا تَكَلَّمَ الإِمامُ.

56. Narrated Abū Huraira ؓ : Allāh's Apostle ﷺ said, "When the

٥٦ ـ حدَّثَنا يَحْيَى بنُ بُكَيْرٍ قالَ: حدَّثَنا اللَّيْثُ: أَخْبَرَنِى ابنُ شِهابٍ قالَ:

Imām is delivering the Khuṭba, and you ask your companion to keep quiet and listen, then no doubt you have done an evil act".

أَخْبَرَنِى سَعِيدُ بْنُ الْمُسَيَّبِ أَنَّ أَبَا هُرَيْرَةَ أَخْبَرَهُ أَنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم قَالَ: إِذَا قُلْتَ لِصَاحِبِكَ يَوْمَ الْجُمُعَةِ أَنْصِتْ و الإمامُ يَخْطُبُ فَقَدْ لَغَوْتَ.

CHAPTER. An hour (opportune time) on Friday.

بابُ السَّاعَةِ الَّتِى فى يَوْمِ الْجُمُعَةِ.

57. Narrated Abū Huraira ؓ: Allāh's Apostle ﷺ talked about Friday and said, "There is an hour (opportune time) on Friday and if a Muslim gets it while praying and asks something from Allāh تعالى, then Allāh will definitely meet his demand." And he (the Prophet ﷺ) pointed out the shortness of that time with his hands.

٥٧ ـ حدَّثنا عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالك، عَنْ أبي الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ أنَّ رَسُولَ اللهِ صلى الله عليهِ وسلَّم ذَكَرَ يَوْمَ الجُمُعَةِ فقال: فيه ساعَةٌ لا يُوَافِقُها عَبْدٌ مُسْلِمٌ وهُوَ قائمٌ يُصَلِّى يَسْأَلُ اللهَ تعالى شَيْئًا إلاَّ أعْطاهُ إيَّاهُ. وأشارَ بِيَدِهِ يُقَلِّلُها.

CHAPTER. If some people leave the Imām during the Jumu a prayer, then the prayer of the remaining people and the Imām is permissible.

بابٌ إذَا نَفَرَ النَّاسُ عَنِ الإمامِ فى صلاةِ الجُمُعَةِ فَصَلاةُ الإمامِ و مَنْ بَقِىَ جائزَةٌ.

58. Narrated Jābir bin ʿAbdullāh ؓ: While we were praying with the Prophet ﷺ, some camels loaded with food, arrived (from Sha m.) The people diverted their attention towards the camels (and left the mosque), and only twelve persons remained with the Prophet ﷺ. So this verse was revealed:

"But when they see
Some bargain or some amusement,
They disperse headlong to it,
And leave you standing." (62: 11)

٥٨ ـ حدَّثنا مُعاوِيَةُ بنُ عَمْرٍو قالَ: حدَّثنا زائِدَةُ، عَنْ حُصَيْنٍ، عَنْ سالم بنِ أبي الجَعْدِ قالَ: حدَّثنا جابِرُ بنُ عَبْدِ اللهِ قالَ: بَيْنَما نَحْنُ نُصَلِّى مَعَ النَّبِىِّ صلى اللهُ عليهِ وسلَّم إذْ أقْبَلَتْ عِيرٌ تَحْمِلُ طَعامًا فالْتَفَتُوا إلَيْها حتَّى ما بَقِىَ مَعَ النَّبِىِّ صلى اللهُ عليهِ وسلَّم إلاَّ اثْنا عَشَرَ رَجُلاً، فَنَزَلَتْ هذهِ الآيَةُ ـ و إذا رَأَوْا تِجارَةً أوْ لَهْوًا انْفَضُّوا إلَيْها وتَرَكُوكَ قائمًا ـ.

CHAPTER. To pray before and after the Jumuʻa prayer.

59. Narrated ʻAbdullāh bin ʻUmar رضي الله عنهما : Allāh's Apostle ﷺ used to pray two Rakʻāt before the Ẓuhr prayer and two Rakʻāt after it. He also used to pray two Rakʻāt after the Maghrib prayer in his house, and two Rakʻāt after the ʻIshā' prayer. He never prayed after Jumuʻa prayer till he departed (from the Mosque), and then he would pray two Rakʻāt at home.

بابُ الصَّلاةِ بَعْدَ الجُمُعَةِ وقَبْلَها.

٥٩ ـ حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أخبرَنا مالكٌ، عَنْ نافِعٍ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم كانَ يُصَلِّى قَبْلَ الظُّهْرِ رَكْعَتَيْنِ وَبَعْدَها رَكْعَتَيْنِ وبَعْدَ المَغْرِبِ رَكْعَتَيْنِ فى بَيْتِهِ وبَعْدَ العِشاءِ رَكْعَتَيْنِ، وكانَ لا يُصَلِّى بَعْدَ الجُمُعَةِ حَتَّى يَنْصَرِفَ فَيُصَلِّى رَكْعَتَيْنِ.

CHAPTER. The statement of Allāh تعالى :

> "And when the prayer is finished,
> Then you may disperse through the land,
> And seek of the bounty of Allāh."
> (62 : 10)

بابُ قَوْلِ اللهِ تَعالى ـ فإذا قُضِيَتِ الصَّلاةُ فانْتَشِرُوا فى الأرْضِ وابْتَغُوا مِنْ فَضْلِ اللهِ ـ

60. Narrated Sahl bin Saʻd رضي الله عنه : There was a woman amongst us who had a farm and she used to sow Silq (a kind of vegetable) on the edges of streams in her farm. On Fridays she used to pull out the Silq from its roots and put the roots in a utensil. Then she would put a handful of powdered barley over it and cook it. The roots of the Silq were a substitute for meat. After finishing the Jumuʻa prayer we used to greet her and she would give us that food which we would eat with our hands, and because of that meal, we used to look forward to Friday.

٦٠ ـ حدَّثَنا سَعِيدُ بنُ أبى مَرْيَمَ قالَ: حدَّثَنا أبُو غَسَّانَ قالَ: حدَّثَنى أبُو حازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ قالَ: كانَتْ فِينا امرَأةٌ تَجعَلُ عَلى أرْبِعاءَ فى مَزْرَعَةٍ لَها سِلْقًا فكانَتْ إذا كانَ يَوْمُ الجُمُعَةِ تَنزِعُ أصُولَ السِّلْقِ فتَجْعَلُه فى قِدْرٍ ثُمَّ تَجْعَلُ عَلَيْه قَبْضَةً مِنْ شَعِيرٍ تَطْحَنُها فتَكُون أُصُولُ السِّلْقِ عَرْقَهُ، وكُنَّا نَنْصَرِفُ مِنْ صَلاةِ الجُمُعَةِ فَنُسَلِّمُ عَلَيْها فتُقَرِّبُ ذلكَ الطَّعامَ إلَيْنا فنَلْعَقُهُ، وكُنَّا نَتَمَنَّى يَوْمَ الجُمُعَةِ لِطَعامِها ذلكَ.

61. Narrated Sahl رضي الله عنه : As above with the addition : We never had an afternoon nap nor meals except after offering the Jumuʿa prayer.

٦١ - حَدَّثَنَا عَبْدُ اللهِ بْنُ مَسْلَمَةَ قَالَ: حَدَّثَنَا ابنُ أَبِي حَازِمٍ، عَنْ أَبِيهِ، عَنْ سَهْلٍ بِهٰذَا، وَقَالَ مَا كُنَّا نَقِيلُ وَلَا نَتَغَدَّى إِلَّا بَعْدَ الجُمُعَةِ.

CHAPTER. The afternoon nap after the Jumuʿa prayer.

بابُ القائِلَةِ بَعْدَ الجُمُعَةِ.

62. Narrated Anas رضي الله عنه : We used to offer the Jumuʿa prayer early and then have the afternoon nap.

٦٢ - حَدَّثَنَا مُحَمَّدُ بنُ عُقْبَةَ الشَّيْبَانِيُّ قَالَ: حَدَّثَنَا أَبُو إِسْحَاقَ الفَزَارِيُّ، عَنْ حُمَيْدٍ قَالَ: سَمِعْتُ أَنَسًا يَقُولُ كُنَّا نُبَكِّرُ إِلَى الجُمُعَةِ ثُمَّ نَقِيلُ.

63. Narrated Sahl رضي الله عنه : We used to offer the Jumuʿa prayer with the Prophet ﷺ and then take the afternoon nap.

٦٣ - حَدَّثَنَا سَعِيدُ بنُ أَبِي مَرْيَمَ قَالَ: حَدَّثَنَا أَبُو غَسَّانَ قَالَ: حَدَّثَنِي أَبُو حَازِمٍ، عَنْ سَهْلٍ قَالَ: كُنَّا نُصَلِّي مَعَ النَّبِيِّ صلى اللهُ عليهِ وسلَّم الجُمُعَةَ ثُمَّ تَكُونُ القَائِلَةُ.

In the name of Allāh, the Benificent, the Merciful

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

The Chapters of the Fear Prayer, and the statement of Allāh تعالى :

“When you travel
Through the earth,
There is no blame on you
If you shorten your prayers,
For fear the unbelievers may put you to trial (i.e. attack you),
For the unbelievers are
Open enemies to you.
When you (O Apostle),
Are with them, and stand
To lead them in prayer,

أبوابُ صَلاةِ الخَوْفِ. وقَوْلِ اللهِ تَعَالَى - وَإِذَا ضَرَبْتُمْ فِي الأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا إِنَّ الكَافِرِينَ كَانُوا لَكُمْ عَدُوًّا مُبِيناً. وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلْتَقُمْ طَائِفَةٌ مِنْهُمْ مَعَكَ وَلْيَأْخُذُوا أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا فَلْيَكُونُوا مِنْ وَرَائِكُمْ وَلْتَأْتِ طَائِفَةٌ أُخْرَى لَمْ يُصَلُّوا

Let one party of them,
Stand up (in prayer) with you,
Taking their arms with them,
When they finish
Their prostrations, let them
Take their position in the rear,
And let the other party come up
Which has not yet prayed—
And let them pray with you,
Taking all precautions,
And bearing arms;
The unbelievers wish,
If you were negligent
Of your arms and your baggage,
To assault you in a single rush.
But there is no blame on you
If you put away your arms
Because of the inconvenience
Of rain or because you are ill;
But take (every) precaution for yourselves.
For the unbelievers
Allāh has prepared
A humiliating punishment."

(4 : 101—102)

فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا حِذْرَهُمْ
وَأَسْلِحَتَهُمْ، وَدَّ الَّذِينَ كَفَرُوا لَوْ
تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ
فَيَمِيلُونَ عَلَيْكُمْ مَيْلَةً وَاحِدَةً وَلَا
جُنَاحَ عَلَيْكُمْ إِنْ كَانَ بِكُمْ أَذًى مِنْ
مَطَرٍ أَوْ كُنْتُمْ مَرْضَى أَنْ تَضَعُوا
أَسْلِحَتَكُمْ وَخُذُوا حِذْرَكُمْ إِنَّ اللَّهَ
أَعَدَّ لِلْكَافِرِينَ عَذَابًا مُهِينًا.

64. Narrated Shu'aib: I asked Az-Zuhrī, "Did the Prophet ﷺ ever offer the Fear Prayer?" Az-Zuhrī said, "I was told by Sālim that 'Abdullāh bin 'Umar ؓ had said, 'I took part in a holy battle with Allāh's Apostle ﷺ in Najd. We faced the enemy and arranged ourselves in rows. Then Allāh's Apostle ﷺ stood up to lead the prayer and one party stood to pray with him while the

٦٤ ـ حَدَّثَنَا أَبُو الْيَمَانِ قَالَ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ قَالَ: سَأَلْتُهُ هَلْ صَلَّى النَّبِيُّ صلى الله عليه وسلم يَعْنِي صَلَاةَ الْخَوْفِ؟ قَالَ: أَخْبَرَنِي سَالِمٌ أَنَّ عَبْدَ اللهِ بْنَ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: غَزَوْتُ مَعَ رَسُولِ اللهِ صلى الله عليه وسلم قِبَلَ نَجْدٍ فَوَازَيْنَا الْعَدُوَّ فَصَافَفْنَاهُمْ، فَقَامَ

other faced the enemy. Allāh's Apostle ﷺ and the former party bowed and performed two prostrations. Then that party left and took the place of those who had not prayed. Allāh's Apostle ﷺ prayed one Rak'a (with the latter) and performed two prostrations and finished his prayer with Taslīm. Then everyone of them bowed once and perform two prostrations individually.' "

رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم يُصَلِّي لَنا فَقامَتْ طائِفَةٌ مَعَهُ تُصَلِّي وَ أَقْبَلَتْ طائِفَةٌ عَلى العَدُوِّ، وَرَكَعَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم بِمَنْ مَعَهُ وَسَجَدَ سَجْدَتَينِ ثُمَّ انْصَرَفُوا مَكانَ الطّائِفَةِ الَّتي لَمْ تُصَلِّ فَجاءُوا فَرَكَعَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم بِهِمْ رَكْعَةً وَسَجَدَ سَجْدَتَينِ ثُمَّ سَلَّمَ، فَقامَ كُلُّ واحِدٍ مِنْهُم فَرَكَعَ لِنَفْسِهِ رَكْعَةً و سَجَدَ سَجْدَتَينِ.

CHAPTER. The Fear Prayers (can be offered) while standing or riding.

باب صَلاةِ الخَوْفِ رِجالاً ورُكْباناً.

راجِلٌ: قائِمٌ.

65. Narrated Nāfi': Ibn 'Umar رضي الله عنهما said something similar to Mujāhid's saying, : Whenever Muslims and non-believers stand face to face in a battle, the Muslims can pray while standing. Ibn 'Umar رضي الله عنهما added, "The Prophet ﷺ said,' If the number of the enemy is greater than the Muslims, they can pray while standing or riding (individually).' "

٦٥ - حدَّثَنا سَعِيدُ بنُ يَحْيى بنِ سَعِيدٍ القُرَشِيُّ قالَ: حدَّثَني أَبي قالَ: حدَّثَنا ابنُ جُرَيْجٍ، عَنْ مُوسَى بنِ عُقْبَةَ عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ نَحْواً مِنْ قَوْلِ مُجاهِدٍ إذا اخْتَلَطُوا قِياماً. وَزادَ ابنُ عُمَرَ عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم: و إنْ كانُوا أَكْثَرَ مِنْ ذلِكَ فَلْيُصَلُّوا قِياماً ورُكْباناً.

CHAPTER. To guard one another during the Fear Prayer.

باب يَحْرُسُ بَعْضُهُم بَعْضاً فى صَلاةِ الخَوْفِ.

66. Narrated Ibn 'Abbās رضي الله عنهما : Once the Prophet ﷺ led the fear prayer and the people stood behind him. He said Takbīr (Allāhu-Akbar) and the people said the same. He bowed and some of them bowed. Then he prostrated and they also

٦٦ - حدَّثَنا حَيْوَةُ بنُ شُرَيْحٍ قالَ: حدَّثَنا مُحَمَّدُ بنُ حَرْبٍ، عَنِ الزُّبَيْدِيِّ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ بنِ عَبْدِ اللهِ ابنِ عُتْبَةَ، عَنِ ابنِ عَبّاسٍ رَضِيَ اللهُ عَنْهُما

prostrated. Then he stood for the second Rak'a and those who had prayed the first Rak'a left and guarded their brothers. The second party joined him and performed bowing and prostration with him. All the people were in prayer but they were guarding one another during the prayer.

قَالَ: قَامَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ فقامَ النَّاسُ مَعَهُ، فَكَبَّرَ وكَبَّرُوا مَعَهُ، وَرَكَعَ وَرَكَعَ ناسٌ مِنْهُمْ ثُمَّ سَجَدَ وسَجَدُوا مَعَهُ، ثُمَّ قامَ للثَّانِيَةِ فقامَ الَّذين سَجَدُوا مَعَهُ وحَرَسُوا إخْوَانَهُمْ. وأَتَتِ الطَّائِفَةُ الأُخْرَى فَرَكَعُوا وَسَجَدُوا مَعَهُ والنَّاسُ كُلُّهُمْ فى صَلاةٍ ولكِنْ يَحْرُسُ بَعْضُهُمْ بَعْضًا.

CHAPTER. The prayer at the time of besieging a fort and (at the time of meeting the enemy).

Al-Auzā'ī said, "If there are signs of victory and it is impossible to offer the prayer then everyone should offer his prayer with signs. If he cannot do even that then he can delay the prayer till the battle is over or till they feel secure, then they can pray two Rak'at. But if they are unable to complete the prayer then they can perform one bowing and two prostrations (one Rak'a), and if they are unable to do even this, then saying "Allāhu-Akbar" is not sufficient for them, and so they should postpone the prayer till they feel secure." Makḥūl agrees to it (i.e. this verdict). And Anas bin Mālik said, "I reached at dawn during the besiege of Tustar and the fighting was at its peak. The Muslims were not able to offer the Fajr prayer and we did not pray till a part of the day had passed and then we offerd the prayer with Abū Mūsā and we were granted victory by Allāh." Anas

بابُ الصَّلاةِ عِنْدَ مُنَاهَضَةِ الحُصُونِ ولِقاءِ العَدُوِّ.

وقالَ الأَوْزاعِيُّ: إنْ كانَ تَهَيَّأَ الفَتْحُ ولَمْ يَقْدِرُوا على الصَّلاةِ صَلَّوْا إيماءً كُلُّ امْرِئٍ لِنَفْسِهِ، فإنْ لَمْ يَقْدِرُوا على الإيماءِ أَخَّرُوا الصَّلاةَ حَتَّى يَنْكَشِفَ القِتالُ أوْ يَأْمَنُوا فَيُصَلُّوا رَكْعَتَيْنِ. فإنْ لَمْ يَقْدِرُوا صَلَّوْا رَكْعَةً وَسَجْدَتَيْنِ، فإنْ لَمْ يَقْدِرُوا فَلا يُجْزِيهِمُ التَّكْبِيرُ وَيُؤَخِّرُونَهَا حَتَّى يَأْمَنُوا. وَبِهِ قالَ مَكْحُولٌ. وقالَ أَنَسٌ: حَضَرْتُ عِنْدَ مُنَاهَضَةِ حِصْنِ تُسْتَرَ عِنْدَ إضاءَةِ الفَجْرِ واشْتَدَّ اشْتِعالُ القِتالِ فَلَمْ يَقْدِرُوا على الصَّلاةِ فَلَمْ نُصَلِّ إلاَّ بَعْدَ ارْتِفاعِ النَّهارِ، فَصَلَّيْنَاها ونَحْنُ مَعَ أبى مُوسَى فَفُتِحَ لَنا. وقالَ أَنَسٌ: وما يَسُرُّنى بِتِلْكَ الصَّلاةِ الدُّنْيا وما فيها.

further said, "It would not make me happy even if I got the whole world and whatever is in it instead of that prayer, (i.e. the one they missed because of fighting)."

67. Narrated Jābir bin 'Abdullāh (رضي الله عنه) : On the day of the Khandaq 'Umar (رضي الله عنه) came, cursing the unbelievers of Quraish and said, "O Allāh's Apostle! I have not offered the 'Asṛ prayer and the sun has set." The Prophet ﷺ replied, "By Allāh! I, too, have not offered the prayer yet." The Prophet ﷺ then went to Buṭhān, performed ablution and performed the 'Aṣr prayer after the sun had set and then offered the Maghrib prayer after it."

CHAPTER. The chaser and the chased can pray while riding by signs. Al-Walīd said, "I told Al-Auzā'ī about the prayer of Shuraḥbīl bin As-Ṣamt and his companions on the backs of animals. On that he said, "That was the case with us if we feared that the time of prayer would be over." Al-Walīd (disagreed with Al-Auza'ī) deriving his verdict from the statement of the Prophet ﷺ : "None should offer the 'Aṣr prayer but at Banī Quraiza."

CHAPTER. Narrated Ibn 'Umar (رضي الله عنهما) : When the Prophet ﷺ returned from the battle of Al-Ahzāb (clans), he said to us, "No-one is to offer the 'Aṣr prayer but at Banī Quraiẓa." To some of

٦٧ ـ حَدَّثَنَا يَحْيَى: حَدَّثَنَا وَكِيعٌ، عَنْ عَلِيِّ بْنِ الْمُبَارَكِ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: جَاءَ عُمَرُ يَوْمَ الْخَنْدَقِ فَجَعَلَ يَسُبُّ كُفَّارَ قُرَيْشٍ وَيَقُولُ: يَا رَسُولَ اللهِ، مَا صَلَّيْتُ الْعَصْرَ حَتَّى كَادَتِ الشَّمْسُ أَنْ تَغِيبَ. فَقَالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم: و أنا واللهِ ما صَلَّيْتُهَا بَعْدُ. قالَ: فَنَزَلَ إلى بُطْحَانَ فَتَوَضَّأَ وَصَلَّى العَصْرَ بَعْدَ ما غابَتِ الشَّمْسُ ثُمَّ صَلَّى المَغرِبَ بَعْدَهَا.

بَابُ صَلاةِ الطَّالِبِ وَالمَطْلُوبِ رَاكِبًا و إِيمَاءً. و قالَ الوَلِيدُ: ذَكَرْتُ لِلأَوْزَاعِيِّ صَلاةَ شُرَحْبِيلَ بنِ السِّمْطِ وَأَصْحَابِهِ عَلَى ظَهْرِ الدَّابَّةِ. فَقَالَ: كَذَلِكَ الأَمْرُ عِنْدَنَا إِذَا تُخُوِّفَ الفَوْتُ. وَاحْتَجَّ الوَلِيدُ بِقَوْلِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم: لا يُصَلِّيَنَّ أَحَدٌ العَصْرَ إِلاَّ فى بَنِي قُرَيْظَةَ.

بابٌ حَدَّثَنَا عَبْدُ اللهِ بْنُ مُحَمَّدِ بْنِ أسماءَ قَالَ: حَدَّثَنَا جُوَيْرِيَةُ، عَنْ نافعٍ عَنِ ابنِ عُمَرَ قالَ: قالَ: النَّبِيُّ صلى الله عليهِ وسلَّم لَنَا لَمَّا رَجَعَ مِنَ الأَحْزَابِ:

us the 'Asr prayer was due on the way. Some of us decided not to pray but at Banī Quraiza while some others decided to pray on the spot and said that the intention of the Prophet ﷺ was not what the former party had understood. And when that was told to the Prophet ﷺ he did not blame anyone of them.

لا يُصَلِّيَنَّ أَحَدٌ العَصْرَ إِلاَّ فى بَنى قُرَيْظَةَ. فأَدْرَكَ بَعْضَهُمُ العَصْرُ فى الطَّرِيقِ فَقالَ بَعْضُهُمْ لا نُصَلِّى حتَّى نَأْتِيَها. وقالَ بَعْضُهُمْ بَلْ نُصَلِّى، لمْ يُرَدْ مِنَّا ذلكَ. فَذُكِرَ لِلنَّبِيِّ صلى اللهُ عليهِ وسلَّم فَلَمْ يُعَنِّفْ أَحَدًا مِنْهُمْ.

CHAPTER. Takbīr (Allāh is Greater) and offering the morning prayer early when it is still dark and praying while attacking the enemy and in battles.

بابُ التَّكْبِيرِ وَالغَلَسِ بالصُّبْحِ وَالصَّلاةِ عِنْدَ الإِغارَةِ وَالحَرْبِ.

68. Narrated Anas bin Mālik ؓ : Allāh's Apostle ﷺ offered the Fajr prayer when it was still dark, then he rode and said, "Allāhu Akbar! Khaibar is ruined. When we enter the arena of a nation, the most unfortunate is the morning of those who have been warned." The people came out into the streets saying, "Muhammad and his army." Allāh's Apostle ﷺ vanquished them by force and their warriors were killed; the children and women were taken as captives. Ṣafiya was taken by Dihya Al-Kalbī and later she belonged to Allāh's Apostle ﷺ who married her and her Mahr was her manumission. 'Abdul 'Azīz (a sub-narrator) asked Thabit, "O Abū Muḥammad! did you ask Anas bin Mālik what her Mahr was?" Abū Muḥammad replied, "Her manumission was her Mahr." He (Thābit) then smiled.

٦٨ ـ حدَّثَنا مُسَدَّدٌ قالَ: حدَّثَنا حَمَّادٌ، عَنْ عَبْدِ العَزِيزِ بنِ صُهَيْبٍ، وَثابِتٍ البُنَانِىِّ عَنْ أَنَسِ بنِ مالكٍ أَنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم صَلَّى الصُّبْحَ بِغَلَسٍ. ثُمَّ رَكِبَ فَقالَ: اللهُ أَكْبَرُ خَرِبَتْ خَيْبَرُ، إِنَّا إِذَا نَزَلْنا بِساحَةِ قَوْمٍ فَساءَ صَباحُ المُنْذَرِينَ. فَخَرَجُوا يَسْعَوْنَ فى السِّكَكِ وَيَقُولُونَ: مُحَمَّدٌ وَالخَمِيسُ قالَ والخَمِيسُ: الجَيْش. فَظَهَرَ عَلَيْهِمْ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم فَقَتَلَ المُقاتِلَةَ وَسَبَى الذَّرارِىَّ. فَصارَتْ صَفِيَّةُ لِدِحْيَةَ الكَلْبِىِّ، وَصارَتْ لِرَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم ثُمَّ تَزَوَّجَها وَجَعَلَ صَداقَها عِتْقَها. فقالَ عَبْدُ العَزِيزِ لِثابِتٍ: يا أَبا مُحَمَّدٍ، أَنْتَ سَأَلْتَ أَنَسَ بنَ مالكٍ ما أَمْهَرَها؟. قالَ: أَمْهَرَها نَفْسَها، فَتَبَسَّمَ.

In the name of Allāh,
the Beneficent, the Merciful

THE BOOK OF THE TWO ʿĪDS(1) (FESTIVALS).

CHAPTER. The two ʿĪds and sprucing oneself up on them.

69. Narrated ʿAbdullāh bin ʿUmar رضي الله عنهما : ʿUmar bought a silk cloak from the market, took it to Allāh's Apostle ﷺ and said, "O Allāh's Apostle! Take it and adorn yourself with it during the ʿĪds and when the delegations visit you." Allāh's Apostle ﷺ replied, "This dress is for those who have no share (in the Hereafter)." After a long period Allāh's Apostle ﷺ sent to ʿUmar a cloak of silk brocade. ʿUmar came to Allāh's Apostle ﷺ with the cloak and said, "O Allāh's Apostle! You told me that this dress was for those who had no share (in the Hereafter); yet you have sent me this cloak." Allāh's Apostle ﷺ said to him, "Sell it and fulfil your needs by it."

بسم الله الرحمن الرحيم

كتاب العيدين

بابٌ فى العِيدَيْنِ والتَّجمُّلِ فيهِ.

٦٩ ـ حدَّثنا أبُو اليمانِ قالَ: أخبرَنا شُعَيْبٌ، عَنِ الزُّهْرِى قالَ: أخبرَنى سالمُ ابنُ عَبْدِ اللهِ أنَّ عَبْدَ اللهِ بنَ عُمَرَ قالَ: أخذَ عُمَرُ جُبَّةً مِنْ إسْتَبرَقٍ تُباعُ فى السُّوقِ، فأخذَها فأتى رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم فقالَ: يا رَسُولَ اللهِ، ابْتَعْ هذهِ تَجَمَّلْ بِها للعيدِ والوُفُودِ. فقالَ لَهُ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم: إنَّما هذهِ لِباسُ مَنْ لا خَلاقَ لَهُ. فلَبِثَ عُمَرُ ما شاءَ اللهُ أنْ يَلْبَثَ، ثمَّ أرْسَلَ إلَيْهِ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم بِجُبَّةِ دِيباجٍ فأقبَلَ بِها عُمَرُ فأتى بِها رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم فقالَ: يا رَسُولَ اللهِ، إنَّك قُلْتَ إنَّما هذهِ لِباسُ مَنْ لا خَلاقَ لَهُ، وأرْسَلْتَ إلَيَّ بِهذهِ الجُبَّةِ. فقالَ لَهُ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم: تَبيعُها وتُصيبُ بِها حاجَتَكَ.

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(1) See the glossary.

CHAPTER. A display of spears and shields on ʿĪd Festivals.

بابُ الحِرَابِ وَالدَّرَقِ يَوْمَ العِيدِ.

70. Narrated ʿAisha رضي الله عنها : Allāh's Apostle ﷺ came to my house while two girls were singing beside me the songs of Buʿath (a story about the war between the two tribes of the Anṣār, the Khazraj and the Aus, before Islām). The Prophet ﷺ lay down and turned his face to the other side. Then Abū Bakr came and spoke to me harshly saying, "Musical instruments of Satan near the Prophet ﷺ ?" Allāh's Apostle ﷺ turned his face towards him and said, "Leave them." When Abū Bakr became inattentive, I signalled to those girls to go out and they left. It was the day of ʿĪd, and the Black people were playing with shields and spears; so either I requested the Prophet ﷺ or he asked me whether I would like to see the display. I replied in the affirmative. Then the Prophet ﷺ made me stand behind him and my cheek was touching his cheek and he was saying, "Carry on! O Banī Arfida," till I got tired. The Prophet ﷺ asked me, "Are you satisfied (Is that sufficient for you)?" I replied in the affirmative and he told me to go away.

٧٠ ـ حَدَّثَنَا أَحْمَدُ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنَا عَمْرٌو أَنَّ مُحَمَّدَ بْنَ عَبْدِ الرَّحْمَنِ الأَسَدِيَّ حَدَّثَهُ عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ دَخَلَ عَلَيَّ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم وَعِنْدِي جَارِيَتَانِ تُغَنِّيَانِ بِغِنَاءِ بُعَاثَ، فَاضْطَجَعَ عَلَى الفِرَاشِ وَحَوَّلَ وَجْهَهُ وَجَاءَ أَبُو بَكْرٍ فَانْتَهَرَنِي وَقَالَ: مِزْمَارَةُ الشَّيْطَانِ عِنْدَ النَّبِيِّ صلى اللهُ عليهِ وسلَّم؟ فَأَقْبَلَ عَلَيْهِ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم فَقَالَ: دَعْهُمَا. فَلَمَّا غَفَلَ غَمَزْتُهُمَا فَخَرَجَتَا. وَكَانَ يَوْمَ عِيدٍ يَلْعَبُ فِيهِ السُّودَانُ بِالدَّرَقِ وَالحِرَابِ، فَإِمَّا سَأَلْتُ النَّبِيَّ صلى اللهُ عليهِ وسلَّم وَإِمَّا قَالَ: تَشْتَهِينَ تَنْظُرِينَ؟ قُلْتُ: نَعَمْ فَأَقَامَنِي وَرَاءَهُ، خَدِّي عَلَى خَدِّهِ وَهُوَ يَقُولُ: دُونَكُمْ يَا بَنِي أَرْفِدَةَ. حَتَّى إِذَا مَلِلْتُ قَالَ: حَسْبُكِ. قُلْتُ نَعَمْ. قَالَ: فَاذْهَبِي.

CHAPTER. The traditions regarding the celebrations of the ʿĪd Festivals by the Muslims.

بابُ سُنَّةِ العِيدَيْنِ لأَهْلِ الإِسْلَامِ.

71. Narrated Al-Barāʾ رضي الله عنه : I heard the Prophet ﷺ delivering a Khuṭba saying, "The first thing to be done on this day (first day of ʿĪd-ul-Aḍḥā) is to pray;

٧١ ـ حَدَّثَنَا حَجَّاجٌ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي زُبَيْدٌ قَالَ: سَمِعْتُ الشَّعْبِيَّ عَنِ البَرَاءِ قَالَ: سَمِعْتُ النَّبِيَّ

and after returning from the prayer we slaughter our sacrifices (in the name of Allāh) and whoever does so, he acted according to our Sunna (traditions)."

صلى اللهُ عليه وسلَّم يَخْطُبُ فَقَالَ: إنَّ أوَّلَ ما نَبْدأُ بِهِ فِي يَوْمِنا هذَا أنْ نُصَلِّيَ ثُمَّ نَرْجِعَ فَنَنْحَرَ، فَمَنْ فَعَلَ فَقَدْ أصابَ سُنَّتَنا.

72. Narrated 'Āisha رضي الله عنها : Abū Bakr came to my house while two small Anṣārī girls were singing beside me the stories of the Anṣār concerning the Day of Bu'āth. And they were not singers. Abū Bakr said protestingly, "Musical instruments of Satan in the house of Allāh's Apostle ﷺ !" It happened on the 'Īd day and Allāh's Apostle ﷺ said, "O Abū Bakr! There is an 'Īd for every nation and this is our 'Īd."

٧٢ - حدَّثَنا عُبَيْدُ بنُ إسماعِيلَ قالَ: حدَّثَنا أبُو أُسامَةَ، عَنْ هِشامٍ، عَنْ أبِيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: دَخَلَ أبُو بَكْرٍ وعِنْدِي جارِيَتانِ مِنْ جَوارِي الأنْصارِ تُغَنِّيانِ مِمَّا تَقاوَلَتِ الأنْصارُ يَوْمَ بُعاثَ. قالَتْ: ولَيْسَتا بِمُغَنِّيَتَيْنِ، فَقالَ أبُو بَكْرٍ: أبِمَزامِيرِ الشَّيْطانِ فِي بَيْتِ رَسُولِ اللهِ صلى اللهُ عليه وسلَّم؟ وذلكَ فِي يَوْمِ عِيدٍ. فَقالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم: يا أبا بَكْرٍ، إنَّ لِكُلِّ قَوْمٍ عِيدًا وهذا عِيدُنا.

CHAPTER. Eating on the day of Fitr before going out (for the 'Īd-ul-Fitr prayer).

بابُ الأكْلِ يَوْمَ الفِطْرِ قَبْلَ الخُرُوجِ.

73. Narrated Anas bin Mālik رضي الله عنه : Allāh's Apostle ﷺ never proceeded (for the prayer) on the Day of 'Īd-ul-Fitr unless he had eaten some dates. Anas also narrated: The Prophet ﷺ used to eat odd number of dates.

٧٣ - حدَّثَنا مُحَمَّدُ بنُ عَبْدِ الرَّحِيمِ: أخْبَرَنا سَعِيدُ بنُ سُلَيْمانَ قالَ: حدَّثَنا هُشَيْمٌ قالَ: أخْبَرَنا عُبَيْدُ اللهِ بنُ أبِي بَكْرِ بنِ أنَسٍ عَنْ أنَسِ بنِ مالِكٍ قالَ: كانَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم لا يَغْدُو يَوْمَ الفِطْرِ حَتَّى يَأْكُلَ تَمَراتٍ. وقالَ مُرَجَّى بنُ رَجاءٍ: حدَّثَنِي عُبَيْدُ اللهِ قالَ: حدَّثَنِي أنَسٌ عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم: ويَأْكُلُهُنَّ وِتْرًا.

CHAPTER. Eating on the Day of Naḥr (10th of Dhul-Ḥijjah).

بابُ الأَكْلِ يَوْمَ النَّحْرِ.

74. Narrated Anas رضي الله عنه : The Prophet ﷺ said, "Whoever slaughtered (his sacrifice) before the ʿĪd prayer, should slaughter again." A man stood up and said, "This is the day on which one has desire for meat," and he mentioned something about his neighbours. It seemed that the Prophet ﷺ believed him. Then the same man added, "I have a young she-goat which is dearer to me than the meat of two sheep." The Prophet ﷺ permitted him to slaughter it as a sacrifice. I do not know whether that permission was valid only for him or for others as well.

٧٤ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَنَسٍ قَالَ: قَالَ النَّبِيُّ صلى الله عليه وسلم: مَنْ ذَبَحَ قَبْلَ الصَّلَاةِ فَلْيُعِدْ. فَقَامَ رَجُلٌ فَقَالَ: هَذَا يَوْمٌ يُشْتَهَى فِيهِ اللَّحْمُ، وَذَكَرَ مِنْ جِيرَانِهِ فَكَأَنَّ النَّبِيَّ صلى الله عليه وسلم صَدَّقَهُ. قَالَ: وَعِنْدِي جَذَعَةٌ أَحَبُّ إِلَيَّ مِنْ شَاتَيْ لَحْمٍ، فَرَخَّصَ لَهُ النَّبِيُّ صلى الله عليه وسلم فَلَا أَدْرِي أَبَلَغَتِ الرُّخْصَةُ مَنْ سِوَاهُ أَمْ لَا.

75. Narrated Al-Barāʾ bin ʿĀzib رضي الله عنه : The Prophet ﷺ delivered the Khuṭba after offering the prayer on the Day of Naḥr and said, "Whoever offers the prayer like us and slaughters like us then his Nusuk (sacrifice) will be accepted by Allāh. And whoever slaughters his sacrifice before the ʿĪd prayer then he has not done the sacrifice." Abū Burda bin Niyār, the uncle of Al-Barāʾ said, "O Allāh's Apostle! I have slaughtered my sheep before the ʿĪd prayer and I thought today as a day of eating and drinking (not alcoholic drinks), and I liked that my sheep should be the first to be slaughtered in my house. So I slaughtered my sheep and took my food before coming for the prayer." The Prophet ﷺ said, "The sheep which you have slaughtered is just mutton (not a Nusuk)." He (Abū Burda) said, "O Allāh's Apostle!

٧٥ - حَدَّثَنَا عُثْمَانُ قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنِ الشَّعْبِيِّ، عَنِ الْبَرَاءِ ابْنِ عَازِبٍ قَالَ: خَطَبَنَا النَّبِيُّ صلى الله عليه وسلم يَوْمَ الأَضْحَى بَعْدَ الصَّلَاةِ، فَقَالَ: مَنْ صَلَّى صَلَاتَنَا وَنَسَكَ نُسُكَنَا فَقَدْ أَصَابَ النُّسُكَ. وَمَنْ نَسَكَ قَبْلَ الصَّلَاةِ فَإِنَّهُ قَبْلَ الصَّلَاةِ وَلَا نُسُكَ لَهُ. فَقَالَ أَبُو بُرْدَةَ بْنُ نِيَارٍ خَالُ الْبَرَاءِ: يَا رَسُولَ اللهِ، فَإِنِّي نَسَكْتُ شَاتِي قَبْلَ الصَّلَاةِ وَعَرَفْتُ أَنَّ الْيَوْمَ يَوْمُ أَكْلٍ وَشُرْبٍ، وَأَحْبَبْتُ أَنْ تَكُونَ شَاتِي أَوَّلَ شَاةٍ تُذْبَحُ فِي بَيْتِي، فَذَبَحْتُ شَاتِي وَتَغَدَّيْتُ قَبْلَ أَنْ آتِيَ الصَّلَاةَ. قَالَ: شَاتُكَ شَاةُ لَحْمٍ. فَقَالَ: يَا رَسُولَ اللهِ، فَإِنَّ عِنْدَنَا عَنَاقًا لَنَا جَذَعَةً هِيَ أَحَبُّ

I have a young she-goat which is dearer to me than two sheep. Will that be sufficient as a Nusuk on my behalf?" The Prophet ﷺ said, "Yes, it will be sufficient for you but it will not be sufficient (as a Nusuk) for anyone else after you."

CHAPTER. To proceed to a Musalla (praying place) without a pulpit.

76. Narrated Abū Sa'īd Al-Khudrī رضي الله عنه : The Prophet ﷺ used to proceed to the Musallā on the days of 'Īd-ul-Fitr and 'Īd-ul-Aḍḥā; the first thing to begin with was the prayer and after that he would stand in front of the people and the people would keep sitting in their rows. Then he would preach to them, advise them and give them orders. And after that if he wished to send an army for an expedition, he would do so; or if he wanted to give an order he would do so, and then depart. The people followed this tradition till I went out with Marwān, the Governor of Medīna, for the prayer of 'Īd-ul-Aḍḥa or 'Id-ul-Fiṭr. When we reached the Muṣallā, there was a pulpit made by Kathīr bin As-Salt. Marwān wanted to get up on that pulpit before the prayer. I got hold of his clothes but he pulled them and ascended the pulpit and delivered the Khutba before the prayer. I said to him, "By Allāh, you have changed (the Prophet's tradition)." He replied, "O Abū Sa'īd! Gone is that which you know." I said, "By Allāh! What I know is better than what I do not know." Marwan said, "People do not sit

إلىَّ مِنْ شاتَيْنِ، أفَتَجْزِى عَنِّى؟ قالَ: نَعَمْ، ولَنْ تَجْزِىَ عَنْ أحَدٍ بَعْدَكَ.

بابُ الخُرُوجِ إلى المُصَلَّى بِغَيْرِ مِنْبَرٍ.

٧٦ - حَدَّثَنا سَعِيدُ بْنُ أبى مَرْيَمَ قالَ: حَدَّثَنا مُحَمَّدُ بْنُ جَعْفَرٍ قالَ: أخْبَرَنى زَيْدُ بْنُ أسْلَمَ، عَنْ عِياضِ بْنِ عَبْدِ اللهِ ابْنِ أبى سَرْحٍ، عَنْ أبى سَعِيدٍ الخُدْرِىِّ قالَ: كانَ النَّبِىُّ صلى الله عليه وسلَّم يَخْرُجُ يَوْمَ الفِطْرِ والأضْحَى إلى المُصَلَّى، فأوَّلُ شَىْءٍ يَبْدَأُ بِهِ الصَّلاةُ، ثُمَّ يَنْصَرِفُ فَيَقُومُ مُقابِلَ النَّاسِ، والنَّاسُ جُلُوسٌ عَلَى صُفُوفِهِمْ فَيَعِظُهُمْ ويُوصِيهِمْ ويَأْمُرُهُمْ. فإنْ كانَ يُرِيدُ أنْ يَقْطَعَ بَعْثًا قَطَعَهُ، أوْ يَأْمُرَ بِشَىْءٍ أمَرَ بِهِ ثُمَّ يَنْصَرِفُ. فَقالَ أبُو سَعِيدٍ: فَلَمْ يَزَلِ النَّاسُ عَلَى ذَلِكَ حَتَّى خَرَجْتُ مَعَ مَرْوانَ وهُوَ أمِيرُ المَدِينَةِ فى أضْحًى أوْ فِطْرٍ، فَلَمَّا أتَيْنا المُصَلَّى إذا مِنْبَرٌ بَناهُ كَثِيرُ بْنُ الصَّلْتِ، فإذا مَرْوانُ يُرِيدُ أنْ يَرْتَقِيَهُ قَبْلَ أنْ يُصَلِّىَ، فَجَبَذْتُهُ بِثَوْبِهِ فَجَبَذَنى، فارْتَفَعَ فَخَطَبَ قَبْلَ الصَّلاةِ. فَقُلْتُ لَهُ: غَيَّرْتُمْ واللهِ. فَقالَ: أبا سَعِيدٍ،

to listen to our Khuṭba after the prayer, so I delivered the Khuṭba before the prayer."

CHAPTER. Walking and riding for the 'Īd Prayer. The 'Īd Prayer is offered before delivering the Khuṭba and there is no Adhān or Iqāma for it.

77. Narrated 'Abdullāh bin 'Umar رضي الله عنهما : Allāh's Apostle ﷺ used to offer the prayer of 'Īd-ul-Aḍḥā and 'Īd-ul-Fiṭr and then deliver the Khuṭba after the prayer.

78. Narrated Ibn Juraij: 'Aṭā' said, "Jābir bin 'Abdullāh رضي الله عنه said, 'The Prophet ﷺ went out on the Day of 'Īd-ul-Fiṭr and offered the prayer before delivering the Khuṭba,' " 'Aṭā' told me that during the early days of the Ibn-Az-Zubair, Ibn 'Abbās had sent a message to him telling him that the Adhān for the 'Īd Prayer was never pronounced (in the life time of Allāh's Apostle ﷺ) and the Khuṭba used to be delivered after the prayer.

'Aṭā' told me that Ibn 'Abbās and Jābir bin 'Abdullāh رضي الله عنهم had said, "There was no Adhān for the prayer of 'Īd-ul-Fiṭr and 'Īd-ul-Aḍḥa." 'Aṭā' said, "I heard Jābir bin 'Abdullāh saying, 'The Prophet ﷺ

قَدْ ذَهَبَ مَا تَعْلَمُ. فَقُلْتُ: مَا أَعْلَمُ وَاللهِ خَيْرٌ مِمَّا لا أَعْلَمُ. فَقَالَ: إِنَّ النَّاسَ لَمْ يَكُونُوا يَجْلِسُونَ لَنَا بَعْدَ الصَّلاةِ فَجَعَلْتُهَا قَبْلَ الصَّلاةِ.

بَابُ الْمَشْيِ وَالرُّكُوبِ إِلى الْعِيدِ وَالصَّلاةِ قَبْلَ الْخُطْبَةِ وَبِغَيْرِ أَذَانٍ وَلا إِقَامَةٍ.

٧٧ - حَدَّثَنَا إِبراهِيم بنُ الْمُنْذِرِ قَالَ: حَدَّثَنَا أَنَسُ بنُ عِيَاضٍ، عَنْ عُبَيْدِ اللهِ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم كَانَ يُصَلِّى فى الأَضْحَى وَالْفِطْرِ ثُمَّ يَخْطُبُ بَعْدَ الصَّلاةِ.

٧٨ - حَدَّثَنَا إِبْرَاهِيمُ بنُ مُوسَى قَالَ: أَخْبَرَنَا هِشَامٌ أَنَّ ابنَ جُرَيْجٍ أَخْبَرَهُمْ، قَالَ: أَخْبَرَنى عَطَاءٌ، عَنْ جَابِرِ بنِ عَبْدِ اللهِ قَالَ: سَمِعْتُهُ يَقُولُ: إِنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّم خَرَجَ يَوْمَ الْفِطْرِ فَبَدَأَ بِالصَّلاةِ قَبْلَ الْخُطْبَةِ. قَالَ: وَأَخْبَرَنى عَطَاءٌ أَنَّ ابْنَ عَبَّاسٍ أَرْسَلَ إِلى ابْنِ الزُّبَيْرِ فى أَوَّلِ مَا بُويِعَ لَهُ إِنَّهُ لَمْ يَكُنْ يُؤَذَّنُ بِالصَّلاةِ يَوْمَ الْفِطْرِ، وَإِنَّمَا الْخُطْبَةُ بَعْدَ الصَّلاةِ. وَأَخْبَرَنى عَطَاءٌ عَنْ ابنِ عَبَّاسٍ، وَعَنْ جَابِرِ بنِ عَبْدِاللهِ قَالا: لَمْ يَكُنْ يُؤَذَّنُ يَوْمَ الْفِطْرِ وَلا يَوْمَ الأَضْحَى. وَعَنْ

stood up and started with the prayer, and after it he delivered the Khuṭba. When the Prophet of Allāh ﷺ finished (the Khuṭba), he went to the women and preached to them, while he was leaning on Bilāl's hand. Bilāl was spreading the garment and the ladies were putting alms in it.' " I said to ʿAṭāʾ, "Do you think it incumbent upon an Imām to go to the women and preach to them after finishing the prayer and Khuṭba ?" ʿAṭāʾ said, "No doubt it is incumbent on Imāms to do so. What prevents them from doing so ?"

جابِرِ بنِ عَبْدِ اللهِ قالَ: سَمِعْتُهُ يَقُولُ: إنَّ النَّبِيَّ صلى اللهُ عليه وسلَّم قامَ فَبَدَأَ بالصَّلاةِ ثُمَّ خَطَبَ النَّاسَ بَعْدُ. فَلَمَّا فَرَغَ نَبِيُّ اللهِ صلى اللهُ عليه وسلَّم نَزَلَ فأتى النِّساءَ فَذَكَّرَهُنَّ وَهُوَ يَتَوَكَّأُ عَلى يَدِ بِلالٍ. وبِلالٌ باسِطٌ ثَوْبَهُ يُلْقِي فيهِ النِّساءُ صَدَقَةً. قُلْتُ لِعَطاءٍ: أتَرَى حَقًّا عَلى الإمامِ الآنَ أنْ يَأتِيَ النِّساءَ فَيُذَكِّرُهُنَّ حِينَ يَفْرُغُ؟ قالَ: إنَّ ذلِكَ لَحَقٌّ عَلَيْهِمْ وما لهُمْ أنْ لا يَفْعَلُوا؟

CHAPTER. The Khuṭba (should be delivered) after the ʿĪd prayer.

بابُ الخُطْبَةِ بَعْدَ العِيدِ.

79. Narrated Ibn ʿAbbās ؓ : I offered the ʿĪd prayer with Allāh's Apostle ﷺ, Abū Bakr, ʿUmar and ʿUthman ؓ and all of them offered the prayer before delivering the Khuṭba.

٧٩ - حدَّثَنا أبو عاصِمٍ قالَ: أخْبَرَنا ابنُ جُرَيْجٍ قالَ: أخْبَرَني الحَسَنُ بنُ مُسْلِمٍ، عَنْ طاوُسٍ، عَنِ ابنِ عَبَّاسٍ قالَ: شَهِدْتُ العِيدَ مَعَ رَسُولِ اللهِ صلى اللهُ عليه وسلَّم وأبي بَكْرٍ وعُمَرَ وعُثْمانَ رَضِيَ اللهُ عَنْهُم فَكُلُّهُمْ كانُوا يُصَلُّونَ قَبْلَ الخُطْبَةِ.

80. Narrated Ibn ʿUmar ؓ : Allāh's Apostle ﷺ, Abū Bakr and ʿUmar ؓ used to offer the two ʿĪd prayers before delivering the Khuṭba.

٨٠ - حدَّثَنا يَعْقُوبُ بنُ إبْراهِيمَ قالَ: حدَّثَنا أبو أُسامَةَ قالَ: حدَّثَنا عُبَيْدُ اللهِ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ قالَ: كانَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم وأبو بَكْرٍ وعُمَرُ رَضِيَ اللهُ عَنْهُما يُصَلُّونَ العِيدَيْنِ قَبْلَ الخُطْبَةِ.

81. Narrated Ibn 'Abbās: The Prophet ﷺ offered a two-Rak'at prayer on the Day of 'Īd-ul-Fitr and he did not pray before or after it. Then he went towards women along with Bilāl and ordered them to pay alms and so they started giving their ear-rings and necklaces (in charity).

٨١ ـ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّم صَلَّى يَوْمَ الفِطْرِ رَكْعَتَيْنِ لَمْ يُصَلِّ قَبْلَهَا وَلَا بَعْدَهَا. ثُمَّ أَتَى النِّسَاءَ وَمَعَهُ بِلَالٌ فَأَمَرَهُنَّ بِالصَّدَقَةِ فَجَعَلْنَ يُلْقِينَ، تُلْقِي المَرْأَةُ خُرْصَهَا وَسِخَابَهَا.

82. Narrated Al-Barā' bin 'Āzib: The Prophet ﷺ said, "The first thing that we should do on this day of ours is to pray and then return to slaughter the sacrifice. So anyone who does so, he acted according to our Sunna (tradition), and whoever slaughtered the sacrifice before the prayer, it was just meat which he presented to his family and would not be considered as Nusuk." A person from the Anṣār named Abū Burda bin Niyyār said, "O Allāh's Apostle! I slaughtered the Nusuk (before the prayer) but I have a young she-goat which is better than an older sheep." The Prophet ﷺ said, "Sacrifice it in lieu of the first, but it is not permissible for anybody else except you to do like that."

٨٢ ـ حَدَّثَنَا آدَمُ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنَا زُبَيْدٌ قَالَ: سَمِعْتُ الشَّعْبِيَّ عَنِ البَرَاءِ بْنِ عَازِبٍ قَالَ: قَالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم: إِنَّ أَوَّلَ مَا نَبْدَأُ فِي يَوْمِنَا هَذَا أَنْ نُصَلِّيَ ثُمَّ نَرْجِعَ فَنَنْحَرَ، فَمَنْ فَعَلَ ذَلِكَ فَقَدْ أَصَابَ سُنَّتَنَا، وَمَنْ نَحَرَ قَبْلَ الصَّلَاةِ فَإِنَّمَا هُوَ لَحْمٌ قَدَّمَهُ لِأَهْلِهِ لَيْسَ مِنَ النُّسُكِ فِي شَيْءٍ. فَقَالَ رَجُلٌ مِنَ الأَنْصَارِ يُقَالُ لَهُ أَبُو بُرْدَةَ بْنُ نِيَارٍ: يَا رَسُولَ اللهِ، ذَبَحْتُ وَعِنْدِي جَذَعَةٌ خَيْرٌ مِنْ مُسِنَّةٍ. فَقَالَ: اجْعَلْهُ مَكَانَهُ وَلَنْ تُوفِيَ أَوْ تَجْزِيَ عَنْ أَحَدٍ بَعْدَكَ.

CHAPTFR. It is disliked to carry arms on 'Īd and in the Haram (Sanctury) and Al-Ḥasan said: (In the life-time of the Prophet ﷺ) It was forbidden to carry arms on the Day of 'Īd except if there was fear from the enemy.

بَابُ مَا يُكْرَهُ مِنْ حَمْلِ السِّلَاحِ فِي العِيدِ وَالحَرَمِ. وَقَالَ الحَسَنُ: نُهُوا أَنْ يَحْمِلُوا السِّلَاحَ يَوْمَ عِيدٍ إِلَّا أَنْ يَخَافُوا عَدُوًّا.

83. Narrated Sa'īd bin Jubair رضي الله عنه : I was with Ibn 'Umar when a spear head pierced the sole of his foot and his foot stuck to the paddle of the saddle and I got down and pulled his foot out, and that happened in Minā. Al-Ḥajjāj got the news and came to enquire about his health and said, "Alas ! If we could only know the man who wounded you !" Ibn 'Umar said, "You are the one who wounded me." Al-Ḥajjāj said, "How is that ?" Ibn 'Umar said, "You have allowed the arms to be carried on a day on which nobody used to carry them and you allowed arms to be carried in the Ḥaram even though it was not allowed before."

٨٣ ـ حَدَّثَنا زَكَرِيَّاءُ بنُ يَحْيى أبُو السُّكَيْنِ قالَ: حَدَّثَنا المُحارِبِيُّ قالَ: حَدَّثَنا مُحَمَّدُ بنْ سُوقَةَ عَنْ سَعِيدِ بنِ جُبَيْرٍ قالَ: كُنْتُ مَعَ ابنِ عُمَرَ حِينَ أصابَهُ سِنانُ الرُّمْحِ فى أخْمَصِ قَدَمِهِ فَلَزِقَتْ قَدَمُهُ بالرِّكابِ فَنَزَلْتُ فَنَزَعْتُها و ذلكَ بِمِنًى، فَبَلَغَ الحَجَّاجَ فَجَعَلَ يَعُودُهُ فَقالَ الحَجَّاجُ: لَوْ نَعْلَمُ مَنْ أصابَكَ، فَقالَ ابنُ عُمَرَ: أنْتَ أصَبْتَنى. قالَ: و كَيْفَ؟ قالَ: حَمَلْتَ السِّلاحَ فى يَوْمٍ لمْ يَكُنْ يُحْمَلُ فِيهِ، وأدْخَلْتَ السِّلاحَ الحَرَمَ وَلمْ يَكُنِ السِّلاحُ يُدْخَلُ الحَرَمَ.

84. Narrated Sa'īd bin 'Amr bin Sa'īd bin Al-'Aās : Al-Ḥajjāj went to Ibn 'Umar while I was present there. Al-Ḥajjāj asked Ibn Umar, "How are you ?" Ibn 'Umar replied, "I am all right," Al-Hajjaj asked, "Who wounded you ?" Ibn Umar replied, "The person who allowed arms to be carried on the day on which it was forbidden to carry them (he meant Al-Ḥajjāj)."

٨٤ ـ حَدَّثَنا أحْمَدُ بنُ يَعْقُوبَ قالَ: حَدَّثَنى إسحاقُ بنُ سَعِيدِ بنِ عَمْرِو بنِ سَعِيدِ ابنِ العاصِ، عَنْ أبِيهِ قالَ: دَخَلَ الحَجَّاجُ عَلى ابنِ عُمَرَ و أنا عِنْدَهُ. فَقالَ: كَيْفَ هُوَ؟ فَقالَ: صالِحٌ. قالَ: مَنْ أصابَكَ؟ قالَ: أصابَنى مَنْ أمَرَ بِحَمْلِ السِّلاحِ فى يَوْمٍ لا يَحِلُّ فِيهِ حَمْلُهُ، يَعْنى الحَجَّاجَ.

CHAPTER. To offer the 'Īd prayer early.

'Abdullāh bin Busr said : We used to finish the 'Īd prayer (in the lifetime of the Prophet ﷺ) at the time of Tasbīḥ (Duha or Ishrāq prayer) i. e. after sunrise.

بابُ التَّبْكِيرِ للْعِيدِ.

وقالَ عَبْدُ اللهِ ابنُ بُسْرٍ: إنْ كُنَّا فَرَغْنا فى هذِهِ السَّاعَةِ و ذلكَ حِينَ التَّسْبِيحِ.

85. Narrated Al-Barā' ؓ : The Prophet ﷺ delivered the Khutba on the day of Naḥr ('Īd-ul-Aḍḥā) and said, "The first thing we should do on this day of ours is to pray and then return and slaughter (our sacrifices). So anyone who does so he acted according to our Sunna; and whoever slaughtered before the prayer then it was just meat that he offered to his family and would not be considered as a sacrifice in any way. My uncle Abū Burda bin Niyyar got up and said, "O, Allāh's Apostle! I slaughtered the sacrifice before the prayer but I have a young she-goat which is better than an older sheep." The Prophet ﷺ said, "Slaughter it in lieu of the first and such a goat will not be considered as a sacrifice for anybody else except you."

٨٥ ـ حَدَّثَنا سُلَيْمانُ بنُ حَرْبٍ قالَ: حَدَّثَنا شُعْبَةُ، عَنْ زُبَيْدٍ، عَنِ الشَّعْبِيِّ، عَنِ البَرَاءِ قالَ: خَطَبَنَا النَّبِيُّ صلى اللهُ عليهِ وسلَّم يَوْمَ النَّحْرِ فَقالَ: إنَّ أوَّلَ ما نَبْدَأُ بِهِ فى يَوْمِنا هذَا: أنْ نُصَلِّيَ ثُمَّ نَرْجِعَ فَنَنْحَرَ. فمَنْ فَعَلَ ذلكَ فَقَدْ أَصابَ سُنَّتَنا. و مَنْ ذَبَحَ قَبْلَ أنْ يُصَلِّيَ فإنَّما لَحْمٌ عَجَّلَهُ لأهْلِهِ لَيْسَ مِنَ النُّسُكِ فى شَيْءٍ. فقَامَ خالى أبُو بُرْدَةَ بنُ نِيارٍ فَقالَ: يا رَسُولَ اللهِ، أنا ذَبَحْتُ قَبْلَ أنْ أُصَلِّيَ و عِنْدِى جَذَعَةٌ خَيرٌ من مُسِنَّةٍ. قالَ: اجْعَلْها مَكانَها. أو قالَ: اذْبَحْها ولَنْ تَجْزِيَ جَذَعَةٌ عَنْ أحَدٍ بَعْدَكَ.

CHAPTER. Superiority of (doing good) deeds on the days of Tashrīq (11th, 12th, 13th of Dhul-Ḥijja). Ibn 'Abbās recited the Holy Verses; "Remember Allāh during the known days- i. e. the first ten days of Dhul-Ḥijja, and also the counted days i. e. the days of Tashrīq." Ibn'Umar and Abū Huraira used to go out to the market saying Takbīr during the first ten days of Dhul-Ḥijja and the people would say Takbir after their Takbīrs. Muḥammad bin 'Alī used to say Takbīr after Nawāfil.

بابُ فَضْلِ العَمَلِ فى أيَّامِ التَّشْرِيقِ. و قالَ ابنُ عَبَّاسٍ: وَيَذْكُرُوا اسْمَ اللهِ فى أيامٍ مَعْلُوماتٍ ـ أيَّامُ العَشْرِ، والأيَّامُ المَعْدُوداتُ: أيَّامُ التَّشْرِيقِ. و كانَ ابنُ عُمَرَ وأبُو هُرَيْرَةَ يَخْرُجانِ إلى السُّوقِ فى أيامِ العَشْرِ يُكَبِّرَانِ ويُكَبِّرُ النَّاسُ بِتَكْبِيرِهِما. و كَبَّرَ مُحَمَّدُ بنُ عَلِيٍّ خَلْفَ النَّافِلَةِ.

86. Narrated Ibn 'Abbās ؓ : The Prophet ﷺ said, "No good deeds done on other days are superior to those done on these (first ten days of Dhul-Ḥijja)." Then

٨٦ ـ حَدَّثَنا مُحَمَّدُ بنُ عَرْعَرَةَ قالَ: حَدَّثَنا شُعْبَةُ، عَنْ سُلَيْمانَ، عَنْ مُسْلِمٍ البَطِينِ، عَنْ سَعِيدِ بنِ جُبَيرٍ، عَنِ ابنِ

some companions of the Prophet ﷺ said, "Not even Jihād?" He replied, "Not even Jihād, except that of a man who does it by putting himself and his property in danger (for Allāh's sake) and does not return with any of those things."

CHAPTER. To say "Takbīr" on the days of Mina and while proceeding to ʻArafāt. ʻUmar ؓ during his stay at Mina, used to say Takbīr in his tent (with such a loud voice) that the people in the Mosque would hear it and they too would start saying "Takbīr" and the people in the market too would do the same and then the whole Mina would quiver with Takbīr. During those days Ibn ʻUmar used to say Takbīr at Mina and after the (compulsory) prayers and also while in bed in his tent, while sitting, and while walking. He used to do so during all those days. Maimūna used to say Takbīr on the day of Naḥr. The women used to say Takbīr behind Abān bin ʻUthman and ʻUmar bin ʻAbdul Azīz, along with the men in the Mosque during the nights of Tashrīq.

87. Narrated Muḥammad bin Abi Bakr Al-Thaqafi : While we were going from Mina to ʻArafāt, I asked Anas bin Mālik ؓ about Talbiya, "How did you use to say Talbiya in the company of the Prophet ﷺ ?" Anas said : "People used to say Talbiya and their saying was not objected to and they used to say Takbīr and that was not objected to either."

عَبَّاسٍ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم أنَّهُ قالَ: ما العَمَلُ فى أيَّامٍ أفْضَلَ مِنَ العَمَلِ فى هذِهِ. قالوا: ولاالجهاد؟ قالَ: ولا الجِهادُ إلاَّ رَجُلٌ خَرَجَ يُخاطِرُ بِنَفْسِهِ و مالِهِ فَلَمْ يَرْجِعْ بِشَىْءٍ.

بابُ التَّكْبِيرِ أيَّامَ مِنًى وَإذا غَدَا إلى عَرَفَةَ. وكانَ عُمَرُ رَضِىَ اللهُ عَنْهُ يُكَبِّرُ فى قُبَّتِهِ بِمِنًى فَيَسْمَعُهُ أهْلُ المَسْجِدِ فَيُكَبِّرُونَ و يُكَبِّرُ أهْلُ الأسْوَاقِ حتَّى تَرْتَجَّ مِنًى تَكْبِيرًا. و كانَ ابنُ عُمَرَ يُكَبِّرُ بِمِنًى تِلْكَ الأيَّامَ و خَلْفَ الصَّلَوَاتِ و عَلَى فِرَاشِهِ وفى فُسْطاطِهِ وَمَجْلِسِهِ ومَمْشاهُ وَتِلْكَ الأيَّامَ جَمِيعا و كانَتْ مَيْمُونَةُ تُكَبِّرُ يَوْمَ النَّحْرِ. و كانَ النِّساءُ يُكَبِّرْنَ خَلْفَ أبانَ بنِ عُثْمانَ، و عُمَرَ بنِ عَبْدِ العَزِيزِ لَيالِىَ التَّشْرِيقِ مَعَ الرِّجالِ فى المَسْجِدِ.

٨٧ - حدَّثنا أبُو نُعَيمٍ قالَ: حدَّثنا مالكُ بنُ أنَسٍ قالَ: حدَّثنى مُحَمَّدُ بنُ أبى بَكْرٍ الثَّقَفِىُّ قالَ: سألت أنسا و نَحْنُ غادُونَ مِنْ مِنًى إلى عَرَفاتٍ عَنِ التَّلْبِيَةِ، كَيْفَ كُنْتُمْ تَصْنَعُونَ مَعَ النَّبِىِّ صلى الله عليه وسلَّم؟ قالَ: كانَ يُلَبِّى المُلَبِّى لا يُنْكَرُ عَلَيْهِ، و يُكَبِّرُ المُكَبِّرُ فَلا يُنْكَرُ عَلَيْهِ.

88. Narrated Um 'Atiya : We used to be ordered to come out on the Day of 'Īd and even bring out the virgin girls from their houses and menstruating women so that they might stand behind the men and say Takbīr along with them and invoke Allāh along with them and hope for the blessings of that day and for purification from sins.

٨٨ - حَدَّثَنَا مُحَمَّدٌ: حَدَّثَنَا عُمَرُ بنُ حَفْصٍ قالَ: حَدَّثَنَا أبي، عَنْ عاصِمٍ، عَنْ حَفْصَةَ، عَنْ أُمِّ عَطِيَّةَ قالَتْ: كُنَّا نُؤْمَرُ أنْ نَخْرُجَ يَوْمَ العِيدِ، حتَّى نُخْرِجَ البِكْرَ مِنْ خِدْرِها، حتَّى نُخْرِجَ الحُيَّضَ فَيَكُنَّ خَلْفَ النَّاسِ فَيُكَبِّرْنَ بِتَكْبِيرِهِمْ، وَيَدْعُونَ بِدُعائِهِمْ، يَرْجُونَ بَرَكَةَ ذلكَ اليَوْمِ و طُهْرَتَه .

CHAPTER. Praying on the day of 'Īd using "Ḥarba" (a small spear) (as a Sutra).

بابُ الصَّلاةِ إلى الحَرْبَةِ يَوْمَ العِيدِ .

89. Narrated Ibn 'Umar : On the day of 'Īd-ul-Fiṭr and 'Īd-ul-Aḍḥā a spear used to be planted in front of the Prophet (as a Sutra for the prayer) and then he would pray.

٨٩ - حَدَّثَنَا مُحَمَّدُ بنُ بَشَّارٍ قالَ: حَدَّثَنا عَبْدُ الوَهَّابِ قالَ: حَدَّثَنا عُبَيْدُ اللهِ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ أنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ كانَ تُرْكَزُ لهُ الحَرْبَةُ قُدَّامَهُ يَوْمَ الفِطْرِ والنَّحْرِ ثُمَّ يُصَلِّي.

CHAPTER. To put the 'Anaza (spear-headed stick) or Harba in front of the Imām on 'Īd day.

بابُ حَمْلِ العَنَزَةِ أوِ الحَرْبَةِ بَيْنَ يَدَيِ الإمامِ يَوْمَ العِيدِ .

90. Narrated Ibn 'Umar : The Prophet used to proceed to the Muṣalla and an 'Anaza used to be carried before him and planted in the Muṣalla in front of him and he would pray facing it (as a Sutra).

٩٠ - حَدَّثَنا إبْراهِيمُ بنُ المُنْذِرِ قالَ: حَدَّثَنا الوَلِيدُ قالَ: حَدَّثَنا أبُو عَمْرٍو قالَ: أخْبَرَنِي نافِعٌ، عَنِ ابنِ عُمَرَ قالَ: كانَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ يَغْدُو إلى المُصَلَّى والعَنَزَةُ بَيْنَ يَدَيْهِ تُحْمَلُ وتُنْصَبُ بالمُصَلَّى بَيْنَ يَدَيْهِ فَيُصَلِّي إلَيْها .

CHAPTER. The coming out of ladies and menstruating women to the Muṣalla.

بابُ خُرُوجِ النِّساءِ والحُيَّضِ إلى المُصَلَّى .

91. Narrated Muḥammad : Um ʻAtiyya رضي الله عنها said: "Our Prophet ﷺ ordered us to come out (on ʻĪd day) with the mature girls and the virgins staying in seclusion." Ḥafṣa narrated the above-mentioned Ḥadīth and added, "The mature girls or virgins staying in seclusion but the menstruating women had to keep away from the Muṣalla."

٩١ ـ حدَّثَنا عَبْدُ اللهِ بنُ عَبْدِ الوَهَّابِ قالَ : حدَّثَنا حَمَّادٌ ، عَنْ أيُّوبَ ، عَنْ مُحَمَّدٍ عَنْ أمِّ عَطِيَّةَ قالَتْ : أمَرَنا نَبِيُّنا صلى اللهُ عليهِ وسلَّم أنْ نُخْرِجَ العَوَاتِقَ و ذَوَاتِ الخُدُورِ . و عَنْ أيُّوبَ ، عَنْ حَفْصَةَ بِنَحْوِهِ . و زَادَ فى حديثِ حَفْصَةَ قالَ : أوْ قالَتِ العَوَاتِقَ و ذَوَاتِ الخُدُورِ و يَعْتَزِلْنَ الحُيَّضُ المُصَلَّى .

CHAPTER. The attendance of boys at Muṣalla.

بابُ خُرُوجِ الصِّبْيانِ إلى المصَلَّى.

92. Narrated Ibn ʻAbbās رضي الله عنهما : I (in my boyhood) went out with the Prophet ﷺ on the day of ʻĪd-ul-Fiṭr or ʻĪd-ul-Aḍḥā. The Prophet ﷺ prayed and then delivered the Khuṭba and then went towards the women, preached and advised them and ordered them to give alms.

٩٢ ـ حدَّثَنا عَمْرُو بنُ عَبَّاسٍ قالَ : حدَّثَنا عَبْدُ الرَّحْمَنِ قالَ : حدَّثَنا سُفْيانُ ، عَنْ عَبْدِ الرَّحْمَنِ بنِ عابِسٍ قالَ : سَمِعْتُ ابنَ عَبَّاسٍ قالَ : خَرَجْتُ مَعَ النَّبِيِّ صلى اللهُ عليهِ وسلَّم يَوْمَ فِطْرٍ أوْ أضْحَى فَصَلَّى العيدَ ثُمَّ خَطَبَ ثُمَّ أتَى النِّساءَ فَوَعَظَهُنَّ و ذَكَّرَهُنَّ و أمَرَهُنَّ بالصَّدَقَةِ ،

CHAPTER. The Imām faces the people while delivering the Khuṭba of ʻĪd. Abū Saʻīd said, "The Prophet ﷺ stood facing the people."

بابُ اسْتِقْبالِ الإمامِ النَّاسَ فى خُطْبَةِ العيدِ . قالَ أبُو سَعيدٍ : قامَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم مُقابِلَ النَّاسِ .

93. Narrated Al-Barā' رضي الله عنه : The Prophet ﷺ went towards the Al-Baqī (a grave-yard at Medina) on the day of

٩٣ ـ حدَّثَنا أبُو نُعَيْمٍ قالَ : حدَّثَنا مُحَمَّدُ بنُ طَلْحَةَ ، عَنْ زُبَيْدٍ ، عَنْ

ʿĪd-ul-Aḍḥā and offered a two-Rakʿat prayer (of ʿĪd-ul-Aḍḥā) and then faced us and said, "On this day of ours, our first act of worship is the offering of prayer and then we will return and slaughter the sacrifice, and whoever does like this concords with our Sunna; and whoever slaughtered his sacrifice before that (i. e. before the prayer) then that was a thing which he prepared earlier for his family and it would not be considered as a Nusuk." A man stood up and said, "O, Allāh's Apostle ! I slaughtered (the animal before the prayer) but I have a young she-goat which is better than an older sheep." The Prophet ﷺ said to him, "Slaughter it. But a similar sacrifice will not be sufficent for anybody else other than you."

الشَّعْبِيِّ، عَنِ البَرَاءِ قَالَ: خَرَجَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ يَوْمَ أَضْحَى إلى البَقِيعِ فَصَلَّى رَكْعَتَيْنِ ثُمَّ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ وَقَالَ: إنَّ أَوَّلَ نُسُكِنَا فِي يَوْمِنَا هٰذَا أَنْ نَبْدَأَ بِالصَّلَاةِ ثُمَّ نَرْجِعَ فَنَنْحَرَ فَمَنْ فَعَلَ ذٰلِكَ فَقَدْ وَافَقَ سُنَّتَنَا، وَمَنْ ذَبَحَ قَبْلَ ذٰلِكَ فَإِنَّهُ شَيْءٌ عَجَّلَهُ لِأَهْلِهِ لَيْسَ مِنَ النُّسُكِ فِي شَيْءٍ. فَقَامَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللهِ إِنِّي ذَبَحْتُ وَعِنْدِي جَذَعَةٌ خَيْرٌ مِنْ مُسِنَّةٍ. قَالَ: اذْبَحْهَا وَلَا تَفِي عَنْ أَحَدٍ بَعْدَكَ.

CHAPTER. The mark of the Muṣalla.

بَابُ العَلَمِ الَّذِي بِالمُصَلَّى.

94. Narrated ʿAbdur Raḥmān bin ʿĀbis : Ibn ʿAbbās رضي الله عنهما was asked whether he had joined the Prophet ﷺ in the ʿĪd prayer. He said, "Yes. And I could not have joined him had I not been young. (The Prophet ﷺ came out) till he reached the mark which was near the house of Kathīr bin Aṣ-Ṣalt, offered the prayer, delivered the Khuṭba and then went towards the women. Bilāl was accompanying him. He preached to them and advised them and ordered them to give alms. I saw the women putting their ornaments with their outstretched hands into Bilāl's garment. Then the Prophet ﷺ along with Bilāl returned home.

٩٤ ـ حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمٰنِ بنِ عَابِسٍ قَالَ: سَمِعْتُ ابنَ عَبَّاسٍ قِيلَ لَهُ: أَشَهِدْتَ العِيدَ مَعَ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ؟ قَالَ: نَعَمْ، وَلَوْلَا مَكَانِي مِنَ الصِّغَرِ مَا شَهِدْتُهُ حَتَّى أَتَى العَلَمَ الَّذِي عِنْدَ دَارِ كَثِيرِ بنِ الصَّلْتِ فَصَلَّى ثُمَّ خَطَبَ، ثُمَّ أَتَى النِّسَاءَ وَمَعَهُ بِلَالٌ فَوَعَظَهُنَّ وَذَكَّرَهُنَّ وَأَمَرَهُنَّ بِالصَّدَقَةِ. فَرَأَيْتُهُنَّ يَهْوِينَ بِأَيْدِيهِنَّ يَقْذِفْنَهُ فِي ثَوْبِ بِلَالٍ ثُمَّ انْطَلَقَ هُوَ وَبِلَالٌ إِلَى بَيْتِهِ.

CHAPTER. The preaching to the women by the Imam on the ʿĪd-day.

95. Narrated Ibn Juraij : ʿAṭā' told me that he had heard Jābir bin ʿAbdullāh رضي الله عنه saying, " The Prophet ﷺ stood up to offer the prayer of ʿĪd-ul-Fiṭr. He first offered the prayer and then delivered the Khuṭba. After finishing it he got down (from the pulpit) and went towards the women and advised them while he was leaning on Bilāl's hand. Bilāl was spreading out his garment where the women were putting their alms." I asked ʿAṭā' whether it was the Zakāt of ʿĪd-ul-Fiṭr. He said, "No, it was just alms given at that time. Some lady would put her finger ring and the others would do the same." I said, (to ʿAṭā'), "Do you think that it is incumbent upon the Imām to give advice to the women (on ʿĪd day) ?" He said, "No doubt, it is incumbent upon the Imāms to do so and why should they not do so ?" Al-Hasan bin Muslim told me that Ibn ʿAbbās رضي الله عنهما had said, " I join the Prophet ﷺ , Abū Bakr, ʿUmar and ʿUthman رضي الله عنهم in the ʿĪd-ul-Fiṭr prayers. They used to offer the prayer before the Khuṭba and the Khuṭba was delivered afterwards. Once the Prophet ﷺ came out (for the ʿĪd prayer) as if I were just observing him waving to the people to sit down. He, then, accompanied by Bilāl, came crossing the rows till he reached the women. He recited the following verse: 'O Prophet ! When the believing women come to you to take the oath of fealty to you .... (to the end of the

بابُ مَوْعِظَةِ الإمامِ النِّساءَ يَوْمَ العِيدِ.

٩٥ - حدَّثَني إسحاقُ بنُ إبراهيمَ بنِ نَصْرٍ قالَ: حدَّثَنا عَبْدُ الرَّزّاقِ قالَ: حدَّثَنا ابنُ جُرَيْجٍ قالَ: أخْبَرَني عَطاءٌ عَنْ جابِرِ بنِ عَبْدِ اللهِ قالَ: سَمِعْتُهُ يَقُولُ قامَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم يَوْمَ الفِطْرِ فَصَلَّى فَبَدَأَ بالصَّلاةِ. ثُمَّ خَطَبَ فَلَمَّا فَرَغَ نَزَلَ فَأَتَى النِّساءَ فَذَكَّرَهُنَّ وهُوَ يَتَوَكَّأُ عَلى يَدِ بِلالٍ، وبِلالٌ باسِطٌ ثَوْبَهُ يُلْقِي فيهِ النِّساءُ الصَّدَقَةَ. قُلْتُ لِعَطاءٍ: زَكاةَ يَوْمِ الفِطْرِ؟ قالَ: لا، ولكِنْ صَدَقَةً يَتَصَدَّقْنَ حِينَئِذٍ، تُلْقِي فَتَخَها ويُلْقِينَ. قُلْتُ: أتَرَى حَقًّا عَلى الإمامِ ذلكَ يُذَكِّرُهُنَّ؟ قالَ: إنَّهُ لَحَقٌّ عَلَيْهِمْ وما لَهُمْ لا يَفْعَلُونَهُ؟ قالَ ابنُ جُرَيْجٍ: وأخْبَرَني الحَسَنُ بنُ مُسْلِمٍ، عَنِ ابنِ عَبّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: شَهِدْتُ الفِطْرَ مَعَ النَّبِيِّ صلى اللهُ عليهِ وسلَّم وأبي بَكْرٍ وعُمَرَ وعُثْمانَ رَضِيَ اللهُ عَنْهُمْ يُصَلُّونَها قَبْلَ الخُطْبَةِ. ثُمَّ يُخْطَبُ بَعْدُ. خَرَجَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم كَأَنِّي أَنْظُرُ إِلَيْهِ حِينَ يُجَلِّسُ بِيَدِهِ. ثُمَّ أَقْبَلَ يَشُقُّهُمْ حَتَّى أَتَى النِّساءَ مَعَهُ بِلالٌ. فَقالَ: ـ يا أيُّها النَّبِيُّ إذا جاءَكَ المُؤْمِناتُ يُبايِعْنَكَ ـ الآية. ثُمَّ قالَ حِينَ فَرَغَ مِنْها: آنْتُنَّ عَلى ذلكِ؟ قالَتِ امْرَأَةٌ

verse).' After finishing the recitation he said, "O ladies! Are you fulfilling your contract?" None except one woman said, "Yes." Ḥasan did not know who was that woman. The Prophet ﷺ said, "Then give alms." Bilāl spread his garment and said, "Keep on giving alms. Let my father and mother sacrifice their lives for you (ladies)." So the ladies kept on putting their Fatkhs (big rings) and other kinds of rings in Bilāl's garment." Abdur-Razaq said, " 'Fatkhs' is a big ring which used to be worn in the (Pre-Islamic) Ignorant Period."

CHAPTER. If a woman has no veil to use for ʿĪd.

96. Narrated Aiyūb: Ḥafṣa bint Sīrīn said, "On ʿĪds we used to forbid our girls to go out for ʿĪd prayer. A lady came and got down at the palace of Banī Khalaf and I went to her. She said, 'The husband of my sister took part in twelve holy battles along with the Prophet ﷺ and my sister was with her husband in six of them. My sister said that they used to nurse the sick and treat the wounded. Once she asked, 'O Allāh's Apostle! If a woman has no veil, is there any harm if she does not come out (on ʿĪd day)?' The Prophet ﷺ said, 'Her companion should let her share her veil with her, and the women should participate in the good deeds and invocations of the faithful believers.' "

Ḥafṣa added, "When Um-ʿAṭīya came, I went to her and asked her, 'Did

وَاحِدَةٌ مِنْهُنَّ لَمْ يُجِبْهُ غَيْرُهَا: نَعَمْ، لَا يَدْرِى حَسَنٌ مَنْ هِىَ. قَالَ: فَتَصَدَّقْنَ فَبَسَطَ بِلَالٌ ثَوْبَهُ ثُمَّ قَالَ: هَلُمَّ لَكُنَّ فِدَاءٌ أَبِى وَأُمِّى، فَيُلْقِينَ الْفَتَخَ وَالْخَوَاتِيمَ فِى ثَوْبِ بِلَالٍ. قَالَ عَبْدُ الرَّزَّاقِ الْفَتَخُ: الْخَوَاتِيمُ الْعِظَامُ كَانَتْ فِى الْجَاهِلِيَّةِ.

بَابٌ إِذَا لَمْ يَكُنْ لَهَا جِلْبَابٌ فِى الْعِيدِ.

٩٦ ـ حَدَّثَنَا أَبُو مَعْمَرٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ قَالَ: حَدَّثَنَا أَيُّوبُ، عَنْ حَفْصَةَ بِنْتِ سِيرِينَ قَالَتْ: كُنَّا نَمْنَعُ جَوَارِيَنَا أَنْ يَخْرُجْنَ يَوْمَ الْعِيدِ. فَجَاءَتِ امْرَأَةٌ فَنَزَلَتْ قَصْرَ بَنِى خَلَفٍ فَأَتَيْتُهَا فَحَدَّثَتْ أَنَّ زَوْجَ أُخْتِهَا غَزَا مَعَ النَّبِىِّ صلى الله عليه وسلم ثِنْتَىْ عَشْرَةَ غَزْوَةً. فَكَانَتْ أُخْتُهَا مَعَهُ فِى سِتِّ غَزَوَاتٍ. قَالَتْ: فَكُنَّا نَقُومُ عَلَى الْمَرْضَى وَ نُدَاوِى الْكَلْمَى فَقَالَتْ يَا رَسُولَ اللهِ: أَعَلَى إِحْدَانَا بَأْسٌ إِذَا لَمْ يَكُنْ لَهَا جِلْبَابٌ أَنْ لَا تَخْرُجَ؟ فَقَالَ: لِتُلْبِسْهَا صَاحِبَتُهَا مِنْ جِلْبَابِهَا فَلْيَشْهَدْنَ الْخَيْرَ وَ دَعْوَةَ الْمُؤْمِنِينَ. قَالَتْ حَفْصَةُ: فَلَمَّا قَدِمَتْ أُمُّ عَطِيَّةَ

you hear anythig about so-and-so?' Um-ʿAṭīya said, 'Yes, let my father be sacrified for the Prophet ﷺ. (And whenever she mentioned the name of the Prophet ﷺ she always used to say, 'Let my father be sacrificed for him). He said, 'Virgin mature girls staying often screened (or said, 'Mature girls and virgins staying often screened—Aiyūb is not sure as which was right) and menstruating women should come out (on the ʿĪd day). But the menstruating women should keep away from the Muṣallā. And all the women should present themselves at the good deeds and invocations of faithful believers'." Hafsa said, "On that I said to Um-ʿAṭīya, 'Also those who are menstruating?'" Um-ʿAṭīya replied, "Yes. Do they not present themselves at ʿArafāt and elsewhere?"

أَتَيْتُهَا فَسَأَلْتُهَا: أَسَمِعْتِ فِى كَذَا وَكَذَا؟ قَالَتْ: نَعَمْ بِأَبَا، وَقَلَّمَا ذَكَرَتِ النَّبِىَّ صلى اللهُ عليهِ وسلَّم إِلاَّ قَالَتْ بِأَبَا. قَالَ: لِتَخْرُجِ الْعَوَاتِقُ ذَوَاتُ الْخُدُورِ أَوْ قَالَ الْعَوَاتِقُ وَذَوَاتُ الْخُدُورِ، شَكَّ أَيُّوبُ، وَالْحُيَّضُ وَيَعْتَزِلُ الْحُيَّضُ الْمُصَلَّى وَلِيَشْهَدْنَ الْخَيْرَ وَدَعْوَةَ الْمُؤْمِنِينَ. قَالَتْ: فَقُلْتُ لَهَا: آلْحُيَّضُ؟ قَالَتْ: نَعَمْ، أَلَيْسَ الْحَائِضُ تَشْهَدُ عَرَفَاتٍ وَتَشْهَدُ كَذَا وَتَشْهَدُ كَذَا؟

CHAPTER. Menstruating women should not attend at the Muṣallāh.

بَابُ اعْتِزَالِ الْحُيَّضِ الْمُصَلَّى.

97. Narrated Um-ʿAṭīya رضي الله عنها: We were ordered to go out (for ʿĪd) and also to take along with us the menstruating women, mature girls and virgins staying in seclusion. (Ibn ʿAun said, "Or mature virgins staying in seclusion)." The menstruating women could present themselves at the gathering and invocation of Muslims but should keep away from their Muṣalla.

٩٧ ـ حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا ابْنُ أَبِى عَدِىٍّ، عَنِ ابْنِ عَوْنٍ، عَنْ مُحَمَّدٍ قَالَ: قَالَتْ أُمُّ عَطِيَّةَ: أُمِرْنَا أَنْ نَخْرُجَ فَنُخْرِجَ الْحُيَّضَ وَالْعَوَاتِقَ وَذَوَاتِ الْخُدُورِ. قَالَ ابْنُ عَوْنٍ: أَوِ الْعَوَاتِقَ ذَوَاتِ الْخُدُورِ. فَأَمَّا الْحُيَّضُ فَيَشْهَدْنَ جَمَاعَةَ الْمُسْلِمِينَ وَدَعْوَتَهُمْ وَيَعْتَزِلْنَ مُصَلاَّهُمْ.

CHAPTER. Al-Naḥr(1) and to slaughter animals (as offerings) at the Muṣallā on the day of Nahr.

98. Narrated Ibn 'Umar رضي الله عنهما : The Prophet ﷺ used to slaughter or kill sacrifices at the Muṣalla (on 'Īd-ul-Aḍḥā).

CHAPTER. The talk of the Imām and the people during the Khuṭba of 'Īd and if the Imām is asked about something while he is delivering the Khuṭba.

99. Narrated Al-Barā' bin 'Āzib رضي الله عنه : On the day of Nahr Allāh's Apostle ﷺ delivered the Khuṭba after the 'Īd prayer and said, "Anyone who prayed like us and slaughtered the sacrifice like we did then he acted according to our Nusuk and whoever slaughtered the sacrifice before the prayer, then that was just mutton (i.e. not sacrifice)." Abū Burda bin Naiyār stood up and said, "O Allāh's Apostle! By Allāh, I slaughtered my sacrifice before I offered the ('Īd) prayer and thought that today was the day of eating and drinking (non-alcoholic drinks) and so I made haste (in slaughtering) and ate and also fed my family and neighbours." Allāh's Apostle ﷺ said, "That was just mutton (not a sacrifice)." Then Abū Burda said, "I have a young she-goat

بابُ النَّحْرِ والذبحِ يومَ النَّحْرِ بالمُصَلَّى .

٩٨ ـ حدَّثنا عبدُ اللهِ بنُ يوسُفَ قالَ: حدَّثنا اللَّيْثُ قالَ: حدَّثنى كثيرُ ابنُ فرقدٍ ، عنْ نافعٍ ، عنِ ابنِ عُمَرَ أنَّ النَّبِىَّ صلى اللهُ عليهِ وسلَّم كانَ ينحرُ أوْ يذبحُ بالمُصَلَّى .

بابُ كلامِ الإمامِ والنَّاسِ فى خُطْبَةِ العيدِ . و إذا سُئِلَ الإمامُ عنْ شىءٍ و هوَ يخطُبُ .

٩٩ ـ حدَّثنا مُسَدَّدٌ قالَ : حدَّثنا أبُو الأحْوَصِ قالَ: حدَّثنا منصُورُ بنُ المُعْتَمِرِ ، عنِ الشَّعْبِىِّ ، عنِ البراءِ بنِ عازبٍ قالَ: خطبَنا رسُولُ اللهِ صلى اللهُ عليهِ وسلَّم يومَ النَّحْرِ بعدَ الصَّلاةِ . فقالَ: منْ صلَّى صلاتَنا و نسكَ نُسُكَنا فقدْ أصابَ النُّسُكَ . و منْ نسكَ قبلَ الصَّلاةِ فتلكَ شاةُ لحمٍ . فقامَ أبُو بُرْدَةَ بنُ نيارٍ فقالَ: يا رسُولَ اللهِ ، واللهِ لقدْ نسكتُ قبلَ أنْ أخرُجَ إلى الصَّلاةِ ، و عرفتُ أنَّ اليومَ يومُ أكلٍ وشُرْبٍ فتعجَّلتُ و أكلتُ و أطعمتُ أهلى وجيرانى . فقالَ رسُولُ اللهِ صلى اللهُ عليهِ وسلَّم : تلكَ شاةُ لحمٍ . قالَ : فإنَّ عندى عناقَ

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(1) See the glossary.

and no doubt, it is better than two sheep. Will that be sufficient as a sacrifice for me?" The Prophet ﷺ replied, "Yes. But it will not be sufficient for anyone else after you."

جَذَعَةٌ هِيَ خَيْرٌ مِنْ شَاتَيْ لَحْمٍ، فَهَلْ تَجْزِي عَنِّي؟ قَالَ: نَعَمْ، وَلَنْ تَجْزِيَ عَنْ أَحَدٍ بَعْدَكَ.

100. Narrated Anas bin Mālik رضي الله عنه : Allāh's Apostle ﷺ offered the prayer on the day of Nahr and then delivered the Khuṭba and ordered that whoever had slaughtered his sacrifice before the prayer should repeat it, that is, should slaughter another sacrifice. Then a person from the Anṣār stood up and said, "O Allāh's Apostle! because of my neighbours (he described them as being very needy or poor) I slaughtered before the prayer. I have a young she-goat which, in my opinion, is better than two sheep." The Prophet ﷺ gave the permission for slaughtering it as a sacrifice.

١٠٠ - حَدَّثَنَا حَامِدُ بْنُ عُمَرَ، عَنْ حَمَّادِ بْنِ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ أَنَّ أَنَسَ بْنَ مَالِكٍ قَالَ إِنَّ رَسُولَ اللهِ صلى الله عليه وسلم صَلَّى يَوْمَ النَّحْرِ، ثُمَّ خَطَبَ فَأَمَرَ مَنْ ذَبَحَ قَبْلَ الصَّلاَةِ أَنْ يُعِيدَ ذَبْحَهُ. فَقَامَ رَجُلٌ مِنَ الأَنْصَارِ فَقَالَ يَا رَسُولَ اللهِ: جِيرَانٌ لِي، إِمَّا قَالَ بِهِمْ خَصَاصَةٌ، وَإِمَّا قَالَ فَقْرٌ، وَإِنِّي ذَبَحْتُ قَبْلَ الصَّلاَةِ وَعِنْدِي عَنَاقٌ لِي أَحَبُّ إِلَى مِنْ شَاتَيْ لَحْمٍ، فَرَخَّصَ لَهُ فِيهَا.

101. Narrated Jundab رضي الله عنه : On the day of Naḥr the Prophet ﷺ offered the prayer and delivered the Khuṭba and then slaughtered the sacrifice and said, "Anybody who slaughtered (his sacrifice) before the prayer should slaughter another animal in lieu of it, and the one who has not yet slaughtered should slaughter the sacrifice mentioning Allāh's name on it."

١٠١ - حَدَّثَنَا مُسْلِمٌ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنِ الأَسْوَدِ، عَنْ جُنْدَبٍ قَالَ: صَلَّى النَّبِيُّ صلى الله عليه وسلم يَوْمَ النَّحْرِ ثُمَّ خَطَبَ: ثُمَّ ذَبَحَ وَقَالَ: مَنْ ذَبَحَ قَبْلَ أَنْ يُصَلِّيَ فَلْيَذْبَحْ أُخْرَى مَكَانَهَا، وَمَنْ لَمْ يَذْبَحْ فَلْيَذْبَحْ بِاسْمِ اللهِ.

CHAPTER. Whoever returned (after offering the 'Īd prayer) on the day of Id through a way different from that by which he went.

بَابُ مَنْ خَالَفَ الطَّرِيقَ إِذَا رَجَعَ يَوْمَ العِيدِ.

102. Narrated Jābir (bin ʿAbdullāh) رضي الله عنه : On the Day of ʿĪd the Prophet ﷺ used to return (after offering the ʿĪd prayer) through a way different from that by which he went.

١٠٢ - حَدَّثَنَا مُحَمَّدٌ قَالَ: أَخْبَرَنَا أَبُو تُمَيْلَةَ يَحْيَى بْنُ وَاضِحٍ، عَنْ فُلَيْحِ بْنِ سُلَيْمَانَ عَنْ سَعِيدِ بْنِ الحَارِثِ، عَنْ جَابِرٍ قَالَ: كَانَ النَّبِيُّ صلى الله عليه وسلم إِذَا كَانَ يَوْمُ عِيدٍ خَالَفَ الطَّرِيقَ. تَابَعَهُ يُونُسُ بْنُ مُحَمَّدٍ، عَنْ فُلَيْحٍ، عَنْ أَبِي هُرَيْرَةَ. وَحَدِيثُ جَابِرٍ أَصَحُّ.

CHAPTER. Whoever missed the ʿĪd prayer should pray two Rakʿāt; and similarly the women and those who are at home and in the villages should do so, as is confirmed by the statement of the Prophet ﷺ : "O Muslims, this is our ʿĪd." At Az-Zāwiya Anas bin Mālik ordered his slave Ibn Abī Ghanīya to collect his (Anas's) family and off-spring. Anas led a prayer similar to that offered by towns-people and recited Takbīr similar to theirs. Ikrama said, "The villagers should gather on the Day of ʿĪd and offer two Rakʿāt as the Imām does." ʿAṭā' said, "Whoever misses the ʿĪd prayer should pray two Rakʿāt."

بَابٌ إِذَا فَاتَهُ العِيدُ يُصَلِّي رَكْعَتَيْنِ. وَكَذَلِكَ النِّسَاءُ وَمَنْ كَانَ فِي البُيُوتِ وَالقُرَى لِقَوْلِ النَّبِيِّ صلى الله عليه وسلم: هَذَا عِيدُنَا أَهْلَ الإِسْلَامِ. وَأَمَرَ أَنَسُ بْنُ مَالِكٍ مَوْلَاهُ ابْنَ أَبِي غَنِيَّةَ بِالزَّاوِيَةِ فَجَمَعَ أَهْلَهُ وَبَنِيهِ وَصَلَّى كَصَلَاةِ أَهْلِ المِصْرِ وَتَكْبِيرِهِمْ. وَقَالَ عِكْرِمَةُ: أَهْلُ السَّوَادِ يَجْتَمِعُونَ فِي العِيدِ يُصَلُّونَ رَكْعَتَيْنِ كَمَا يَصْنَعُ الإِمَامُ. وَقَالَ عَطَاءٌ: إِذَا فَاتَهُ العِيدُ صَلَّى رَكْعَتَيْنِ.

103. Narrated ʿUrwa on the authority of ʿĀisha رضي الله عنها : On the days of Minā, (10th, 11th, 12th of Dhul-Ḥijjah) Abū Bakr رضي الله عنه came to her while two young girls were beating the tamborine and the Prophet ﷺ was lying covered with his clothes. Abū Bakr رضي الله عنه scolded them and the

١٠٣ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّ أَبَا بَكْرٍ دَخَلَ عَلَيْهَا وَعِنْدَهَا جَارِيَتَانِ فِي أَيَّامِ مِنًى تُدَفِّفَانِ وَتَضْرِبَانِ، وَالنَّبِيُّ صلى الله عليه وسلم مُتَغَشٍّ بِثَوْبِهِ

Prophet ﷺ uncovered his face and said to Abū Bakr, "Leave them, for these days are the days of ʿĪd and the days of Minā." ʿAisha رضي الله عنها further said, "Once the Prophet ﷺ was screening me and I was watching the display of black slaves in the Mosque and (ʿUmar) scolded them. The Prophet ﷺ said, 'Leave them. O Banī Arfida! (carry on), you are safe (protected)'."

فَانْتَهَرَهُمَا أَبُو بَكْرٍ فَكَشَفَ النَّبِىُّ صلى اللهُ عليهِ وسلَّم عَنْ وجهِهِ و قالَ: دَعْهُمَا يا أبابَكْرٍ فإنَّها أيَّامُ عِيدٍ وتِلْكَ الأَيَّامُ أيَّامُ مِنًى. وقالَتْ عائِشَةُ رَأَيْتُ النَّبِىَّ صلى اللهُ عليهِ وسلَّم يَسْتُرُنى و أنا أَنْظُرُ إلى الحَبَشَةِ و هُمْ يَلْعَبُونَ فى المَسْجِدِ فَزَجَرَهُمْ ، فَقَالَ النَّبِىُّ صلى اللهُ عليهِ وسلَّم : دَعْهُمْ ، أَمْنًا بَنِى أَرْفِدَةَ ، يَعْنِى مِنَ الأَمْنِ.

CHAPTER. The offering of prayer before or after the ʿĪd prayer. Ibn ʿAbbās disliked to pray before ʿĪd prayer.

بابُ الصَّلاةِ قَبْلَ العيدِ و بَعْدَهَا. و قالَ أَبُوالمُعَلَّى : سَمِعْتُ سَعِيدًا عَنِ ابنِ عَبَّاسٍ كَرِهَ الصَّلاةَ قَبْلَ العِيدِ.

104. Narrated Ibn ʿAbbās رضي الله عنهما : The Prophet ﷺ went out and offered a two Rakʿāt prayer on the Day of ʿĪd-ul-Fitr and did not offer any other prayer before or after it and at that time Bilāl was accompanying him.

١٠٤ ـ حدَّثنا أبُو الوَلِيدِ قالَ: حدَّثنا شُعْبَةُ قالَ: حدَّثنى عَدِىُّ بنُ ثابِتٍ قالَ: سَمِعْتُ سَعِيدَ بنَ جُبَيْرٍ عَنِ ابنِ عَبَّاسٍ أنَّ النَّبِىَّ صلى اللهُ عليهِ وسلَّم خَرَجَ يَوْمَ الفِطْرِ فَصَلَّى رَكْعَتَيْنِ لَمْ يُصَلِّ قَبْلَهَا وَلا بَعْدَهَا وَمَعَهُ بِلالٌ.

**In the name of Allāh,
the Beneficent, the Merciful**

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

CHAPTERS OF WITR

أبواب الوتر

(A prayer of an odd number of Rak'āt offered after 'Is̲h̲ā' prayer or after the Tahjjud (night) prayer and it is to be offered before the Fajr prayer).

105. Narrated Ibn 'Umar رضي الله عنهما : Once a person asked Allāh's Apostle ﷺ about the night prayer. Allāh's Apostle ﷺ replied, "The night prayer is offered as two Rak'āt followed by two Rak'āt and so on and if anyone is afraid of the approaching dawn (Fajr prayer) he shauld pray one Rak'āt and this will be a Witr for all the Rak'a which he has prayed before." Nāfi' told that 'Abdullāh bin 'Umar رضي الله عنهما used to say Taslīm between (the first) two Rak'āt and (the third) odd one in the Witr prayer, when he wanted to attend to a certain matter (during that interval between the Rak'āt).

١٠٥ - حَدَّثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، وَعَبْدُ اللهِ ابْنُ دِينَارٍ عَنِ ابْنِ عُمَرَ أَنَّ رَجُلاً سَأَلَ رَسُولَ اللهِ صلى الله عليه وسلّم عَنْ صَلَاةِ اللَّيْلِ: فَقَالَ رَسُولُ اللهِ صلى اللهُ عَلَيْهِ وسلّم: صَلَاةُ اللَّيْلِ مَثْنَى مَثْنَى، فَإِذَا خَشِىَ أَحَدُكُمُ الصُّبْحَ صَلَّى رَكْعَةً وَاحِدَةً، تُوتِرُ لَهُ مَا قَدْ صَلَّى. وَعَنْ نَافِعٍ أَنَّ عَبْدَ اللهِ ابْنَ عُمَرَ كَانَ يُسَلِّمُ بَيْنَ الرَّكْعَةِ وَالرَّكْعَتَيْنِ فِى الوِتْرِ حَتَّى يَأْمُرَ بِبَعْضِ حَاجَتِهِ.

106. Narrated Ibn 'Abbās رضي الله عنهما : Once I passed the night in the house of Maimūna (his aunt). I slept across the bed while Allāh's Apostle ﷺ and his wife slept length-wise. The Prophet ﷺ slept till midnight or nearly so and woke up rubbing his face and recited ten verses from Sūra III "Āl-'Imrān." Allāh's Apostle ﷺ

١٠٦ - حَدَّثَنَا عَبْدُ اللهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ مَخْرَمَةَ بْنِ سُلَيْمَانَ، عَنْ كُرَيْبٍ أَنَّ ابْنَ عَبَّاسٍ أَخْبَرَهُ أَنَّهُ بَاتَ عِنْدَ مَيْمُونَةَ وَهِىَ خَالَتُهُ فَاضْطَجَعْتُ فِى عَرْضِ وِسَادَةٍ، وَاضْطَجَعَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم

went towards a leather skin and performed ablution in the most perfect way and then stood for the prayer. I did the same and stood beside him. The Prophet ﷺ put his right hand on my head, twisted my ear and then prayed two Rakʿāt five times and then ended his prayer with Witr. He laid down till the Muʾadh-dhin came then he stood up and offered two Rakʿāt (Sunna of Fajr prayer) and then went out and offered the Fajr prayer.

وأَهْلُهُ فى طُولِهَا فَنَامَ حتَّى انْتَصَفَ اللَّيْلُ أَوْ قَرِيبًا مِنْهُ فاسْتَيْقَظَ يَمْسَحُ النَّوْمَ عَنْ وَجْهِهِ، ثُمَّ قَرَأَ عَشْرَ آيَاتٍ مِنْ آلِ عِمْرَانَ، ثُمَّ قَامَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم إلى شَنٍّ مُعَلَّقَةٍ فَتَوَضَّأَ فأَحْسَنَ الوضوءَ ثُمَّ قَامَ يُصَلِّى. فصَنَعْتُ مِثْلَهُ. فقمْتُ إلى جَنْبِهِ فَوَضَعَ يَدَهُ اليُمْنَى عَلى رَأْسِى وَأَخَذَ بأُذُنى يَفْتِلُهَا. ثُمَّ صَلَّى رَكْعَتَيْنِ ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ أَوْتَرَ. ثُمَّ اضْطَجَعَ حتَّى جاءَهُ المُؤَذِّنُ فَقَامَ فَصَلَّى رَكْعَتَيْنِ ثُمَّ خَرَجَ فَصَلَّى الصُّبْحَ.

107. Narrated ʿAbdullāh bin ʿUmar ؓ: The Prophet ﷺ said, "Night prayer is offered as two Rakʿāt followed by two Rakʿāt and so on, and if you want to finish it, pray only one Rakʿa which will be Witr for all the previous Rakʿāt." Al-Qāsim said, "Since we attained the age of puberty we have seen some people offering a three-Rakʿāt prayer as Witr and all that is permissible. I hope there will be no harm in it (i. e. in praying three Rakʿāt together with one Taslīm or in seperating the third from the first two with another Taslīm.)"

١٠٧ - حدَّثَنَا يَحْيَى بنُ سُلَيْمَانَ قالَ: حدَّثَنِى ابنُ وَهْبٍ قالَ: أَخْبَرَنِى عَمْرٌو أنَّ عَبْدَ الرَّحْمَنِ بنَ القاسِمِ حدَّثَهُ عَنْ أَبِيهِ عَنْ عَبْدِ اللهِ بنِ عُمَرَ قالَ: قالَ النَّبِىُّ صلى اللهُ عليهِ وسلَّم: صَلاةُ اللَّيْلِ مَثْنَى مَثْنَى. فإذَا أَرَدْتَ أَنْ تَنْصَرِفَ فارْكَعْ رَكْعَةً تُوتِرُ لكَ ما صَلَّيْتَ. قالَ القاسِمُ: وَرَأَيْنا أُناساً مُنْذُ أَدْرَكْنا يُوتِرُونَ بِثَلاثٍ وإنَّ كُلاًّ لَوَاسِعٌ، أَرْجُو أَنْ لا يَكُونَ بِشَىْءٍ مِنْهُ بأسٌ.

108. Narrated ʿAisha ؓ: Allāh's Apostle ﷺ used to pray eleven Rakʿāt

١٠٨ - حدَّثَنَا أَبُو اليَمانِ قالَ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِىِّ، عَنْ عُرْوَةَ

at night and that was his night prayer and each of his prostrations lasted for a period enough for one of you to recite fifty verses before Allāh's Apostle ﷺ raised his head. He also used to pray two Rak'āt (Sunna) before the (compulsory) Fajr prayer and then lie down on his right side till the Mu'adh-dhin came to him for the prayer.

أنَّ عائِشَةَ أخبرَتْهُ أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم كانَ يُصَلِّى إحْدَى عَشْرَةَ رَكْعَةً كانَتْ تِلْكَ صلاتُهُ، تَعْنى باللَّيْلِ، فيَسْجُدُ السَّجْدَةَ مِنْ ذلكَ قَدْرَ ما يَقْرَأُ أحَدُكُمْ خَمْسِينَ آيَةً قَبْلَ أنْ يَرْفَعَ رَأسَهُ ويَرْكَعَ رَكْعَتَينِ قَبْلَ صَلاةِ الفَجْرِ، ثُمَّ يَضْطَجِعُ عَلَى شِقِّهِ الأيْمَنِ حتَّى يأتِيَهُ المُؤَذِّنُ للصَّلاةِ.

CHAPTER. The timing of the Witr prayer.

Abū Huraira said, "The Prophet ﷺ told me to pray Witr before sleeping."

بابُ ساعاتِ الوِتْرِ.

قالَ أبُو هُرَيْرَةَ: أوصانى النَّبِىُّ صلى اللهُ عليهِ وسلَّم بالوِتْرِ قَبْلَ النَّوْمِ.

109. Narrated Anas bin Sīrīn: I asked Ibn 'Umar, "What is your opinion about the two Rak'āt before the Fajr (compulsory) prayer, as to prolonging the recitation in them?" He said, "The Prophet ﷺ used to pray at night two Rak'āt followed by two and so on, and end the prayer by one Rak'a Witr. He used to offer two Rak'āt before the Fajr prayer immediately ofter the Adhān." (Ḥammad, the sub-narrator said, "That meant (that he prayed) quickly.)"

١٠٩ ـ حدَّثَنا أبُو النُّعْمانِ قالَ: حدَّثَنا حَمَّادُ بنُ زَيْدٍ قالَ: حدَّثَنا أنَسُ بنُ سِيرِينَ قالَ: قُلْتُ لابْنِ عُمَرَ: أرَأيْتَ الرَّكْعَتَينِ قَبْلَ صَلاةِ الغَدَاةِ نُطِيلُ فِيهِما القِرَاءَةَ؟ فقالَ: كانَ النَّبِىُّ صلى اللهُ عليهِ وسلَّم يُصَلِّى مِنَ اللَّيْلِ مَثْنَى مَثْنَى و يُوتِرُ بِرَكْعَةٍ، و يُصَلِّى الرَّكْعَتَينِ قَبْلَ صَلاةِ الغَدَاةِ وكأنَّ الأذانَ بأُذُنَيْهِ. قالَ حَمَّادٌ: أى بِسُرْعَةٍ.

110. Narrated 'Āisha ﵂: Allāh's Apostle ﷺ offered Witr prayer at different nights at various hours extending (from the 'Ishā' prayer) up to the last hour of the night.

١١٠ ـ حدَّثنا عُمَرُ بنُ حَفْصٍ قالَ: حدَّثَنا أبى قالَ: حدَّثَنا الأعْمَشُ قالَ: حدَّثَنى مُسْلِمٌ، عَنْ مَسْرُوقٍ عَنْ عائِشَةَ قالَتْ: كُلَّ اللَّيْلِ أوتَرَ

رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم وانتهى وِترُهُ إلى السَّحَرِ.

CHAPTER. The Prophet ﷺ used to awaken his family for the Witr prayer.

بابُ إيقاظِ النَّبيِّ صلى اللهُ عليه وسلَّم أهلَهُ بالوِترِ.

111. Narrated 'Āisha رضي الله عنها : The Prophet ﷺ used to offer his night prayer while I was sleeping across in his bed. Whenever he intended to offer the Witr prayer, he used to wake me up and I would offer the Witr prayer too.

١١١ - حدَّثنا مُسَدَّدٌ قالَ: حدَّثنا يَحيَى قالَ: حدَّثنا هِشامٌ قالَ: حدَّثني أبي، عَنْ عائِشَةَ قالَتْ: كانَ النَّبيُّ صلى اللهُ عليهِ وسلَّم يُصَلِّي وأنا راقِدَةٌ مُعتَرِضَةٌ عَلى فِراشِهِ. فإذا أرادَ أنْ يُوتِرَ أيقَظَنِي فأوتَرتُ.

CHAPTER. One should make Witr as the last prayer (at night).

بابٌ لِيَجعَلْ آخِرَ صَلاتِهِ وِترًا.

112. Narrated 'Abdullāh (bin 'Umar) رضي الله عنهما : The Prophet ﷺ said, "Make Witr as your last prayer at night."

١١٢ - حدَّثنا مُسَدَّدٌ قالَ: حدَّثنا يَحيَى بنُ سَعيدٍ، عَنْ عُبَيدِ اللهِ قالَ: حدَّثَني نافِعٌ، عَنْ عَبدِ اللهِ: عَنِ النَّبيِّ صلى اللهُ عليهِ وسلَّم قالَ: اجعَلُوا آخِرَ صَلاتِكُمْ باللَّيلِ وِترًا.

CHAPTER. To pray the Witr on an animal.

بابُ الوِترِ عَلى الدَّابَّةِ.

113. Narrated Sa'id bin Yasār: I was going to Mecca in the company of 'Abdullāh bin 'Umar رضي الله عنهما and when I apprehended the approaching dawn, I dismounted and offered the Witr prayer and then joined him. 'Abdullāh bin 'Umar رضي الله عنهما said, "Where have you been?" I replied, "I apprehended the approaching

١١٣ - حدَّثنا إسماعيلُ قالَ: حدَّثَني مالكٌ، عَنْ أبي بَكرِ بنِ عَبدِ الرَّحمَنِ ابنِ عَبدِ اللهِ بنِ عُمَرَ بنِ الخَطَّابِ، عَنْ سَعيدِ بنِ يَسارٍ أنَّهُ قالَ: كُنتُ أسيرُ مَعَ عَبدِ اللهِ بنِ عُمَرَ بِطَريقِ مَكَّةَ. فَقالَ سَعيدٌ: فَلَمَّا خَشيتُ الصُّبحَ

dawn so I dismounted and prayed the Witr prayer." 'Abdullāh said, "Is'nt it sufficient for you to follow the good example of Allāh's Apostle ﷺ?" I replied, "Yes, by Allāh." He said, "Allāh's Apostle ﷺ used to pray Witr on the back of the camel (while on a journey)."

نَزَلْتُ فَأَوْتَرْتُ ثُمَّ لَحِقْتُهُ . فَقَالَ عَبْدُ اللهِ بْنُ عُمَرَ : أَيْنَ كُنْتَ؟ فَقُلْتُ خَشِيتُ الصُّبْحَ فَنَزَلْتُ فَأَوْتَرْتُ ، فَقَالَ عَبْدُ اللهِ : أَلَيْسَ لَكَ فِى رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم أُسْوَةٌ حَسَنَةٌ؟ فَقُلْتُ : بَلَى واللهِ . قالَ : فإنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم كانَ يُوتِرُ عَلَى البَعِيرِ .

CHAPTER. The praying of Witr while on a journey.

بابُ الوِتْرِ فى السَّفَرِ .

114. Narrated Ibn 'Umar ؓ: The Prophet ﷺ used to offer (Nawāfil) prayers on his Rāḥila facing its direction by signals, but not the compulsory prayer. He also used to pray Witr on his Rāḥila.

١١٤ ـ حدَّثَنا مُوسَى بنُ إسماعِيلَ قالَ : حدَّثَنا جُوَيْرِيَةُ بنُ أسماءَ ، عَنْ نافعٍ ، عَنْ ابنِ عُمَرَ قالَ : كانَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم يُصَلِّى فى السَّفَرِ عَلَى رَاحِلَتِهِ حَيْثُ تَوَجَّهَتْ بِهِ يُومِئُ إيماءً صَلاةَ اللَّيْلِ إلاَّ الفَرائِضَ و يُوتِرُ عَلَى رَاحِلَتِهِ .

CHAPTER. To recite Qunūt (invocation) before and after bowing.

بابُ القُنُوتِ قَبْلَ الرُّكُوعِ وَبَعْدَهُ .

115. Narrated Muḥammad bin Sīrīn: Anas was asked, "Did the Prophet ﷺ recite Qunūt in the Fajr prayer?" Anas replied in the affirmative. He was further asked, "Did he recite Qunūt before bowing?" Anas replied, "He recited Qunūt after bowing for some time (for one month)."

١١٥ ـ حدَّثَنا مُسَدَّدٌ قالَ : حدَّثَنا حَمَّادُ بنُ زَيْدٍ ، عَنْ أَيُّوبَ ، عَنْ مُحَمَّدِ ابنِ سِيرِينَ قالَ : سُئِلَ أَنَسٌ : أَقَنَتَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم فى الصُّبْحِ ؟ قالَ : نَعَمْ . فَقِيلَ : أَوَ قَنَتَ قَبْلَ الرُّكُوعِ ؟ قالَ : قَنَتَ بَعْدَ الرُّكُوعِ يَسِيرًا .

116. Narrated ʿĀṣim : I asked Anas bin Mālik about the Qunūt. Anas replied, "Definitely it was (recited)" I asked, "Before bowing or after it?" Anas replied, "Before bowing." I added, "So and so has told me that you had informed him that it had been after bowing." Anas said, "He told an untruth (i. e. "was mistaken," according to the Ḥijāzī dialect). Allāh's Apostle ﷺ recited Qunūt after bowing for a period of one month." Anas added, "The Prophet ﷺ sent about seventy men (who knew the Qurān by heart) towards the pagans (of Najd) who were less than they in number and there was a peace treaty between them and Allāh's Apostle ﷺ (but the Pagans broke the treaty and killed the seventy men). So Allāh's Apostle recited Qunūt for a period of one month asking Allāh to punish them."

١١٦ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا عَبْدُ الوَاحِدِ قَالَ: حَدَّثَنَا عَاصِمٌ قَالَ: سَأَلْتُ أَنَسَ بْنَ مَالِكٍ عَنِ القُنُوتِ فَقَالَ: قَدْ كَانَ القُنُوتُ. قُلْتُ: قَبْلَ الرُّكُوعِ أَوْ بَعْدَهُ؟ قَالَ: قَبْلَهُ. قَالَ: فَإِنَّ فُلَانًا أَخْبَرَنِى عَنْكَ أَنَّكَ قُلْتَ بَعْدَ الرُّكُوعِ، فَقَالَ: كَذَبَ، إِنَّمَا قَنَتَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم بَعْدَ الرُّكُوعِ شَهْرًا، أُرَاهُ كَانَ بَعَثَ قَوْمًا يُقَالُ لَهُمُ القُرَّاءُ زُهَاءَ سَبْعِينَ رَجُلًا إِلَى قَوْمٍ مُشْرِكِينَ دُونَ أُولَئِكَ وَكَانَ بَيْنَهُمْ وَبَيْنَ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم عَهْدٌ فَقَنَتَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم شَهْرًا يَدْعُو عَلَيْهِمْ.

117. Narrated Anas bin Mālik رضي الله عنه : The Prophet ﷺ recited Qunūt for one month (in the Fajr prayer) asking Allāh to punish the tribes of Raʿl and Dhakwān.

١١٧ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ حَدَّثَنَا: زَائِدَةُ، عَنِ التَّيْمِى، عَنْ أَبِى مِجْلَزٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَنَتَ النَّبِىُّ صلى اللهُ عليهِ وسلَّم شَهْرًا يَدْعُو عَلَى رِعْلٍ وَذَكْوَانَ.

118. Narrated Anas رضي الله عنه : The Qunūt used to be recited in the Maghrib and the Fajr prayers.

١١٨ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنَا خَالِدٌ، عَنْ أَبِى قِلَابَةَ، عَنْ أَنَسٍ قَالَ: كَانَ القُنُوتُ فِى المَغْرِبِ وَالفَجْرِ.

In the name of Allāh,
the Beneficent, the Merciful

CHAPTERS CONCERNING AL-ISTISQĀ'

(To invoke Allāh for rain at the time of drought).

CHAPTER. Al-Istisqā' and the going out of the Prophet ﷺ to offer the Istisqā' prayer.

119. Narrated ʿAbbād bin Tamīm's uncle رضي الله عنه : The Prophet ﷺ went out to offer the Istisqā' prayer and turned (and put on) his cloak inside out.

CHAPTER. Invocation of the Prophet ﷺ (for the punishment of the Pagans of Mecca) "O Allāh! Send (famine) years on them like the (famine) years of (Prophet) Joseph." عليه السلام

120. Narrated Abū Huraira رضي الله عنه : Whenever the Prophet ﷺ lifted his head from the bowing in the last Rakʿa he used to say :—

"O Allāh! Save ʿAiyāsh bin Abī Rabīʿa.
O Allāh ! Save Salama bin Hishām.
O Allāh ! Save Walīd bin Walīd.

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

أبواب الاستسقاء

بابُ الاستِسقاءِ و خُروجِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم فى الاستِسقاءِ.

١١٩ ـ حدَّثَنا أبُو نُعَيمٍ قالَ: حدَّثَنا سُفْيانُ، عَنْ عبْدِ اللهِ بنِ أبي بَكْرٍ، عَنْ عَبَّادِ بنِ تَميمٍ، عَنْ عَمِّهِ قالَ: خَرَجَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم يَسْتَسْقى و حَوَّلَ رِداءَهُ.

بابُ دُعاءِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم: اجْعَلْها سِنِينَ كَسِنِى يُوسُفَ.

١٢٠ ـ حدَّثَنا قُتَيْبَةُ قالَ: حدَّثَنا مُغِيرَةُ بنُ عبْدِ الرَّحْمَنِ، عَنْ أبى الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ أنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّم كانَ إذا رَفَعَ رَأسَهُ مِنَ الرَّكْعَةِ الآخِرَةِ يَقُولُ: اللَّهُمَّ أنْجِ عَيَّاشَ بنَ أبى رَبِيعةَ

O Allāh! Save the weak faithful believers.

O Allāh! Be hard on the tribes of Mudar and send (famine) years on them like the famine years of (Prophet) Joseph. عليه السلام" The Prophet ﷺ further said, "Allāh forgive the tribes of Ghifār and save the tribes of Aslam."

Abū Az-Zinad (a sub-narrator) said, "The Qunut used to be recited by the Prophet ﷺ in the Fajr prayer."

اللَّهُمَّ أَنْجِ سَلَمَةَ بْنَ هِشَامٍ، اللَّهُمَّ أَنْجِ الْوَلِيدَ بْنَ الْوَلِيدِ، اللَّهُمَّ أَنْجِ الْمُسْتَضْعَفِينَ مِنَ الْمُؤْمِنِينَ، اللَّهُمَّ اشْدُدْ وَطْأَتَكَ عَلَى مُضَرَ. اللَّهُمَّ اجْعَلْهَا سِنِينَ كَسِنِي يُوسُفَ. وَأَنَّ النَّبِيَّ صلى اللهُ عليه وسلَّم قالَ: غِفَارُ غَفَرَ اللهُ لَهَا، وأَسْلَمُ سالَمَهَا اللهُ. قالَ ابنُ أَبِي الزِّنادِ عَنْ أَبِيهِ: هذَا كُلُّهُ فِي الصُّبْحِ.

121. Narrated Masrūq: We were with 'Abdullāh and he said, "When the Prophet ﷺ saw the refusal of the people to accept Islām he said, "O Allāh! Send (famine) years on them for (seven years) like the seven years (of famine during the time) of (Prophet) Joseph." عليه السلام So famine overtook them for one year and destroyed every kind of life to such an extent that the people started eating hides, carcasses and rotten dead animals. Whenever one of them looked at the sky, he would (imagine himself to) see smoke because of hunger. So Abū Sufyān went to the Prophet ﷺ and said, "O Muhammad! You order people to obey Allāh and to keep good relations with kith and kin. No doubt the people of your tribe are dying, so please pray to Allāh for them." So Allāh revealed:

"Then watch you
For the day
When the sky will bring forth a kind
Of smoke

١٢١ - حدَّثَنا عُثْمانُ بنُ أَبِي شَيْبَةَ قالَ: حدَّثَنا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ قالَ: كُنَّا عِنْدَ عَبْدِ اللهِ فَقالَ إِنَّ النَّبِيَّ صلى اللهُ عليه وسلَّم لَمَّا رَأَى مِنَ النَّاسِ إِدْبَارًا قالَ: اللَّهُمَّ سَبْعًا كَسَبْعِ يُوسُفَ فَأَخَذَتْهُمْ سَنَةٌ حَصَّتْ كُلَّ شَيْءٍ حَتَّى أَكَلُوا الْجُلُودَ وَالْمَيْتَةَ وَالْجِيَفَ. وَيَنْظُرُ أَحَدُهُمْ إِلَى السَّمَاءِ فَيَرَى الدُّخَانَ مِنَ الْجُوعِ. فَأَتاهُ أَبُو سُفْيانَ فَقالَ: يا مُحَمَّدُ إِنَّكَ تَأْمُرُ بِطَاعَةِ اللهِ وَبِصِلَةِ الرَّحِمِ. وَإِنَّ قَوْمَكَ قَدْ هَلَكُوا فادْعُ اللهَ لَهُمْ. قالَ اللهُ تَعالَى: - فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ - إلى قَوْلِهِ - إِنَّكُمْ عَائِدُونَ يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَى - وَالْبَطْشَةُ يَوْمَ بَدْرٍ. فَقَدْ مَضَتِ الدُّخَانُ وَالْبَطْشَةُ وَاللِّزَامُ وَآيَةُ الرُّومِ.

Plainly visible..........
You will revert to your way
One day We shall seize
You with a mighty grasp.
(44 : 10-16)

Ibn Mas'ud added, "Al-Batsha (i. e. grasp) happened in the battle of Badr and no doubt smoke, Al-Batsha, Al-Lizam and the verse of Surat Ar-Rum have all passed.

CHAPTER. Request of the people to the Imām to invoke Allāh for rain during drought.

122. Narrated 'Abdullāh bin Dīnār : My father said, "I heard Ibn 'Umar reciting the poetic verses of Abū Ṭālib:

> And a white (person) (i. e. the Prophet ﷺ) who is requested to pray for rain and who takes care of the orphans and is the guardian of widows."

Sālim's father (Ibn 'Umar) said, "The following poetic verse occured to my mind while I was looking at the face of the Prophet ﷺ while he was praying for rain. He did not get down till the rain flowed profusely from every roof-gutter :

> And a white (person) who is requested to pray for rain and who takes care of the orphans and is the guardian of widows...

And these were the words of Abū Ṭālib."

بابُ سُؤالِ النَّاسِ الإمامَ الاستِسْقاءَ إذا قُحِطُوا.

١٢٢ - حَدَّثَنا عَمْرُو بنُ عليّ قالَ: حَدَّثَنا أبُو قُتَيْبَةَ قالَ: حَدَّثَنا عَبْدُ الرَّحْمَنِ بنُ عَبْدِ اللهِ بنِ دِينارٍ عَنْ أبِيهِ قالَ: سَمِعْتُ ابنَ عُمَرَ يَتَمَثَّلُ بِشِعْرِ أبي طالِبٍ:

وَأَبْيَضَ يُسْتَسْقَى الغَمَامُ بِوَجْهِهِ
ثِمَالَ اليَتَامَى عِصْمَةٌ لِلأَرَامِلِ

وقالَ عُمَرُ بنُ حَمْزَةَ: حَدَّثَنا سالِمٌ، عَنْ أبِيهِ: رُبَّما ذَكَرْتُ قَوْلَ الشَّاعِرِ وأنا أنْظُرُ إلى وَجْهِ النَّبِيِّ صلى اللهُ عليه وسلَّم يَسْتَسْقِي فَما يَنزِلُ حَتَّى يَجِيشَ كُلُّ مِيزَابٍ:

وَأَبْيَضَ يُسْتَسْقَى الغَمَامُ بِوَجْهِهِ
ثِمَالَ اليَتَامَى عِصْمَةٌ لِلأَرَامِلِ

وهُوَ قَوْلُ أبي طالِبٍ.

123. Narrated Anas رضي الله عنه : Whenever drought threatened them, ʻUmar bin Al-Khaṭṭāb رضي الله عنه used to ask Al- ʻAbbās bin ʻAbdul Muṭṭalib to invoke Allāh for rain. He used to say, "O Allāh! We used to ask our Prophet ﷺ to invoke You for rain, and You would bless us with rain, and now we ask his uncle to invoke You for rain. O Allāh! Bless us with rain."(1) And so it would rain.

١٢٣ - حَدَّثَنِي الحَسَنُ بنُ مُحَمَّدٍ قالَ: حَدَّثَنا الأنْصارِيُّ قالَ: حَدَّثَنِي أبُو عَبْدِ اللهِ بنُ المُثَنَّى، عَنْ ثُمامَةَ بنِ عَبْدِ اللهِ بنِ أنَسٍ، عَنْ أنَسٍ أنَّ عُمَرَ بنَ الخَطَّابِ رَضِيَ اللهُ عَنْهُ كانَ إذا قُحِطُوا اسْتَسْقَى بالعَبَّاسِ بنِ عَبْدِ المُطَّلِبِ فَقالَ: اللَّهُمَّ إنَّا كُنَّا نَتَوَسَّلُ إلَيْكَ بِنَبِيِّنا فَتَسْقِينا، و إنَّا نَتَوَسَّلُ إلَيْكَ بِعَمِّ نَبِيِّنا فاسْقِنا قالَ: فَيُسْقَوْنَ.

CHAPTER. Turning one's cloak inside out on Istisqā.

بابُ تَحْوِيلِ الرِّداءِ في الاسْتِسْقاءِ.

124. Narrated ʻAbdullāh bin Zaid رضي الله عنه : The Prophet ﷺ turned his cloak inside out on Istisqā.

١٢٤ - حَدَّثَنا إسحاقُ قالَ: حَدَّثَنا وَهْبٌ قالَ: أخبرَنا شُعْبَةُ عَنْ مُحَمَّدِ ابنِ أبي بَكْرٍ، عَنْ عَبَّادِ بنِ تَميمٍ، عَنْ عَبْدِ اللهِ بنِ زَيْدٍ أنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ اسْتَسْقَى فَقَلَبَ رِداءَهُ.

125. Narrated ʻAbdullāh bin Zaid رضي الله عنه : The Prophet ﷺ went towards the Muṣallā and invoked Allāh for rain. He faced the Qibla and wore his cloak inside out, and offered two Rakʻat.

١٢٥ - حَدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ قالَ: حَدَّثَنا سُفْيانُ قالَ عَبْدُ اللهِ بنُ أبي بَكْرٍ أنَّهُ سَمِعَ عَبَّادَ بنَ تَميمٍ يُحَدِّثُ أباهُ عَنْ عَمِّهِ عَبْدِ اللهِ بنِ زَيْدٍ أنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ خَرَجَ إلى المُصَلَّى فاسْتَسْقَى، فاسْتَقْبَلَ القِبْلَةَ و قَلَبَ

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(1) (It is of great importance to notice that it is permissible for one to request a living religious person to invoke Allāh on his behalf but if you ask Allāh through a dead or an absent (person etc.) then it is not allowed. But it is absolutly forbidden to request the dead anything for it is regarded as Shirk). See glossary for the word "Shirk."

CHAPTER. The taking of revenge by Allāh عَزَّ وَجَلَّ over His people by drought if they make His illegal things legal ;

CHAPTER. Istisqā' (i. e. to pray for rain) in the main Mosque (of the town).

126. Narrated Sharīk bin 'Abdullāh bin Abī Namir : I heard Anas bin Mālik saying, "On a Friday a person entered the main Mosque through the gate facing the pulpit while Allāh's Apostle ﷺ was delivering the Khuṭba. The man stood in front of Allāh's Apostle ﷺ and said, ' O Allāh's Apostle ! The livestock are dying and the roads are cut off; so please pray to Allāh for rain.' " Anas added, " Allāh's Apostle ﷺ raised both his hands and said, 'O Allāh! Bless us with rain! O Allāh ! Bless us with rain ! O Allāh ! Bless us with rain ! ' " Anas added, "By Allāh, we could not see any trace of cloud in the sky and there was no building or a house between us and (the mountains of) Sila ." Anas added, "A heavy cloud like a shield appeared from behind it (i. e. Sila' Mountain). When it came in the middle of the sky, it spread and then rained." Anas further said, "By Allāh !

رِدَاءَهُ وَصَلَّى رَكْعَتَيْنِ . قَالَ أَبُو عَبْدِ اللهِ : كَانَ ابْنُ عُيَيْنَةَ يَقُولُ : هُوَ صَاحِبُ الأَذَانِ ، وَلَكِنَّهُ وَهْمٌ لأَنَّ هَذَا عَبْدُ اللهِ بْنُ زَيْدِ بْنِ عَاصِمٍ الْمَازِنِيُّ ، مَازِنُ الأَنْصَارِ .

بَابُ انْتِقَامِ الرَّبِّ عَزَّ وَجَلَّ مِنْ خَلْقِهِ بِالْقَحْطِ إِذَا انْتُهِكَتْ مَحَارِمُهُ .

بَابُ الاسْتِسْقَاءِ فى الْمَسْجِدِ الْجَامِعِ .

١٢٦ ـ حَدَّثَنَا مُحَمَّدٌ قَالَ : أَخْبَرَنَا أَبُو ضَمْرَةَ أَنَسُ بْنُ عِيَاضٍ قَالَ : حَدَّثَنَا شَرِيكُ بْنُ عَبْدِ اللهِ بْنِ أَبِي نَمِرٍ أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَذْكُرُ أَنَّ رَجُلاً دَخَلَ يَوْمَ الْجُمُعَةِ مِنْ بَابٍ كَانَ وُجَاهَ الْمِنْبَرِ ، وَرَسُولُ اللهِ صلى اللهُ عليه وسلَّم قَائِمٌ يَخْطُبُ ، فَاسْتَقْبَلَ رَسُولَ اللهِ صلى اللهُ عليه وسلَّم قائما فَقَالَ : يَا رَسُولَ اللهِ ، هَلَكَتِ الأَمْوَالُ ، وَانْقَطَعَتِ السُّبُلُ ، فَادْعُ اللهَ يُغِيثُنَا . قَالَ فَرَفَعَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم يَدَيْهِ فَقَالَ : اللَّهُمَّ اسْقِنَا ، اللَّهُمَّ اسْقِنَا ، اللَّهُمَّ اسْقِنَا ، قَالَ أَنَسٌ : وَلاَ وَاللهِ مَا نَرَى فى السَّمَاءِ مِنْ سَحَابٍ وَلاَ قَزَعَةً وَلاَ شَيْئًا وَمَا بَيْنَنَا وَبَيْنَ سَلْعٍ مِنْ بَيْتٍ وَلاَ دَارٍ . قَالَ : فَطَلَعَتْ مِنْ وَرَائِهِ سَحَابَةٌ مِثْلُ

We could not see the sun for a week. Next Friday a person entered through the same gate and at that time Allāh's Apostle ﷺ was delivering the Friday's Khuṭba. The man stood in front of him and said, 'O Allāh's Apostle! The livestock are dead and the roads are cut off, please pray to Allāh to with-hold rain.'" Anas added, "Allāh's Apostle ﷺ raised both his hands and said, 'O Allāh! Round about us and not on us. O Allāh! On the plateous, on the mountains, on the hills, in the valleys and on the places where trees grow.' So the rain stopped and we came out walking in the sun." Sharik asked Anas whether it was the same person who had asked for the rain (the last Friday). Anas replied that he did not know.

CHAPTER. To ask for rain in the Khutba of Friday facing a direction other than the Qibla.

127. Narrated Sharik: Anas bin Mālik ؓ said, "A person entered the Mosque on a Friday through the gate facing the Dāril-Qaḍā' and Allāh's Apostle ﷺ was standing delivering the Khuṭba (sermon). The man stood in front of Allāh's Apostle ﷺ and said, 'O Allāh's Apostle, livestock are dead and the roads are cut off; please pray to Allāh for rain.' So Allāh's Apostle ﷺ raised both his hands and said, 'O Allāh! Bless us with rain. O Allāh! Bless us with rain. O Allāh! Bless us with rain,!" Anas added, "By Allāh, there were no clouds in the sky

التُّرْسِ فَلَمَّا تَوَسَّطَتِ السَّمَاءَ انْتَشَرَتْ ثُمَّ أَمْطَرَتْ. قَالَ: وَاللهِ مَا رَأَيْنَا الشَّمْسَ سَبْتًا. ثُمَّ دَخَلَ رَجُلٌ مِنْ ذَلِكَ الْبَابِ فِى الْجُمُعَةِ الْمُقْبِلَةِ وَرَسُولُ اللهِ صلى اللهُ عليه وسلم قَائِمٌ يَخْطُبُ فَاسْتَقْبَلَهُ قَائِمًا، فَقَالَ: يَا رَسُولَ اللهِ، هَلَكَتِ الأَمْوَالُ، وَانْقَطَعَتِ السُّبُلُ، فَادْعُ اللهَ يُمْسِكْهَا. قَالَ: فَرَفَعَ رَسُولُ اللهِ صلى اللهُ عليه وسلم يَدَيْهِ ثُمَّ قَالَ: اللَّهُمَّ حَوَالَيْنَا وَلَا عَلَيْنَا. اللَّهُمَّ عَلَى الآكَامِ وَالْجِبَالِ وَالظِّرَابِ وَالأَوْدِيَةِ وَمَنَابِتِ الشَّجَرِ. قَالَ: فَانْقَطَعَتْ. وَخَرَجْنَا نَمْشِى فِى الشَّمْسِ. قَالَ شَرِيكٌ: فَسَأَلْتُ أَنَسًا: أَهُوَ الرَّجُلُ الأَوَّلُ؟ قَالَ: لَا أَدْرِى.

بابُ الاسْتِسْقَاءِ فِى خُطْبَةِ الْجُمُعَةِ غَيْرَ مُسْتَقْبِلِ الْقِبْلَةِ.

١٢٧ ـ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ شَرِيكٍ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَجُلًا دَخَلَ الْمَسْجِدَ يَوْمَ جُمُعَةٍ مِنْ بَابٍ كَانَ نَحْوَ دَارِ الْقَضَاءِ. وَرَسُولُ اللهِ صلى اللهُ عليه وسلم قَائِمٌ يَخْطُبُ فَاسْتَقْبَلَ رَسُولَ اللهِ صلى اللهُ عليه وسلم قَائِمًا ثُمَّ قَالَ: يَا رَسُولَ اللهِ هَلَكَتِ الأَمْوَالُ، وَانْقَطَعَتِ السُّبُلُ. فَادْعُ اللهَ يُغِيثُنَا. فَرَفَعَ رَسُولُ اللهِ صلى اللهُ عليه وسلم

and there was no house or building between us and the mountain of Sila'. Then a big cloud like a shield appeared from behind it (i. e. Sila Mountain) and when it came in the middle of the sky, it spread and then rained. By Allāh ! We could not see the sun for a week. The next Friday, a person entered through the same gate and Allāh's Apostle ﷺ was delivering the Friday Khuṭba and the man stood in front of him and said, 'O Allāh's Apostle ! The livestock are dead and the roads are cut off; Please pray to Allāh to withhold rain.' " Anas added, "Allāh's Apostle ﷺ raised both his hands and said, 'O Allāh ! Round about us and not on us. O Allāh ! ' On the plateous, on the mountains, on the hills, in the valleys and on the places where trees grow.' " Anas added, "The rain stopped and we came out, walking in the sun." Sharik asked Anas whether it was the same person who had asked for rain the previous Friday. Anas replied that he did not know.

CHAPTER. Istisqā' (to invoke Allāh for the rain) on the pulpit.

128. Narrated Qatāda : Anas ؓ said, " While Allāh's Apostle ﷺ was delivering the Friday Khuṭba (sermon) a man came and said, 'O Allāh's Apostle ! Rain is scarce; please ask Allāh to bless us with rain.' So he invoked Allāh for it, and

يَدَيْهِ. ثُمَّ قالَ: اللَّهُمَّ أغِثْنا ، اللَّهُمَّ أغِثْنا ، اللَّهُمَّ أغِثْنا، قالَ أنَسٌ: ولا واللهِ ما نَرَى فى السَّماءِ مِنْ سحَابٍ ولا قَزَعَةٍ وما بَيْنَنا وَبَيْنَ سَلْعٍ مِنْ بَيْتٍ وَلا دارٍ. قالَ: فَطَلَعَتْ مِنْ وَرَائِهِ سَحابَةٌ مِثْلُ التُّرْسِ فَلَمَّا تَوَسَّطَتِ السَّماءَ انْتَشَرَتْ ثُمَّ أمْطَرَتْ، فَلا واللهِ ما رَأيْنا الشَّمْسَ سَبْتا. ثُمَّ دَخَلَ رَجُلٌ مِنْ ذلكَ البابِ فى الجُمُعَةِ وَرَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم قائمٌ يَخْطُبُ فاسْتَقْبَلَهُ قائما ، فقالَ: يا رَسُولَ اللهِ ، هَلَكَتِ الأمْوَالُ، وانْقَطَعَتِ السُّبُلُ. فادْعُ اللهَ يُمْسِكْها عَنَّا. قالَ: فرَفَعَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم يَدَيْهِ، ثُمَّ قالَ: اللَّهُمَّ حَوَالَيْنا وَلا عَلَيْنا ، اللَّهُمَّ عَلَى الآكام والظِّرَابِ و بُطُونِ الأوْدِيَةِ و مَنابِتِ الشَّجَرِ. قالَ: فأقْلَعَتْ وخَرَجْنا نَمْشِى فى الشَّمْسِ. قالَ شَرِيكٌ سَألْتُ أنَسَ بنَ مالكٍ : أهُوَ الرَّجُلُ الأوَّلُ؟ فقَالَ: ما أدْرِى.

بابُ الاسْتِسْقاءِ عَلى المِنْبرِ.

١٢٨ ـ حدَّثَنا مُسَدَّدٌ قالَ: حدَّثَنا أبُو عَوَانَةَ. عَنْ قَتادَةَ، عَنْ أنَسٍ قالَ: بَيْنَما رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم يَخْطُبُ يَوْمَ الجُمُعَةِ إذْ جاءَ رَجُلٌ فقَالَ: يا رَسُولَ اللهِ قَحَطَ المَطَرُ فادْعُ اللهَ

it rained so hard that we could hardly reach our homes and it continued raining till the next Friday." Anas further said, "Then the same or some other person stood up and said, 'O Allāh's Apostle ! Invoke Allāh to withhold the rain.' On that, Allāh's Apostle ﷺ said, 'O Allāh ! Round about us and not on us.' " Anas added, "I saw the clouds dispersing right and left and it continued to rain but not over Medīna."

CHAPTER. Whoever thought it sufficient to ask for rain in the Jumu'a prayer.

129. Narrated Anas رضي الله عنه : A man came to the Prophet ﷺ and said, "Livestock are destroyed and the roads are cut off." So Allāh's Apostle ﷺ invoked Allāh for rain and it rained from that Friday till the next Friday. The same person came again and said, "Houses have collapsed, roads are cut off, and the livestock are destroyed. Please pray to Allāh to withhold the rain." Allāh's Apostle ﷺ (stood up and) said, "O Allāh ! (Let it rain) on the plateous, on the hills, in the valleys and over the places where trees grow." So the clouds cleared away from Medina as clothes are taken off.

CHAPTER. Invocation (for stoppage of rain) if the roads are cut off because of excessive rain.

130. Narrated Anas bin Mālik رضي الله عنه : A man came to Allāh's Apostle ﷺ and

أَنْ يَسْقِيَنَا . فَدَعَا فَمُطِرْنَا فَمَا كِدْنَا أَنْ نَصِلَ إِلَى مَنَازِلِنَا فَمَا زِلْنَا نُمْطَرُ إِلَى الْجُمُعَةِ الْمُقْبِلَةِ . قَالَ : فَقَامَ ذَلِكَ الرَّجُلُ أَوْ غَيْرُهُ فَقَالَ : يَا رَسُولَ اللهِ ادْعُ اللهَ أَنْ يَصْرِفَهُ عَنَّا . فَقَالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم : اللَّهُمَّ حَوَالَيْنَا وَلَا عَلَيْنَا . قَالَ : فَلَقَدْ رَأَيْتُ السَّحَابَ يَتَقَطَّعُ يَمِينًا وَشِمَالًا ، يُمْطَرُونَ وَلَا يُمْطَرُ أَهْلُ الْمَدِينَةِ .

باب مَنِ اكْتَفَى بِصَلَاةِ الْجُمُعَةِ فى الاسْتِسْقَاءِ .

١٢٩ - حَدَّثَنَا عَبْدُ اللهِ بْنُ مَسْلَمَةَ ، عَنْ مَالِكٍ عَنْ شَرِيكِ بْنِ عَبْدِ اللهِ ، عَنْ أَنَسٍ قَالَ : جَاءَ رَجُلٌ إِلَى النَّبِيِّ صلى اللهُ عليهِ وسلَّم فَقَالَ : هَلَكَتِ الْمَوَاشِي ، وَتَقَطَّعَتِ السُّبُلُ . فَدَعَا فَمُطِرْنَا مِنَ الْجُمُعَةِ إِلَى الْجُمُعَةِ . ثُمَّ جَاءَ فَقَالَ : تَهَدَّمَتِ الْبُيُوتُ ، وَتَقَطَّعَتِ السُّبُلُ ، وَهَلَكَتِ الْمَوَاشِي . فَادْعُ اللهَ أَنْ يُمْسِكَهَا فَقَالَ : اللَّهُمَّ عَلَى الْآكَامِ وَالظِّرَابِ وَالْأَوْدِيَةِ وَمَنَابِتِ الشَّجَرِ . فَانْجَابَتْ عَنِ الْمَدِينَةِ انْجِيَابَ الثَّوْبِ .

باب الدُّعَاءِ إِذَا تَقَطَّعَتِ السُّبُلُ مِنْ كَثْرَةِ الْمَطَرِ .

١٣٠ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ : حَدَّثَنِي مَالِكٌ ، عَنْ شَرِيكِ بْنِ عَبْدِ اللهِ بْنِ أَبِي

said, "O Allāh's Apostle ! Livestock are destroyed and the roads are cut off. So please invoke Allāh." So Allāh's Apostle ﷺ prayed and it rained from that Friday to the next Friday. Then he came to Allāh's Apostle ﷺ and said, "O Allāh's Apostle ! Houses have collapsed, roads are cut off and the livestock are destroyed." So Allāh's Apostle ﷺ prayed, "O Allāh! (Let it rain) on the tops of mountains, on the plateous, in the valleys and over the places where trees grow." So the clouds cleared away from Medina as clothes are taken off.

نَمِر، عَنْ أنَسِ بنِ مالكٍ قالَ: جاءَ رَجُلٌ إلى رَسُولِ اللهِ صلى اللهُ عليه وسلَّم فقالَ: يـا رَسُولَ اللهِ هَلَكَتِ المَوَاشِي، وانقَطَعَتِ السُّبُلُ فادعُ اللهَ: فَدَعا رَسُولُ اللهِ صلى اللهُ عليه وسلَّم فمُطِرُوا مِنْ جُمُعَةٍ إلى جُمُعَةٍ. فَجاءَ إلى رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم، فَقالَ: يا رَسُولَ اللهِ تَهَدَّمَتِ البُيُوتُ، و تَقَطَّعَتِ السُّبُلُ، و هَلَكَتِ المَوَاشِي. فقالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم: اللَّهُمَّ عَلَى رُؤُسِ الجبالِ والآكامِ، و بُطُونِ الأوْدِيَةِ، و مَنابِتِ الشَّجَرِ. فانجابَتْ عَنِ المَدِينَةِ انْجِيابَ الثَّوْبِ.

CHAPTER. The saying that, "The Prophet ﷺ did not turn his cloak inside out during the invocation for rain on Friday."

بابُ ما قيلَ إنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّم لَمْ يُحَوِّلْ رِدَاءَهُ في الاستِسقاءِ يَوْمَ الجُمُعَةِ.

131. Narrated Anas bin Mālik ؓ :

A man complained to the Prophet ﷺ about the destruction of livestock and property and the hunger of the offspring. So he invoked (Allāh) for rain. The narrator (Anas) did not mention that the Prophet ﷺ had worn his cloak inside out or faced the Qibla.

١٣١ - حدَّثنا الحَسَنُ بنُ بِشْرٍ قالَ: حدَّثنا مُعافَى بنُ عِمْرانَ، عَنِ الأوْزاعِيّ، عَنْ إسحاقَ بنِ عَبْدِ اللهِ، عَنْ أنَسِ بْنِ مالكٍ أنَّ رَجُلاً شَكا إلى النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ هَلاكَ المالِ وَجَهْدَ العِيالِ، فَدَعا اللهَ يستَسقِي، ولَمْ يَذْكُرْ أنَّهُ حَوَّلَ رِداءَهُ، ولا استَقْبَلَ القِبْلَةَ.

CHAPTER. If the people request the Imām to pray for rain, the Imām should not refuse the request.

بَابٌ إِذَا اسْتَشْفَعُوا إِلَى الإِمَامِ لِيَسْتَسْقِيَ لَهُمْ لَمْ يَرُدَّهُمْ.

132. Narrated Anas bin Mālik رضي الله عنه: A man came to Allāh's Apostle ﷺ and said, "O Allāh's Apostle! Livestock are destroyed and the roads are cut off; so please invoke Allāh." So Allāh's Apostle ﷺ prayed for rain and it rained from that Friday till the next Friday. Then a man came to the Prophet ﷺ and said, "O Allāh's Apostle! The houses have collapsed, roads are cut off and the livestock are destroyed." So Allāh's Apostle ﷺ said, "O Allāh! (Let it rain) on the tops of mountains, on the plateous, in the valleys and over the places where trees grow." So the clouds cleared away from Medina as clothes are taken off.

١٣٢ - حَدَّثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ شَرِيكِ بْنِ عَبْدِ اللهِ بْنِ أَبِي نَمِرٍ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّهُ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللهِ صلى الله عليه وسلم فَقَالَ: يَا رَسُولَ اللهِ هَلَكَتِ الْمَوَاشِي، وَتَقَطَّعَتِ السُّبُلُ، فَادْعُ اللهَ. فَدَعَا اللهَ فَمُطِرْنَا مِنَ الْجُمُعَةِ إِلَى الْجُمُعَةِ فَجَاءَ رَجُلٌ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ: يَا رَسُولَ اللهِ، تَهَدَّمَتِ الْبُيُوتُ وَتَقَطَّعَتِ السُّبُلُ وَهَلَكَتِ الْمَوَاشِي فَقَالَ رَسُولُ اللهِ صلى الله عليه وسلم. اللَّهُمَّ عَلَى ظُهُورِ الْجِبَالِ وَالآكَامِ وَبُطُونِ الأَوْدِيَةِ وَمَنَابِتِ الشَّجَرِ. فَانْجَابَتْ عَنِ الْمَدِينَةِ انْجِيَابَ الثَّوْبِ.

CHAPTER. If Pagans request Muslims to pray for rain during drought.

بَابٌ إِذَا اسْتَشْفَعَ الْمُشْرِكُونَ بِالْمُسْلِمِينَ عِنْدَ الْقَحْطِ.

133. Narrated Masrūq: One day I went to Ibn Mas'ud رضي الله عنه who said, "When Quraish delayed in embracing Islam, the Prophet ﷺ invoked Allāh to curse them, so they were afflicted with a (famine) year because of which many of them died and they ate the carcasses and bones. Abu Sufyan came to the Prophet ﷺ and said, 'O Muhammad! You came to order people to keep good relation with kith and kin

١٣٣ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، عَنْ سُفْيَانَ، قَالَ: حَدَّثَنَا مَنْصُورٌ وَالأَعْمَشُ عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، قَالَ: أَتَيْتُ ابْنَ مَسْعُودٍ فَقَالَ: إِنَّ قُرَيْشًا أَبْطَئُوا عَنِ الإِسْلاَمِ، فَدَعَا عَلَيْهِمُ النَّبِيُّ صلى الله عليه وسلم، فَأَخَذَتْهُمْ سَنَةٌ حَتَّى هَلَكُوا فِيهَا وَأَكَلُوا الْمَيْتَةَ

and your nation is being destroyed, so invoke Allāh تعالى .' So the Prophet ﷺ recited the Holy verses of Sūrat-Ad-Dukhān:

' Then watch you
For the day
When the sky will
Bring forth a kind
Of smoke
Plainly visible.' (44: 10)

When the famine was over, the people became again non-believers. The statement of Allāh تعالى (in Sūra "Ad-Dukhān" - 44) refers to that :

' One day we shall seize
You with a mighty grasp.' (44: 16)

And that was what happened on the day of the battle of Badr." Asbāṭ added on the authority of Mansūr, "Allāh's Apostle ﷺ prayed for them and it rained heavily for seven days. So the people complained of the excessive rain. The Prophet ﷺ said, 'O Allāh ! (Let it rain) around us and not on us.' So the clouds dispersed over his head and it rained over the surroundings."

CHAPTER. To say, "Around us and not on us," when it rains excessively.

134. Narrated Anas رضي الله عنه : Allāh's Apostle ﷺ was delivering the Khutba (sermon) on a Friday when the people stood up, shouted and said, "O Allāh's Apostle ! There is no rain (drought), the trees have dried up and the livestock are destroyed ;

وَالعِظَامَ . فَجَاءَهُ أَبُو سُفْيَانَ فَقَالَ : يَا مُحَمَّدُ ، جِئْتَ تَأْمُرُ بِصِلَةِ الرَّحِمِ ، وَإِنَّ قَوْمَكَ هَلَكُوا فَادْعُ اللهَ تَعَالَى . فَقَرَأَ ـ فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ ـ الآيَة. ثُمَّ عَادُوا إِلَى كُفْرِهِمْ . فَذَلِكَ قَوْلُهُ تَعَالَى ـ يَوْمَ نَبْطِشُ البَطْشَةَ الكُبْرَى ـ يَوْمَ بَدْرٍ . قَالَ : وَزَادَ أَسْبَاطٌ ، عَنْ مَنْصُورٍ : فَدَعَا رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ فَسُقُوا الغَيْثَ فَأَطْبَقَتْ عَلَيْهِمْ سَبْعاً . وَشَكَا النَّاسُ كَثْرَةَ المَطَرِ . قَالَ : اللَّهُمَّ حَوَالَيْنَا وَلا عَلَيْنَا . فَانْحَدَرَتِ السَّحَابَةُ عَنْ رَأْسِهِ فَسُقُوا النَّاسُ حَوْلَهُمْ .

بابُ الدُّعاءِ إِذَا كَثُرَ المَطَرَ : حَوَالَيْنَا وَلا عَلَيْنَا .

١٣٤ ـ حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي بَكْرٍ قَالَ : حَدَّثَنَا مُعْتَمِرٌ ، عَنْ عُبَيْدِ اللهِ ، عَنْ ثَابِتٍ ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ أَنَّهُ قَالَ : كَانَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ يَخْطُبُ يَوْمَ جُمُعَةٍ ، فَقَامَ النَّاسُ

Please pray to Allāh for rain." So Allah's Apostle ﷺ said twice, "O Allāh! Bless us with rain." By Allāh, there was no trace of cloud in the sky and suddenly the sky became overcast with clouds and it started raining. The Prophet ﷺ came down the pulpit and offered the prayer. When he came back from the prayer (to his house) it was raining and it rained continuously till the next Friday. When the Prophet ﷺ started delivering the Friday Khuṭba (sermon), the people started shouting and said to him, "The houses have collapsed and the roads are cut off; so please pray to Allāh to withhold the rain." So the Prophet ﷺ smiled and said, "O Allāh! Round about us and not on us." So the sky became clear over Medīna but it kept on raining over the outskirts (of Medīna) and not a single drop of rain fell over Medīna. I looked towards the sky which was as bright and clear as a crown.

CHAPTER. To pray for rain while standing and 'Abdullāh bin Yazīd Al-Anṣārī went out with Al-Barā' bin 'Āzib, and Zaid bin Arqam ؓ and prayed for rain. So 'Abdullāh bin Yazīd stood up but not on a pulpit and asked Allāh for rain and then offered two Rak'āt with loud recitation without pronouncing Adhān or Iqāma. Abū Isḥāq said that 'Abdullāh bin Yazīd had seen the Prophet ﷺ (doing the same).

فَصاحُوا فَقالُوا : يا رَسُولَ اللهِ ، قَحَطَ المَطَرُ واحْمَرَّتِ الشَّجَرُ وَهَلَكَتِ البَهائمُ ، فادْعُ اللهَ أنْ يَسْقِينا ، فَقالَ : اللَّهُمَّ اسْقِنا ، مَرَّتَيْنِ . و أيْمُ اللهِ ما نَرَى فى السَّماءِ قَزَعَةً مِنْ سَحابٍ فَنَشأتْ سَحابَةٌ ، فأمْطَرَتْ ، وَنَزَلَ عَنِ المِنْبَرِ فَصَلَّى . فَلَمَّا انْصَرَفَ لَمْ يَزَلِ المَطَرُ إلى الجُمُعَةِ الَّتى تَلِيها . فَلَمَّا قامَ النَّبِىُّ صلى اللهُ عليهِ وسلَّمَ يَخْطُبُ صاحُوا إلَيْهِ : تَهَدَّمَتِ البُيُوتُ وَانْقَطَعَتِ السُّبُلُ . فادْعُ اللهَ يَحْبِسُها عَنَّا . فَتَبَسَّمَ النَّبِىُّ صلى اللهُ عليهِ وسلَّمَ وَقالَ : اللَّهُمَّ حَوَالَيْنا وَلا عَلَيْنا فانْكَشَطَتِ المَدِينَةُ فَجَعَلَتْ تَمْطُرُ حَوْلَها وَما تَمْطُرُ بالمَدِينَةِ قَطْرَةً . فَنَظَرْتُ إلى المَدِينَةِ و إنَّها لَفى مِثْلِ الإكْلِيلِ .

بابُ الدُّعاءِ فى الاِسْتِسْقاءِ قائما .

وَقالَ لَنا أبُو نُعَيْمٍ ، عَنْ زُهَيْرٍ ، عَنْ أبى إسْحاقَ : خَرَجَ عَبْدُ اللهِ بْنُ يَزِيدَ الأنْصارِى ، وَخَرَجَ مَعَهُ البَراءُ بْنُ عازِبٍ وزَيْدُ بْنُ أرْقَمَ رَضِىَ اللهُ عَنْهُمْ فاسْتَسْقَى فَقامَ بِهِمْ عَلى رِجْلَيْهِ ، عَلى غَيرِ مِنْبَرٍ فاسْتَسْقَى ثُمَّ صَلَّى رَكْعَتَيْنِ يَجْهَرُ بالقِراءَةِ وَلَمْ يُؤَذِّنْ وَلَمْ يُقِمْ . قالَ أبُو إسْحاقَ . و رأى عَبْدُ اللهِ بْنُ يَزِيدَ النَّبِىَّ صلى اللهُ عليهِ وسلَّم .

135. Narrated ʽAbbād bin Tamīm that his uncle (who was one of the companions of the Prophet ﷺ) had told him, "The Prophet ﷺ went out with the people to invoke Allāh for rain for them. He stood up and invoked Allāh for rain, then faced the Qibla and turned his cloak and it rained."

١٣٥ - حَدَّثَنَا أَبُو اليَمَانِ قَالَ: حَدَّثَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي عَبَّادُ بْنُ تَمِيمٍ أَنَّ عَمَّهُ، وَكَانَ مِنْ أَصْحَابِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ، أَخْبَرَهُ أَنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ خَرَجَ بِالنَّاسِ يَسْتَسْقِي لَهُمْ، فَقَامَ فَدَعَا اللهَ قائما، ثُمَّ تَوَجَّهَ قِبَلَ القِبْلَةِ وَحَوَّلَ رِدَاءَهُ فَأُسْقُوا.

CHAPTER. To recite aloud while offering the prayer of Istisqāʼ

بابُ الجَهْرِ بِالقِرَاءَةِ فِي الاسْتِسْقَاءِ.

136. Narrated ʽAbbād bin Tamīm from his uncle who said, "The Prophet ﷺ went out to invoke Allāh for rain. He faced the Qibla invoking Allāh. He turned over his cloak (inside out) and then offered two Rakʽāt and recited the Qurān aloud in them."

١٣٦ - حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، عَنِ الزُّهْرِيِّ، عَنْ عَبَّادِ بْنِ تَمِيمٍ، عَنْ عَمِّهِ قَالَ: خَرَجَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ يَسْتَسْقِي، فَتَوَجَّهَ إِلَى القِبْلَةِ يَدْعُو، وَحَوَّلَ رِدَاءَهُ ثُمَّ صَلَّى رَكْعَتَيْنِ يَجْهَرُ فِيهِما بِالقِرَاءَةِ.

CHAPTER. How the Prophet ﷺ turned his back towards the people (while offering the prayer for rain).

بابٌ كَيْفَ حَوَّلَ النَّبِيُّ صلى الله عليهِ وسلَّمَ ظَهْرَهُ إِلَى النَّاسِ.

137. Narrated ʽAbbād bin Tamīm from his uncle, "I saw the Prophet ﷺ on the day when he went out to offer the Istisqāʼ prayer. He turned his back towards the people and faced the Qibla and asked Allāh for rain. Then he turned his cloak inside out and led us in a two-Rakʽāt prayer and recited the Qurʼān aloud in them."

١٣٧ - حَدَّثَنَا آدَمُ قَالَ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، عَنِ الزُّهْرِيِّ، عَنْ عَبَّادِ ابْنِ تَمِيمٍ، عَنْ عَمِّهِ قَالَ: رَأَيْتُ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ يَوْمَ خَرَجَ يَسْتَسْقِي قَالَ: فَحَوَّلَ إِلَى النَّاسِ ظَهْرَهُ وَاسْتَقْبَلَ القِبْلَةَ يَدْعُو، ثُمَّ حَوَّلَ

رِدَاءَهُ ثُمَّ صَلَّى لَنَا رَكْعَتَيْنِ جَهَرَ فِيهِمَا بِالْقِرَاءَةِ.

CHAPTER. The Istisqā᾽ prayer consists of two Rak‘āt.

بَابُ صَلَاةِ الاِسْتِسْقَاءِ رَكْعَتَيْنِ.

138. Narrated ‘Abbād bin Tamīm from his uncle who said, "The Prophet ﷺ invoked Allāh for rain and offered a two-Rak‘āt prayer and he put his cloak inside out."

١٣٨ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ اللهِ بْنِ أَبِي بَكْرٍ، عَنْ عَبَّادِ بْنِ تَمِيمٍ، عَنْ عَمِّهِ أَنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ اسْتَسْقَى فَصَلَّى رَكْعَتَيْنِ وَقَلَبَ رِدَاءَهُ.

CHAPTER. To offer the Istisqā᾽ prayer at the Muṣallā.

بَابُ الاِسْتِسْقَاءِ فى الْمُصَلَّى.

139. Narrated ‘Abbād bin Tamīm from his uncle who said, "The Prophet ﷺ went out to the Muṣallā to offer the Istisqā᾽ prayer, faced the Qibla and offered a two-Rak‘āt prayer and turned his cloak inside out." Narrated Abū Bakr, (رضي الله عنه) "The Prophet ﷺ put the right side of his cloak on his left side."

١٣٩ - حَدَّثَنَا عَبْدُ اللهِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ اللهِ بْنِ أَبِي بَكْرٍ: سَمِعَ عَبَّادَ بْنَ تَمِيمٍ عَنْ عَمِّهِ قَالَ: خَرَجَ النَّبِيُّ صلى اللهُ عليه وسلَّم إِلَى الْمُصَلَّى يَسْتَسْقِي، وَاسْتَقْبَلَ الْقِبْلَةَ فَصَلَّى رَكْعَتَيْنِ وَقَلَبَ رِدَاءَهُ. قَالَ سُفْيَانُ: فَأَخْبَرَنِي الْمَسْعُودِيُّ عَنْ أَبِي بَكْرٍ قَالَ: جَعَلَ الْيَمِينَ عَلَى الشِّمَالِ.

CHAPTER. Facing the Qibla while offering the Istisqā᾽ prayer.

بَابُ اسْتِقْبَالِ الْقِبْلَةِ فِى الاِسْتِسْقَاءِ.

140. Narrated ‘Abdullāh bin Zaid Al-Anṣārī (رضي الله عنه): The Prophet ﷺ went out towards the Muṣallā in order to offer the Istisqā᾽ prayer and when he in-

١٤٠ - حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: أَخْبَرَنِي أَبُو بَكْرِ بْنُ

tended to invoke (Allah) or started invoking, he faced the Qibla and turned his cloak inside out.

مُحَمَّدٌ أَنَّ عَبَّادَ بْنَ تَمِيمٍ أَخْبَرَهُ أَنَّ عَبْدَ اللهِ بْنَ زَيْدٍ الأَنْصَارِىَّ أَخْبَرَهُ أَنَّ النَّبِىَّ صلى اللهُ عليهِ وسلَّم خَرَجَ إِلى المُصَلَّى يُصَلِّى، وأَنَّهُ لَمَّا دَعَا أَوْ أَرَادَ أَنْ يَدْعُوَ اسْتَقْبَلَ القِبْلَةَ وَحَوَّلَ رِدَاءَهُ. قالَ أَبُو عَبْدِ اللهِ بْنُ زَيْدٍ هٰذَا مازِنِىٌّ والأَوَّلُ كُوفِىٌّ وَهُوَ ابْنُ يَزِيدَ.

CHAPTER. While offering the prayer (for rain), the people raise their hands (for invocation) along with the Imām.

باب رَفْعِ النَّاسِ أَيْدِيَهُمْ مَعَ الإِمامِ فى الاسْتِسْقاءِ.

Narrated Anas bin Mālik ؓ : A Bedouin came to Allāh' Apostle ﷺ on a Friday and said, "O Allāh's Apostle ! The livestock have perished, the offspring have perished, and the people have perished." So Allāh's Apostle ﷺ raised both his hands for invocation and the people raised their hands with Allāh's Apostle ﷺ invoking. We had not left the Mosque when it started raining. It rained till the next Friday when the same man came to Allah's Apostle ؓ and said, "O Allāh's Apostle ! The travellers are compelled to postpone their journeys (because of excessive rain) and the roads are overflooded."

The Narrator added that the Prophet ﷺ raised his hands (during the invocations) to such an extent that the whiteness of his armpits was visible.

وَقالَ أَيُّوبُ بْنُ سُلَيْمانَ: حَدَّثَنِى أَبُو بَكْرِ بْنُ أَبِى أُوَيْسٍ، عَنْ سُلَيْمانَ ابْنِ بِلالٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ قالَ: سَمِعْتُ أَنَسَ بْنَ مالِكٍ قالَ: أَتَى رَجُلٌ أَعْرَابِىٌّ مِنْ أَهْلِ البَدْوِ إِلى رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم يَوْمَ الجُمُعَةِ فَقالَ: يا رَسُولَ اللهِ هَلَكَتِ المَاشِيَةُ، هَلَكَ العِيالُ، هَلَكَ النَّاسُ، فَرَفَعَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم يَدَيْهِ يَدْعُو وَرَفَعَ النَّاسُ أَيْدِيَهُمْ مَعَ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم يَدْعُونَ، قالَ: فَمَا خَرَجْنا مِنَ المَسْجِدِ حَتَّى مُطِرْنا، فَمَا زِلْنا نُمْطَرُ حَتَّى كانَتِ الجُمُعَةُ الأُخْرَى، فَأَتَى الرَّجُلُ إِلى رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم فَقالَ: يا رَسُولَ اللهِ، بَشِقَ المُسافِرُ وَمُنِعَ الطَّرِيقُ. وَقالَ الأُوَيْسِىُّ: حَدَّثَنِى مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ يَحْيَى

ابْنِ سَعِيدٍ وَشَرِيكٍ سَمِعَا أَنَسًا عَنِ النَّبِيِّ صلى الله عليه وسلم رَفَعَ يَدَيْهِ حَتَّى رَأَيْتُ بَيَاضَ إِبْطَيْهِ .

CHAPTER. The raising of both hands by the Imām while asking Allāh for rain.

بابُ رَفْعِ الإِمَامِ يَدَهُ فِى الاِسْتِسْقَاءِ .

141. Narrated Anas bin Mālik (رضي الله عنه) : The Prophet ﷺ never raised his hands for any invocation except for that of Istisqā' and he used to raise them so much that the whiteness of his armpits became visible.

١٤١ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ : حَدَّثَنَا يَحْيَى وَابْنُ أَبِى عَدِىٍّ ، عَنْ سَعِيدٍ ؛ عَنْ قَتَادَةَ ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ : كَانَ النَّبِىُّ صلى الله عليه وسلم لا يَرْفَعُ يَدَيْهِ فِى شَىْءٍ مِنْ دُعَائِهِ إِلاَّ فِى الاِسْتِسْقَاءِ وَإِنَّهُ يَرْفَعُ حَتَّى يُرَى بَيَاضُ إِبْطَيْهِ .

CHAPTER. What should be said if it rains.

(Explanation of few Arabic words not translated).

بابُ ما يُقَالُ إِذَا مَطَرَتْ ، وَقَالَ ابْنُ عَبَّاسٍ : كَصَيِّبٍ : المَطَرُ ، وَقَالَ غَيْرُهُ : صَابَ وَأَصَابَ يَصُوبُ .

142. Narrated 'Aisha (رضي الله عنها) : Whenever Allāh's Apostle ﷺ saw the rain, he used to say, "O Allāh ! Let it be a strong fruitful rain."

١٤٢ - حَدَّثَنَا المَرْوَزِى قَالَ : أَخْبَرَنَا عَبْدُ اللهِ قَالَ : أَخْبَرَنَا عُبَيْدُ اللهِ ، عَنْ نَافِعٍ ، عَنِ القَاسِمِ بْنِ مُحَمَّدٍ ، عَنْ عَائِشَةَ أَنَّ رَسُولَ اللهِ صلى الله عليه وسلم كَانَ إِذَا رَأَى المَطَرَ قَالَ : اللَّهُمَّ صَيِّبًا نَافِعًا . تَابَعَهُ القَاسِمُ بْنُ يَحْيَى عَنْ عُبَيْدِ اللهِ . وَرَوَاهُ الأَوْزَاعِىُّ وَعُقَيْلٌ عَنْ نَافِعٍ .

CHAPTER. One who stood in the rain till the water started trickling down his beard.

بابُ مَنْ تَمَطَّرَ فِى المَطَرِ حَتَّى يَتَحَادَرَ عَلَى لِحْيَتِهِ .

143. Narrated Anas bin Mālik ؓ :

In the life-time of Allāh's Apostle ﷺ the people were afflicted with a (famine) year. While the Prophet ﷺ was delivering the Khuṭba (sermon) on the pulpit on a Friday, a Bedouin stood up and said, "O Allāh's Apostle! The livestock are dying and the families are hungry: please pray to Allāh to bless us with rain." Allāh's Apostle ﷺ raised both his hands towards the sky and at that time there was not a trace of cloud in the sky. Then the clouds started gathering like mountains. Before he got down from the pulpit I saw rain-water trickling down his beard. It rained that day, the next day, the third day, the fourth day and till the next Friday, when the same Bedouin or some other person stood up (during the Friday Khuṭba) and said, "O Allāh's Apostle! The houses have collapsed and the livestock are drowned. Please invoke Allāh for us." So Allāh's Apostle ﷺ raised both his hands and said, "O Allāh! Around us and not on us." Whichever side the Prophet ﷺ directed his hand, the clouds dispersed from there till a hole (in the clouds) was formed over Medīna. The valley of Qanāt remained flowing (with water) for one month and none came from outside who didn't talk about the abundant rain.

١٤٣ ـ حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ قَالَ : أَخْبَرَنَا عَبْدُ اللهِ قَالَ : أَخْبَرَنَا الأَوْزَاعِىُّ قَالَ : حَدَّثَنَا إِسْحَاقُ بْنُ عَبْدِ اللهِ بْنِ أَبِى طَلْحَةَ الأَنْصَارِىُّ قَالَ : حَدَّثَنِى أَنَسُ بْنُ مَالِكٍ قَالَ : أَصَابَتِ النَّاسَ سَنَةٌ عَلَى عَهْدِ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ ، فَبَيْنَا رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ يَخْطُبُ عَلَى المِنْبَرِ يَوْمَ الجُمُعَةِ قَامَ أَعْرَابِىٌّ فَقَالَ : يا رَسُولَ اللهِ ، هَلَكَ المَالُ ، وَجَاعَ العِيَالُ ، فَادْعُ اللهَ لَنَا أَنْ يَسْقِيَنَا ، قَالَ : فَرَفَعَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ يَدَيْهِ وَمَا فِى السَّمَاءِ قَزَعَةٌ ، قَالَ : فَثَارَ السَّحَابُ أَمْثَالُ الجِبَالِ ، ثُمَّ لَمْ يَنْزِلْ عَنْ مِنْبَرِهِ حَتَّى رَأَيْتُ المَطَرَ يَتَحَادَرُ عَلَى لِحْيَتِهِ . قَالَ : فَمُطِرْنَا يَوْمَنَا ذَلِكَ وَمِنَ الغَدِ ، وَمِنْ بَعْدِ الغَدِ ، وَالَّذِى يَلِيهِ إِلَى الجُمُعَةِ الأُخْرَى . فَقَامَ ذَلِكَ الأَعْرَابِىُّ أَوْ رَجُلٌ غَيْرُهُ فَقَالَ : يَا رَسُولَ اللهِ ، تَهَدَّمَ البِنَاءُ ، وَغَرِقَ المَالُ فَادْعُ اللهَ لَنَا . فَرَفَعَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ يَدَيْهِ وَقَالَ : اللَّهُمَّ حَوَالَيْنَا وَلَا عَلَيْنَا . قَالَ : فَمَا جَعَلَ يُشِيرُ بِيَدِهِ إِلَى نَاحِيَةٍ مِنَ السَّمَاءِ إِلَّا تَفَرَّجَتْ حَتَّى صَارَتِ المَدِينَةُ فِى مِثْلِ الجَوْبَةِ حَتَّى سَالَ الوَادِى ، وَادِى قَنَاةَ شَهْرًا . فَلَمْ يَجِىءْ أَحَدٌ مِنْ نَاحِيَةٍ إِلَّا حَدَّثَ بِالجَوْدِ .

CHAPTER. If the wind blows (what should one do or say?)

144. Narrated Anas رضي الله عنه : Whenever a strong wind blew, anxiety appeared on the face of the Prophet ﷺ (fearing that that wind might be a sign of Allāh's wrath).

CHAPTER. The statement of the Prophet ﷺ : "I was granted victory with Aṣ-Ṣabā [Easterly wind (which frightened my enemies)]."

145. Narrated Ibn 'Abbās رضي الله عنهما : The Prophet ﷺ said, "I was granted victory with Aṣ-Ṣabā and the nation of 'Ād was destroyed by Ad-Dabūr (westerly wind).

CHAPTER. What is said about earthquakes and (other) signs (of the approach of the Day of Judgement).

146. Narrated Abū Huraira رضي الله عنه : The Prophet ﷺ said, "The Hour (Last Day) will not be established until (religious) knowledge disappears, earthquakes become very frequent, time passes quickly, afflictions appear, murders increase and money overflows amongst you."

بَابٌ إِذَا هَبَّتِ الرِّيحُ.

١٤٤ - حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: أَخْبَرَنِي حُمَيْدٌ أَنَّهُ سَمِعَ أَنَسًا يَقُولُ: كَانَتِ الرِّيحُ الشَّدِيدَةُ إِذَا هَبَّتْ عُرِفَ ذَلِكَ فِي وَجْهِ النَّبِيِّ صلى الله عليه وسلم.

بَابُ قَوْلِ النَّبِيِّ صلى الله عليه وسلم: نُصِرْتُ بِالصَّبَا.

١٤٥ - حَدَّثَنَا مُسْلِمٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ: نُصِرْتُ بِالصَّبَا، وَأُهْلِكَتْ عَادٌ بِالدَّبُورِ.

بَابُ مَا قِيلَ فِي الزَّلَازِلِ وَالْآيَاتِ.

١٤٦ - حَدَّثَنَا أَبُو الْيَمَانِ قَالَ: أَخْبَرَنَا شُعَيْبٌ قَالَ: حَدَّثَنَا أَبُو الزِّنَادِ، عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ النَّبِيُّ صلى الله عليه وسلم: لَا تَقُومُ السَّاعَةُ حَتَّى يُقْبَضَ الْعِلْمُ، وَتَكْثُرَ الزَّلَازِلُ، وَيَتَقَارَبَ الزَّمَانُ، وَتَظْهَرَ الْفِتَنُ، وَيَكْثُرَ الْهَرْجُ وَهُوَ الْقَتْلُ حَتَّى يَكْثُرَ فِيكُمُ الْمَالُ فَيَفِيضُ.

147. Narrated Ibn ʻUmar رضي الله عنهما : (The Prophet ﷺ) said, "O Allāh ! Bless our Sham and our Yemen." People said, "Our Najd as well." The Prophet ﷺ again said, "O Allāh ! Bless our Sham and Yemen." They said again, "Our Najd as well." On that the Prophet ﷺ said, "There will appear earthquakes and afflictions, and from there will come out the horn of Satan."

١٤٧ ـ حدَّثَنِى مُحَمَّدُ بْنُ المُثَنَّى قالَ: حدَّثَنا حُسَيْنُ بْنُ الحَسَنِ قالَ: حدَّثَنا ابْنُ عَوْنٍ، عَنْ نافِعٍ، عَنِ ابْنِ عُمَرَ قالَ: اللَّهُمَّ بارِكْ لَنا فى شامِنا و فى يَمَنِنا. قالَ: قالُوا: و فى نَجْدِنا، فَقالَ: قالَ: اللَّهُمَّ بارِكْ لَنا فى شامِنا و فى يَمَنِنا. قالَ: قالُوا: و فى نَجْدِنا. قالَ: قالَ: هُناكَ الزَّلازِلُ والفِتَنُ و بِها يَطْلُعُ قَرْنُ الشَّيْطانِ.

CHAPTER. The statement of Allāh تعالى ; "And (you) make denial there-of your provision." Ibn ʻAbbās رضي الله عنهما said that it means that you should be thankful to Allāh, (but instead of being grateful you are ungrateful to Allāh).

بابُ قَوْلِ اللهِ تَعالى ـ و تَجْعَلُونَ رِزْقَكُمْ أَنَّكُمْ تُكَذِّبُونَ ـ قالَ ابنُ عَبَّاسٍ شُكْرَكُمْ.

148. Narrated Zaid bin Khālid Al-Juhanī رضي الله عنه : Allāh's Apostle ﷺ led the morning prayer in Al-Hudaibiya and it had rained the previous night. When the Prophet ﷺ had finished the prayer he faced the people and said, "Do you know what your Lord has said?" They replied, "Allāh and His Apostle know better." (The Prophet ﷺ said), "Allāh says, 'In this morning some of My worshippers remained as true believers and some became non-believers; he who said that it had rained with the blessing and mercy of Allāh is the one who believes in Me and does not believe in stars, but he who said that it had rained because of such and such (star) is a non-believer in Me and is a believer in stars'."

١٤٨ ـ حدَّثَنا إسْماعِيلُ، قالَ: حدَّثَنِى مالِكٌ، عَنْ صالِحِ بْنِ كَيْسانَ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنْ زَيْدِ بْنِ خالِدٍ الجُهَنِىِّ أَنَّهُ قالَ: صَلَّى لَنا رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ صَلاةَ الصُّبْحِ بالحُدَيْبِيَةِ عَلى إِثْرِ سَماءٍ كانَتْ مِنَ اللَّيْلَةِ. فَلَمَّا انْصَرَفَ النَّبِىُّ صلى اللهُ عليهِ وسلَّمَ أَقْبَلَ عَلى النَّاسِ فَقالَ: هَلْ تَدْرُونَ ماذا قالَ رَبُّكُمْ؟ قالُوا: اللهُ وَرَسُولُهُ أَعْلَمُ. قالَ: أَصْبَحَ مِنْ عِبادِى مُؤْمِنٌ بى و كافِرٌ. فأَمَّا مَنْ قالَ مُطِرْنا بِفَضْلِ اللهِ و رَحْمَتِهِ فَذَلِكَ مُؤْمِنٌ بى كافِرٌ

بِالكَوْكَبِ . وأَمَّا مَنْ قالَ مُطِرْنَا
بِنَوْءِ كَذَا وكَذَا فَذَلِكَ كافِرٌ بِى مُؤْمِنٌ
بِالكَوْكَبِ .

CHAPTER. Except Allāh ﷻ nobody knows when it will rain. And Abū Huraira narrated from the Prophet ﷺ who said, "There are five things which nobody knows except Allāh."

باب لا يَدْرِى مَتى يَجِيءُ المَطَرُ إلاَّ اللهُ تَعالى . وقالَ أبُو هُرَيْرَةَ عَنِ النَّبِىِّ صلى اللهُ عليهِ وسلَّم : خَمْسٌ لا يَعْلَمُهُنَّ إلاَّ اللهُ .

149. Narrated Ibn 'Umar رضي الله عنهما : Allāh's Apostle ﷺ said, "Keys of the unseen knowledge are five which nobody knows but Allāh :- .... nobody know what will happen tomorrow; nobody knows what is in the womb; nobody knows what he will again tomorrow; nobody knows at what place he will die; and nobody knows when it will rain."

١٤٩ ـ حدَّثَنا مُحَمَّدُ بنُ يُوسُفَ قالَ : حدَّثَنا سُفْيانُ ، عَنْ عَبْدِ اللهِ بْنِ دِينارٍ ، عَنِ ابْنِ عُمَرَ قالَ : قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم : مِفْتاحُ الغَيْبِ خَمْسٌ لا يَعْلَمُها إلاَّ اللهُ : لا يَعْلَمُ أحَدٌ ما يَكُونُ فى غَدٍ . ولا يَعْلَمُ أحَدٌ ما يَكُونُ فى الأرْحامِ . ولا تَعْلَمُ نَفْسٌ ماذَا تَكْسِبُ غَدًا وما تَدْرِى نَفْسٌ بِأىِّ أرْضٍ تَمُوتُ . وما يَدْرِى أحَدٌ مَتى يَجِيءُ المَطَرُ .

**In the name of Allāh,
the Beneficent, the Merciful**

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

THE CHAPTERS REGARDING THE ECLIPSES

أبواب الكسوف

CHAPTER. The prayer during a solar eclipse.

بَابُ الصَّلَاةِ فِي كُسُوفِ الشَّمْسِ.

150. Narrated Abū Bakra رضي الله عنه: We were with Allāh's Apostle ﷺ when the sun eclipsed. Allāh's Apostle ﷺ stood up dragging his cloak till he entered the Mosque. He led us in a two-Rak'at prayer till the eclipse was over. Then the Prophet ﷺ said, "The sun and the moon do not eclipse because of someone's death; and whenever you see these eclipses pray and invoke (Allāh) till the eclipse is over."

١٥٠ - حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ قَالَ: حَدَّثَنَا خَالِدٌ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، عَنْ أَبِي بَكْرَةَ قَالَ: كُنَّا عِنْدَ رَسُولِ اللهِ صلى اللهُ عليه وسلَّمَ فَانْكَسَفَتِ الشَّمْسُ، فَقَامَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّمَ يَجُرُّ رِدَاءَهُ حَتَّى دَخَلَ الْمَسْجِدَ فَصَلَّى بِنَا رَكْعَتَيْنِ حَتَّى انْجَلَتِ الشَّمْسُ. فَقَالَ النَّبِيُّ صلى اللهُ عليه وسلَّمَ: إِنَّ الشَّمْسَ وَالْقَمَرَ لَا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ، فَإِذَا رَأَيْتُمُوهَا فَصَلُّوا وَادْعُوا حَتَّى يَنْكَشِفَ مَا بِكُمْ.

151. Narrated Abū Mas'ūd رضي الله عنه: The Prophet ﷺ said, "The sun and the moon do not eclipse because of the death of someone from the people but they are two signs amongst the signs of Allāh. When you see them stand up and pray."

١٥١ - حَدَّثَنَا شِهَابُ بْنُ عَبَّادٍ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ حُمَيْدٍ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ قَالَ: سَمِعْتُ أَبَا مَسْعُودٍ يَقُولُ: قَالَ النَّبِيُّ صلى اللهُ عليه وسلَّمَ: إِنَّ الشَّمْسَ وَالْقَمَرَ لَا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ مِنَ النَّاسِ، وَلَكِنَّهُمَا آيَتَانِ مِنْ آيَاتِ اللهِ، فَإِذَا رَأَيْتُمُوهَا فَقُومُوا فَصَلُّوا.

152. Narrated Ibn 'Umar رضي الله عنهما : The Prophet ﷺ said, "The sun and the moon do not eclipse because of the death or life (i. e. birth) of someone but they are two signs amongst the signs of Allāh. When you see them offer the prayer."

١٥٢ - حَدَّثَنَا أَصْبَغُ قَالَ: أَخْبَرَنِى ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِى عَمْرٌو عَنْ عَبْدِ الرَّحْمَنِ بْنِ القَاسِمِ حَدَّثَهُ عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا أَنَّهُ كَانَ يُخْبِرُ عَنِ النَّبِيِّ صلى اللهُ عليه وسلَّمَ: أَنَّ الشَّمْسَ وَالقَمَرَ لا يَخْسِفَانِ لِمَوْتِ أَحَدٍ ولا لِحَيَاتِهِ وَلَكِنَّهُمَا آيَتَانِ مِنْ آيَاتِ اللهِ، فَإِذَا رَأَيْتُمُوهُمَا فَصَلُّوا.

153. Narrated Al-Mughīra bin Shu'ba رضي الله عنه : "The sun eclipsed in the life-time of Allāh's Apostle ﷺ on the day when (his son) Ibrāhīm died. So the people said that the sun had eclipsed because of the death of Ibrāhīm. Allāh's Apostle ﷺ said, "The sun and the moon do not eclipse because of the death or life (i. e. birth) of some-one. When you see the eclipse pray and invoke Allāh."

١٥٣ - حَدَّثَنَا عَبْدُ اللهِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا هَاشِمُ بْنُ القَاسِمِ قَالَ: حَدَّثَنَا شَيْبَانُ أَبُو مُعَاوِيَةَ، عَنْ زِيَادِ بْنِ عِلاقَةَ، عَنِ المُغِيرَةِ بْنِ شُعْبَةَ قَالَ: كَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللهِ صلى اللهُ عليه وسلَّمَ يَوْمَ مَاتَ إِبْرَاهِيمُ، فَقَالَ النَّاسُ كَسَفَتِ الشَّمْسُ لِمَوْتِ إِبْرَاهِيمَ، فَقَالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ: إِنَّ الشَّمْسَ وَالقَمَرَ لا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلا لِحَيَاتِهِ، فَإِذَا رَأَيْتُمْ فَصَلُّوا وَادْعُوا اللهَ.

CHAPTER. To give "Ṣadaqa" (things or money given in charity) during the eclipse.

بَابُ الصَّدَقَةِ فِى الكُسُوفِ.

154. Narrated 'Āisha رضي الله عنها : In the life-time of Allāh's Apostle ﷺ the sun eclipsed, so he led the people in prayer, and stood up and performed a long Qiyām, then bowed for a long while. He

١٥٤ - حَدَّثَنَا عَبْدُ اللهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: خَسَفَتِ الشَّمْسُ فِى عَهْدِ رَسُولِ اللهِ صلى اللهُ

stood up again and performed a long Qiyām but this time the period of standing was shorter than the first. He bowed again for a long time but shorter than the first one, then he prostrated and prolonged the prostration. He did the same in the second Rak'a as he did in the first and then finished the prayer; by then the eclipse was over. He delivered the Khuṭba (sermon) and after praising and glorifying Allāh he said, "The sun and the moon are two signs amongst the signs of Allāh; they do not eclipse on the death or life of anyone. So when you see the eclipse, remember Allāh and say Takbīr, pray and give Ṣadaqa." The Prophet ﷺ then said, "O the followers of Muḥammad! By Allāh! There is none more enthusiastic to protect honour than Allāh as He would not allow His worshippers, male or female to commit adultery. O the followers of Muḥammad! By Allāh! If you knew the things which I know you would laugh less and cry more."

CHAPTER. Making of an announcement loudly for offering the Eclipse-prayer in congregation.

155. Narrated 'Abdullāh bin 'Amr ؓ "When the solar eclipse occured in the life-time of Allāh's Apostle ﷺ an announcement was made that a prayer was to be offered in congregation."

عليهِ وسلَّمَ ، فَصَلَّى رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم بالنَّاسِ فَقامَ فأطالَ القِيامَ ، ثُمَّ رَكَعَ فأطالَ الرُّكُوعَ ، ثُمَّ قامَ فأطالَ القِيامَ وَهُوَ دُونَ القِيامِ الأوَّلِ ، ثُمَّ رَكَعَ فأطالَ الرُّكُوعَ وَهُوَ دُونَ الرُّكُوعِ الأوَّلِ ، ثُمَّ سَجَدَ فأطالَ السُّجُودَ . ثُمَّ فَعَلَ فى الرَّكْعَةِ الثَّانِيَةِ مِثْلَ ما فَعَلَ فى الأُولى ثُمَّ انْصَرَفَ وَقَدِ انْجَلَتِ الشَّمْسُ فَخَطَبَ النَّاسَ فَحَمِدَ اللهَ و أثْنَى عَلَيْهِ . ثُمَّ قالَ : إنَّ الشَّمْسَ والقَمَرَ آيَتانِ مِنْ آياتِ اللهِ لا يَنْخَسِفانِ لِمَوْتِ أحَدٍ وَلا لِحَياتِه فإذا رَأيْتُمْ ذَلكَ فاذْكُرُوا اللهَ وكَبِّرُوا وَصَلُّوا وَتَصَدَّقُوا ، ثُمَّ قالَ : يا أُمَّةَ مُحَمَّدٍ ، وَاللهِ ما مِنْ أحَدٍ أغْيَرُ مِنَ اللهِ أنْ يَزْنِيَ عَبْدُهُ أوْ تَزْنِيَ أمَتُهُ ، يا أُمَّةَ مُحَمَّدٍ ، وَاللهِ لَوْ تَعْلَمُونَ ما أعْلَمُ لَضَحِكْتُمْ قَلِيلاً وَلَبَكَيْتُمْ كَثِيراً .

بابُ النِّداءِ بالصَّلاةُ جامِعَةٌ فى الكُسُوفِ .

١٥٥ - حدَّثَنِى إسْحاقُ قالَ : أخْبَرَنا يَحْيَى بنُ صالِحٍ قالَ : حدَّثَنا مُعاوِيَةُ ابنُ سَلاّمِ بنِ أبى سَلاّمٍ الحَبَشِىُّ الدِّمَشْقِىُّ قالَ : أخْبَرَنا يَحْيَى بنُ أبى كَثِيرٍ قالَ : أخْبَرَنِى أبُو سَلَمَةَ بنُ

CHAPTER. A Khuṭba (is delivered) by the Imām on the eclipse. ʿĀisha and Asmāʾ said that the Prophet ﷺ had delivered a Khuṭba on such an occasion.

156. Narrated ʿĀisha (رضي الله عنها), the wife of the Prophet ﷺ: In the lifetime of the Prophet ﷺ the sun eclipsed and he went to the Mosque and the people aligned behind him. He said the Takbīr (starting the prayer) and prolonged the recitation (from the Qurʾān) and then said Takbīr and performed a prolonged bowing; then he (lifted his head and) said, "Sami ʿa-l-lāhu liman ḥamidah" (Allāh heard him who sent his praises to Him). He then did not prostrate but stood up and recited a prolonged recitation which was shorter than the first recitation. He again said Takbīr and then bowed a prolonged bowing but shorter than the first one and then said, "Sami ʿa-l-lāhu liman ḥamidah Rabbanā walak-l-ḥamd, (Allāh heard him who sent his praises to Him. O our Sustainer! All the praises are for You)" and then prostrated and did the same in the second Rakʿa; thus he completed four bowings and four prostrations. The eclipse had been over before

عَبْدِ الرَّحْمَنِ بنِ عَوْفٍ الزُّهْرِيُّ، عَنْ عَبْدِ اللهِ بنِ عَمْرٍو رَضِيَ اللهُ عَنْهُما قالَ: لَمَّا كَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ. نُودِيَ: أنِ الصَّلاةُ جامِعَةٌ.

باب خُطْبَةِ الإمامِ في الكُسُوفِ. وَقالَتْ عائِشَةُ و أسماءُ: خَطَبَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ.

١٥٦ ـ حدَّثَنا يَحْيَى بنُ بُكَيْرٍ قالَ: حدَّثَني اللَّيْثُ عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ ح، و حدَّثَني أحْمَدُ بنُ صالِحٍ قالَ: حدَّثَني عَنْبَسَةُ قالَ: حدَّثَنا يُونُسُ، عَنِ ابنِ شِهابٍ قالَ: حدَّثَني عُرْوَةُ، عَنْ عائِشَةَ زَوْجِ النَّبِيِّ صلى اللهُ عليه وسلَّمَ قالَتْ: خَسَفَتِ الشَّمْسُ في حَياةِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ، فَخَرَجَ إلى المَسْجِدِ فَصَفَّ النَّاسُ وَرَاءَهُ فَكَبَّرَ فاقْتَرَأَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ قِرَاءَةً طَوِيلَةً، ثُمَّ كَبَّرَ فَرَكَعَ رُكُوعًا طَوِيلاً، ثُمَّ قالَ: سَمِعَ اللهُ لِمَنْ حَمِدَهُ، فَقامَ وَلَمْ يَسْجُدْ وَقَرَأَ قِرَاءَةً طَوِيلَةً، هِيَ أدْنَى مِنَ القِرَاءَةِ الأُولَى ثُمَّ كَبَّرَ وَرَكَعَ رُكُوعًا طَوِيلاً وَهُوَ أدْنَى مِنَ الرُّكُوعِ الأوَّلِ، ثُمَّ قالَ: سَمِعَ اللهُ لِمَنْ حَمِدَهُ، رَبَّنا وَلَكَ الحَمْدُ، ثُمَّ سَجَدَ ثُمَّ قالَ في الرَّكْعَةِ الآخِرَةِ مِثْلَ

he finished the prayer. (After the prayer) he stood up, glorified and praised Allāh as He deserved and then said, "The sun and the moon are two of the signs of Allāh. They do not eclipse because of the death or the life (i. e. birth) of some-one. When you see them make haste for the prayer."

Narrated Az-Zuhrī: I said to ʿUrwa, "When the sun eclipsed at Medīna your brother (ʿAbdullāh bin Az-Zubair) offered only a two-Rakʿāt prayer like that of the morning (Fajr) prayer." ʿUrwa replied, "Yes, for he missed the Prophet's tradition (concerning this matter)."

ذَلِكَ، فَاسْتَكْمَلَ أَرْبَعَ رَكَعَاتٍ فِي أَرْبَعِ سَجَدَاتٍ، وَانْجَلَتِ الشَّمْسُ قَبْلَ أَنْ يَنْصَرِفَ. ثُمَّ قَامَ فَأَثْنَى عَلَى اللهِ بِمَا هُوَ أَهْلُهُ، ثُمَّ قَالَ: هُمَا آيَتَانِ مِنْ آيَاتِ اللهِ لَا يَخْسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ، فَإِذَا رَأَيْتُمُوهُمَا فَافْزَعُوا إِلَى الصَّلَاةِ. وَكَانَ يُحَدِّثُ كَثِيرُ بْنُ عَبَّاسٍ أَنَّ عَبْدَ اللهِ بْنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا كَانَ يُحَدِّثُ يَوْمَ خَسَفَتِ الشَّمْسُ بِمِثْلِ حَدِيثِ عُرْوَةَ عَنْ عَائِشَةَ. فَقُلْتُ لِعُرْوَةَ: إِنَّ أَخَاكَ يَوْمَ خَسَفَتِ الشَّمْسُ بِالْمَدِينَةِ لَمْ يَزِدْ عَلَى رَكْعَتَيْنِ مِثْلَ الصُّبْحِ، قَالَ: أَجَلْ، لِأَنَّهُ أَخْطَأَ السُّنَّةَ.

CHAPTER. Should one say: The sun Kasafat or Khasafat? (Two verbs used to mean "eclipse", the first is often used for the sun and the second for the moon.) Allāh says: And the moon Khasafat (eclipsed).

بَابٌ هَلْ يَقُولُ كَسَفَتِ الشَّمْسُ أَوْ خَسَفَتْ؟ قَالَ اللهُ تَعَالَى - وَخَسَفَ الْقَمَرُ -

157. Narrated ʿĀisha رضي الله عنها (the wife of the Prophet ﷺ): On the day when the sun Khasafat (eclipsed) Allāh's Apostle ﷺ prayed; he stood up and said Takbīr and recited a prolonged recitation, then he performed a prolonged bowing, then he raised his head and said, "Samiʿa-l-lāhu liman Hamidah," and then remained standing and recited a prolonged recitation which was shorter than the first. Then he performed a prolonged bowing which was

١٥٧ - حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ قَالَ: حَدَّثَنَا اللَّيْثُ قَالَ: حَدَّثَنِي عُقَيْلٌ، عَنِ ابْنِ شِهَابٍ قَالَ أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ صلى الله عليه وسلم أَخْبَرَتْهُ أَنَّ رَسُولَ اللهِ صلى الله عليه وسلم صَلَّى يَوْمَ خَسَفَتِ الشَّمْسُ فَقَامَ فَكَبَّرَ فَقَرَأَ قِرَاءَةً طَوِيلَةً، ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا، ثُمَّ رَفَعَ رَأْسَهُ

shorter than the first. Then he prostrated and prolonged the prostration and he did the same in the second Rak‘a as in the first and then finished the prayer with Taslīm. By that time the solar eclipse had been over. He addressed the people and said, "The solar and the lunar eclipses (Kusūf) are two of the signs of Allāh; they do not eclipse (Yakhsifān) because of the death or the life (i. e. birth) of someone. So when you see them make haste for the prayer."

فَقَالَ: سَمِعَ اللهُ لِمَنْ حَمِدَهُ، وَقَامَ كَمَا هُوَ، ثُمَّ قَرَأَ قِرَاءَةً طَوِيلَةً وَهِىَ أَدْنَى مِنَ القِرَاءَةِ الأُولَى، ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا وَهِىَ أَدْنَى مِنَ الرَّكْعَةِ الأُولَى، ثُمَّ سَجَدَ سُجُودًا طَوِيلًا، ثُمَّ فَعَلَ فِى الرَّكْعَةِ الآخِرَةِ مِثْلَ ذَلِكَ ثُمَّ سَلَّمَ وَقَدْ تَجَلَّتِ الشَّمْسُ، فَخَطَبَ النَّاسَ فَقَالَ فِى كُسُوفِ الشَّمْسِ وَالقَمَرِ: إِنَّهُمَا آيَتَانِ مِنْ آيَاتِ اللهِ لَا يَخْسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ، فَإِذَا رَأَيْتُمُوهُمَا فَافْزَعُوا إِلَى الصَّلَاةِ.

CHAPTER. The statement of the Prophet ﷺ: "Allāh frightens His devotees with Kusūf (eclipse)." And this has been narrated by Abū Mūsā from the Prophet ﷺ.

بَابُ قَوْلِ النَّبِىِّ صلى الله عليه وسلم: يُخَوِّفُ اللهُ عِبَادَهُ بِالكُسُوفِ. قَالَهُ أَبُو مُوسَى عَنِ النَّبِىِّ صلى الله عليه وسلم.

158 Narrated Abū Bakra رضي الله عنه: Allāh's Apostle ﷺ said, "The sun and the moon are two signs amongst the signs of Allāh and they do not eclipse because of the death of someone but Allāh frightens His dovotees with them."

١٥٨ ـ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ يُونُسَ، عَنِ الحَسَنِ، عَنْ أَبِى بَكْرَةَ قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: إِنَّ الشَّمْسَ وَالقَمَرَ آيَتَانِ مِنْ آيَاتِ اللهِ لَا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ. وَلَكِنَّ اللهَ يُخَوِّفُ بِهِمَا عِبَادَهُ. وَقَالَ أَبُو عَبْدِ اللهِ: لَمْ يَذْكُرْ عَبْدُ الوَارِثِ، وَشُعْبَةُ، وَخَالِدُ بْنُ عَبْدِ اللهِ، وَحَمَّادُ بْنُ سَلَمَةَ، عَنْ يُونُسَ (يُخَوِّفُ بِهِمَا عِبَادَهُ) وَتَابَعَهُ مُوسَى، عَنْ مُبَارَكٍ، عَنِ الحَسَنِ قَالَ:

CHAPTER. Asking Allāh's protection against the torment of the grave when the eclipse takes place.

159. Narrated ʿAmra bint ʿAbdur-Rahmān: A Jewess came to ask ʿAisha رضي الله عنها (the wife of the Prophet ﷺ) about something. She said to her, "May Allāh give you refuge from the punishment of the grave." So ʿAisha رضي الله عنها asked Allāh's Apostle ﷺ, "Would the people be punished in their graves?" Allāh's Apostle ﷺ asked Allāh's refuge from the punishment of the grave (and thus replied in the affirmative). Then one day, Allāh's Apostle ﷺ rode to go to some place but the sun eclipsed. He returned in the forenoon and passed through the rear of the dwellings (of his wives) and stood for the (eclipse) prayer, and the people stood behind him. He stood up for a long period and then performed a prolonged bowing. Then he stood straight for a long time which was shorter than that of the first standing, again he performed a prolonged bowing which was shorter than the first bowing. Then he raised his head and prostrated. Then he stood up (for the second Rakʿa) for a long while but the standing was shorter than that of the first Rakʿa. Then he performed a prolonged bowing which was shorter than the first one. Then he raised his head and prostrated. Then he stood up for a long time but

أَخْبَرَنِي أَبُو بَكْرَةَ عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ (يُخَوِّفُ بِهِما عِبادَهُ).

بابُ التَّعَوُّذِ مِنْ عَذابِ القَبْرِ فِي الكُسُوفِ.

١٥٩ ـ حدَّثَنا عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالكٍ، عَنْ يَحْيَى بنِ سَعِيدٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، عَنْ عائِشَةَ زَوْجِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ أَنَّ يَهُودِيَّةً جاءَتْ تَسأَلُها، فَقالَتْ لَها: أَعاذَكِ اللهُ مِنْ عَذابِ القَبْرِ. فَسأَلَتْ عائِشَةُ رَضِيَ اللهُ عَنْها رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ: أَيُعَذَّبُ النَّاسُ فِي قُبُورِهِمْ؟ فَقالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ عائِذاً بِاللهِ مِنْ ذَلكَ. ثُمَّ رَكِبَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ ذاتَ غَداةٍ مَرْكَباً فَخَسَفَتِ الشَّمْسُ، فَرَجَعَ ضُحًى، فَمَرَّ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ بَيْنَ ظَهْرانَيِ الحُجَرِ، ثُمَّ قامَ يُصَلِّي وقامَ النَّاسُ وَراءَهُ فَقامَ قِياماً طَوِيلاً ثُمَّ رَكَعَ رُكُوعاً طَوِيلاً، ثُمَّ رَفَعَ فَقامَ قِياماً طَوِيلاً وَهُوَ دُونَ القِيامِ الأَوَّلِ، ثُمَّ رَكَعَ رُكُوعاً طَوِيلاً وَهُوَ دُونَ الرُّكُوعِ الأَوَّلِ، ثُمَّ رَفَعَ فَسَجَدَ، ثُمَّ رَفَعَ فَقامَ قِياماً طَوِيلاً وَهُوَ دُونَ القِيامِ الأَوَّلِ، ثُمَّ رَكَعَ رُكُوعاً طَوِيلاً وَهُوَ دُونَ الرُّكُوعِ الأَوَّلِ. ثُمَّ رَفَعَ

shorter than the first. Then he performed a prolonged bowing but shorter than the first. Then he raised his head and prostrated and finished the prayer and (then delivered the sermon and) said as much as Allāh wished. And then he ordered the people to ask for Allāh's refuge from the punishment of the grave.

فَسَجَدَ، ثُمَّ قَامَ قِيَاماً طَوِيلاً وَهُوَ دُونَ القِيَامِ الأَوَّلِ، ثُمَّ رَكَعَ رُكُوعاً طَوِيلاً وَهُوَ دُونَ الرُّكُوعِ الأَوَّلِ، ثُمَّ قَامَ قِيَاماً طَوِيلاً وَهُوَ دُونَ القِيَامِ الأَوَّلِ ثُمَّ رَكَعَ رُكُوعاً طَوِيلاً وَهُوَ دُونَ الرُّكُوعِ الأَوَّلِ، ثُمَّ رَفَعَ فَسَجَدَ، وَانْصَرَفَ، فَقَالَ مَا شَاءَ اللهُ أَنْ يَقُولَ، ثُمَّ أَمَرَهُمْ أَنْ يَتَعَوَّذُوا مِنْ عَذَابِ القَبْرِ.

CHAPTER. To prolong the prostrations in the eclipse (prayer).

بَابُ طُولِ السُّجُودِ فِى الكُسُوفِ.

160. Narrated 'Abdullāh bin 'Amr رضي الله عنه : When the sun eclipsed in the lifetime of Allāh's Apostle ﷺ and an announcement was made that the prayer was to be held in congregation. The Prophet ﷺ performed two bowings in one Rak'a. Then he stood up and performed two bowings in one Rak'a. Then he sat down and finished the prayer; and by then the solar eclipse had been over. 'Aisha رضي الله عنها said, "I had never performed such a long prostration."

١٦٠ - حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ: حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَى، عَنْ أَبِى سَلَمَةَ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو أَنَّهُ قَالَ: لَمَّا كَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم نُودِىَ إِنَّ الصَّلاةَ جَامِعَةٌ فَرَكَعَ النَّبِىُّ صلى اللهُ عليهِ وسلَّم رَكْعَتَيْنِ فِى سَجْدَةٍ، ثُمَّ قَامَ فَرَكَعَ رَكْعَتَيْنِ فِى سَجْدَةٍ، ثُمَّ جَلَسَ ثُمَّ جُلِّىَ عَنِ الشَّمْسِ. قَالَ: وَقَالَتْ عَائِشَةُ رَضِىَ اللهُ عَنْهَا: مَا سَجَدْتُ سُجُوداً قَطُّ كَانَ أَطْوَلَ مِنْهَا.

CHAPTER. To offer the eclipse prayer in congragation.

Ibn 'Abbās رضي الله عنهما offered the eclipse prayer with the people (in congregation) by the side of the Zam-zam well. 'Ali bin 'Abdullāh bin

بَابُ صَلاةِ الكُسُوفِ جَمَاعَةً.

وَصَلَّى ابْنُ عَبَّاسٍ لَهُمْ فِى صُفَّةِ زَمْزَمَ. وَجَمَعَ عَلِىُّ بْنُ عَبْدِ اللهِ بْنِ عَبَّاسٍ، وَصَلَّى ابْنُ عُمَرَ.

ʿAbbās also offered that prayer in congregation and Ibn ʿUmar رضي الله عنهما also offered it (in the same way).

161. Narrated ʿAbdullāh bin ʿAbbās رضي الله عنهما : The solar eclipse occured in the life-time of the Prophet ﷺ . Allāh's Apostle ﷺ offered the eclipse prayer and stood for a long period equal to the period in which one could recite Sūrat-al-Baqara. Then he bowed for a long time and then stood up for a long period which was shorter than that of the first standing, then bowed again for a long time but for a shorter period than the first; then he prostrated twice and then stood up for a long period which was shorter than that of the first standing; then he bowed for a long time which was shorter than the previous one, and then he raised his head and stood up for a long period which was shorter than the first standing, then he bowed for a long time which was shorter than the first bowing, and then prostrated (twice) and finished the prayer. By then the solar eclipse had been over. The Prophet ﷺ then said, "The sun and the moon are two of the signs of Allāh. They eclipse neither because of the death of somebody nor because of his life (i. e. birth). So when you see them, remember Allāh." The people said, "O Allāh's Apostle! We saw you taking something from your place and then we saw you retreating." The Prophet ﷺ replied, "I saw Paradise and stretched my hands towards a bunch (of its fruits) and had I taken it, you would have eaten

١٦١ - حَدَّثَنا عَبْدُ اللهِ بنُ مَسْلَمَةَ ، عَنْ مالكٍ ، عَنْ زَيْدِ بنِ أَسْلَمَ ، عَنْ عَطاءِ بنِ يَسارٍ ، عَنْ عَبْدِ اللهِ بنِ عَبّاسٍ قالَ : انخَسَفَتِ الشَّمْسُ عَلى عَهْدِ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم فصَلّى رَسُولُ اللهِ صلى اللهُ عليه وسلَّم فقامَ قِياماً طَوِيلاً نَحْوًا مِنْ قِراءَةِ سُورَةِ البَقَرَةِ . ثُمَّ رَكَعَ رُكُوعاً طَوِيلاً ثُمَّ رَفَعَ فقامَ قِياماً طَوِيلاً وهُوَ دُونَ القِيامِ الأوَّلِ . ثُمَّ رَكَعَ رُكُوعاً طَوِيلاً وَهُوَ دُونَ الرُّكُوعِ الأوَّلِ ، ثُمَّ سَجَدَ ، ثُمَّ قامَ قِياماً طَوِيلاً وَهُوَ دُونَ القِيامِ الأوَّلِ ، ثُمَّ رَكَعَ رُكُوعاً طَوِيلاً وهُوَ دُونَ الرُّكُوعِ الأوَّلِ ، ثُمَّ رَفَعَ فقامَ قِياماً طَوِيلاً وهُوَ دُونَ القِيامِ الأوَّلِ ، ثُمَّ رَكَعَ رُكُوعاً طَوِيلاً و هُوَ دُونَ الرُّكُوعِ الأوَّلِ ، ثُمَّ سَجَدَ ثُمَّ انْصَرَفَ . و قَدْ تَجَلَّتِ الشَّمْسُ فقالَ صلى اللهُ عليهِ وسلَّم : إنَّ الشَّمْسَ والقَمَرَ آيَتانِ مِنْ آياتِ اللهِ لا يَخْسِفانِ لِمَوْتِ أحَدٍ ولا لِحَياتِهِ فإذا رَأَيْتُمْ ذَلكَ فاذْكُرُوا اللهَ . قالُوا يا رَسُولَ اللهِ ، رَأَيْناكَ تَناوَلْتَ شَيْئاً فى مَقامِكَ ، ثُمَّ رَأَيْناكَ كَعْكَعْتَ . قالَ صلى اللهُ عليهِ وسلَّم: إنِّى رَأَيْتُ الجَنَّةَ

it as long as the world remains. I also saw the Hell-fire and I had never seen such a horrible sight. I saw that most of the inhabitants were women." The people asked, "O Allāh's Apostle! Why is it so?" The Prophet ﷺ replied, "Because of their ungratefulness." It was asked whether they are ungrateful to Allāh. The Prophet ﷺ said, "They are ungrateful to their companions of life (husbands) and ungrateful to good deeds. If you are benevolent to one of them throughout the life and if she sees anything (undesirable) in you, she will say, 'I have never had any good from you'."

CHAPTER. The offering of the Eclipse prayer by women along with men.

162. Narrated Fāṭima bint Al-Mundhir: Asmā' bint Abī Bakr said, "I went to 'Aisha رضي الله عنها, the wife of the Prophet ﷺ when the sun eclipsed. The people were standing and offering the prayer and she was offering the prayer too. I said, 'What has happened to the people?' She pointed out with her hand towards the sky and said, 'Subḥān-Allāh'. I said, 'Is there a sign?' She pointed out in the affirmative." Asmā' further said, "I too stood up for the prayer till I fainted and then poured water on my head. When Allāh's Apostle ﷺ had finished his prayer, he thanked and praised Allāh and said, 'I have seen at this place of mine whatever I never saw, even Paradise and Hell. No doubt, it has been revealed to us that you will be put to trial in the graves like or nearly like the

فَتَنَاوَلْتُ مِنْهَا عُنْقُودًا وَلَوْ أَصَبْتُهُ لأَكَلْتُمْ مِنْهُ مَا بَقِيَتِ الدُّنْيَا. وَأُرِيتُ النَّارَ فَلَمْ أَرَ مَنْظَرًا كَالْيَوْمِ قَطُّ أَفْظَعَ، وَرَأَيْتُ أَكْثَرَ أَهْلِهَا النِّسَاءَ، قَالُوا بِمَ يَا رَسُولَ اللهِ؟ قَالَ: بِكُفْرِهِنَّ. قِيلَ: يَكْفُرْنَ بِاللهِ؟ قَالَ: يَكْفُرْنَ الْعَشِيرَ، وَيَكْفُرْنَ الإِحْسَانَ. لَوْ أَحْسَنْتَ إِلَى إِحْدَاهُنَّ الدَّهْرَ كُلَّهُ ثُمَّ رَأَتْ مِنْكَ شَيْئًا قَالَتْ مَا رَأَيْتُ مِنْكَ خَيْرًا قَطُّ.

بابُ صَلاةِ النِّساءِ مَعَ الرِّجالِ فى الكُسُوفِ.

١٦٢ ـ حَدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ قَالَ: أخْبَرَنا مالكٌ، عَنْ هِشامِ بنِ عُرْوَةَ، عَنِ امْرَأتِه فاطِمَةَ بِنْتِ المُنْذِرِ، عَنْ أَسَماءَ بِنْتِ أبى بَكْرٍ أنَّها قالَتْ أتَيْتُ عائِشَةَ زَوْجَ النَّبِىِّ صلى اللهُ عليهِ وسلَّم حِينَ خَسَفَتِ الشَّمْسُ فإذَا النَّاسُ قِيامٌ يُصَلُّونَ وَإذَا هِىَ قائِمَةٌ تُصَلِّى. فَقُلْتُ: مَا لِلنَّاسِ؟ فأشارَتْ بِيَدِها إلى السَّماءِ وقالَتْ: سُبْحانَ اللهِ، فَقُلْتُ: آيَةٌ؟ فأشارَتْ أىْ نَعَمْ. قالَتْ: فَقُمْتُ حَتَّى تَجَلَّانِى الغَشْىُ فَجَعَلْتُ أصُبُّ فَوْقَ رَأْسِى المَاءَ. فَلَمَّا انْصَرَفَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم حَمِدَ اللهَ وَأثْنَى عَلَيْهِ ثُمَّ قالَ: ما مِنْ شَىْءٍ

trial of the Pseudo-Christ. (I do not know which one of the two Asmā᾽ said.) (The angles) will come to everyone of you and will ask what you know of this man (i. e. Muḥammad ﷺ). The faithful believer or a firm believer (I do not know which word Asmā᾽ said) will reply, 'He is Muḥammad, Allāh's Apostle ﷺ who came to us with clear evidences and guidance, so we listened to his preachings, believed and followed him.' The angles will then say to him, 'Sleep peacefully as we knew surely that you were a firm believer.' The hypocrite or sceptic (I do not know which word Asmā᾽ said) will say, 'I do not know. I heard the people saying something so I said the same.' "

CHAPTER. Whoever loved manumission (of slaves) during the solar eclipses.

163. Narrated Asmā᾽ رضي الله عنها : No doubt the Prophet ﷺ ordered people to manumit slaves during the solar eclipse.

CHAPTER. To offer the Eclipse prayer in the Mosque.

164. Narrated ʿAmra bint ʿAbdur-Raḥmān : A Jewess came to ʿĀis͟ha رضي الله عنها to ask her about something and then she said, "Allāh give you refuge from the punishment of the grave." So ʿĀis͟ha رضي الله عنها

كُنْتُ لَمْ أَرَهُ إِلَّا وَقَدْ رَأَيْتُهُ فى مَقامى هذا حَتَّى الجَنَّةَ وَالنَّارَ. وَلَقَدْ أُوحِىَ إِلَىَّ أَنَّكُمْ تُفْتَنُونَ فى القُبُورِ مِثْلَ أَوْ قَرِيباً مِنْ فِتْنَةِ الدَّجَّالِ، لا أَدْرِى أَيَّتَهُما قالَتْ أَسْماءُ، يُؤْتَى أَحَدُكُمْ فَيُقالُ لَهُ: ما عِلْمُكَ بِهذَا الرَّجُلِ؟ فَأَمَّا المُؤْمِنُ أَوِ المُوقِنُ، لا أَدْرِى أَىَّ ذلِكَ قالَتْ أَسْماءُ، فَيَقُولُ: مُحَمَّدٌ رَسُولُ اللهِ صلى الله عليهِ وسلَّم جاءَنا بِالبَيِّناتِ والهُدَى. فَأَجَبْنا وآمَنَّا واتَّبَعْنا. فَيُقالُ لَهُ نَمْ صالِحاً. فَقَدْ عَلِمْنا أَنْ كُنْتَ لَمُوقِناً وَأَمَّا المُنافِقُ أَوِ المُرْتابُ، لا أَدْرِى أَيَّتَهُما قالَتْ أَسْماءُ، فَيَقُولُ: لا أَدْرِى، سَمِعْتُ النَّاسَ يَقُولُونَ شَيْئاً فَقُلْتُهُ.

بابُ مَنْ أَحَبَّ العَتاقَةَ فى كُسُوفِ الشَّمْسِ.

١٦٣ - حدَّثنا رَبِيعُ بنُ يَحْيَى قالَ: حدَّثنا زائِدَةُ، عَنْ هِشامٍ، عَنْ فاطِمَةَ، عَنْ أَسْماءَ قالَتْ: لَقَدْ أَمَرَ النَّبِىُّ صلى الله عليهِ وسلَّم بالعَتاقَةِ فى كُسُوفِ الشَّمْسِ.

بابُ صَلاةِ الكُسُوفِ فى المَسْجِدِ.

١٦٤ - حدَّثنا إِسْماعِيلُ قالَ: حدَّثنى مالِكٌ، عَنْ يَحْيَى بنِ سَعِيدٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمنِ، عَنْ عائِشَةَ رَضِىَ اللهُ عَنْها أَنَّ يَهُودِيَّةً جاءَتْ

asked Allāh's Apostle ﷺ, "Would the people be punished in their graves?" Allāh's Apostle ﷺ asked Allāh's refuge from the punishment of the grave (indicating an affirmative reply). Then one day Allāh's Apostle ﷺ rode (to leave for some place) but the sun eclipsed. He returned in the forenoon and passed through the rear of the dwellings (of his wives) and stood up and started offering the (eclipse) prayer and the people stood behind him. He stood for a long period and then performed a long bowing and then stood straight for a long period which was shorter than that of the first standing, then he performed a prolonged bowing which was shorter than the first bowing, then he raised his head and prostrated for a long time and then stood up (for the second Rak‹a) for a long while, but the standing was shorter than the standing of the first Rak‹a. Then he performed a prolonged bowing which was shorter than that of the first one. He then stood up for a long time but shorter than the first, then again performed a long bowing which was shorter than the first and then prostrated for a shorter while than that of the first prostration. Then he finished the prayer and (delivered the sermon and) said what Allah wished; and ordered the people to ask Allāh to save them from the punishment of the grave.

CHAPTER. The solar eclipse does not occur because of someone's death or life and this has been narrated by Abū

تَسْأَلُهَا فَقَالَتْ أَعَاذَكِ اللهُ مِنْ عَذَابِ الْقَبْرِ. فَسَأَلَتْ عَائِشَةُ رَسُولَ اللهِ صلى الله عليهِ وسلَّم: أَيُعَذَّبُ النَّاسُ فى قُبُورِهِمْ؟ فَقَالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم عائِذاً باللهِ مِنْ ذلِكَ، ثُمَّ رَكِبَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم ذَاتَ غَدَاةٍ مَرْكَباً فَكَسَفَتِ الشَّمْسُ فَرَجَعَ ضُحًى فَمَرَّ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم بَيْنَ ظَهْرَانَيِ الْحُجَرِ، ثُمَّ قَامَ فَصَلَّى وقَامَ النَّاسُ وَرَاءَهُ، فَقَامَ قِيَاماً طَوِيلاً ثُمَّ رَكَعَ رُكُوعاً طَوِيلاً، ثُمَّ رَفَعَ فَقَامَ قِيَاماً طَوِيلاً و هُوَ دُونَ الْقِيَامِ الأَوَّلِ، ثُمَّ رَكَعَ رُكُوعاً طَوِيلاً و هُوَ دُونَ الرُّكُوعِ الأَوَّلِ، ثُمَّ رَفَعَ فَسَجَدَ سُجُوداً طَوِيلاً، ثُمَّ قَامَ فَقَامَ قِيَاماً طَوِيلاً و هُوَ دُونَ الْقِيَامِ الأَوَّلِ. ثُمَّ رَكَعَ رُكُوعاً طَوِيلاً و هُوَ دُونَ الرُّكُوعِ الأَوَّلِ. ثُمَّ قَامَ قِيَاماً طَوِيلاً وهُوَ دُونَ الْقِيَامِ الأَوَّلِ. ثُمَّ رَكَعَ رُكُوعاً طَوِيلاً و هُوَ دُونَ الرُّكُوعِ الأَوَّلِ. ثُمَّ سَجَدَ و هُوَ دُونَ السُّجُودِ الأَوَّلِ. ثُمَّ انْصَرَفَ فَقَالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم ما شَاءَ اللهُ أَنْ يَقُولَ. ثُمَّ أَمَرَهُمْ أَنْ يَتَعَوَّذُوا مِنْ عَذَابِ الْقَبْرِ.

بابٌ لا تَنْكَسِفُ الشَّمْسُ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ. رَوَاهُ أَبُو بَكْرَةَ، والْمُغِيرَةُ، و أَبُو مُوسَى و ابْنُ عَبَّاسٍ،

Bakra, Al-Mughīra, Abū Mūsā, Ibn ʿAbbās and Ibn ʿUmar رضي الله عنهم .

وَابْنُ عُمَرَ رَضِيَ اللهُ عَنْهُمْ.

165. Narrated Abū Masʿūd رضي الله عنه : Allāh's Apostle ﷺ said, "The sun and the moon do not eclipse because of someone's death or life but they are two signs amongst the signs of Allāh, so pray whenever you see them."

١٦٥ ـ حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيَى عَنْ إِسْمَاعِيلَ قَالَ: حَدَّثَنِي قَيْسٌ عَنْ أَبِي مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم: الشَّمْسُ وَالقَمَرُ لا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلا لِحَيَاتِهِ، وَلَكِنَّهُمَا آيَتَانِ مِنْ آيَاتِ اللهِ فَإِذَا رَأَيْتُمُوهُمَا فَصَلُّوا.

166. Narrated ʿĀisha رضي الله عنها : In the lifetime of the Prophet ﷺ the sun eclipsed and the Prophet ﷺ stood up to offer the prayer with the people and recited a long recitation, then he performed a prolonged bowing, and then lifted his head and recited a prolonged recitation which was shorter than the first. Then he performed a prolonged bowing which was shorter than the first and then lifted his head and performed two prostrations. He then stood up for the second Rakʿa and offered it like the first. Then he stood up and said, "The sun and the moon do not eclipse because of someone's life or death but they are two signs amongst the sings of Allāh which He shows to His worshippers. So whenever you see them, make haste for the prayer."

١٦٦ ـ حَدَّثَنَا عَبْدُ اللهِ بنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا هِشَامٌ قَالَ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ وَهِشَامِ بْنِ عُرْوَةَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: كَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم فَقَامَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم فَصَلَّى بِالنَّاسِ فَأَطَالَ القِرَاءَةَ، ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ، ثُمَّ رَفَعَ رَأْسَهُ فَأَطَالَ القِرَاءَةَ وَهِيَ دُونَ قِرَاءَتِهِ فِي الأُولَى ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ دُونَ رُكُوعِهِ الأَوَّلِ، ثُمَّ رَفَعَ رَأْسَهُ فَسَجَدَ سَجْدَتَيْنِ، ثُمَّ قَامَ فَصَنَعَ فِي الرَّكْعَةِ الثَّانِيَةِ مِثْلَ ذَلِكَ. ثُمَّ قَامَ فَقَالَ: إِنَّ الشَّمْسَ وَالقَمَرَ لا يَخْسِفَانِ لِمَوْتِ أَحَدٍ وَلا لِحَيَاتِهِ، وَلَكِنَّهُمَا آيَتَانِ مِنْ آيَاتِ اللهِ يُرِيهِمَا عِبَادَهُ فَإِذَا رَأَيْتُمْ ذَلِكَ فَافْزَعُوا إِلَى الصَّلاةِ.

CHAPTER. To remember Allāh during the eclipse. This is narrated by Ibn ʿAbbās ؓ.

167. Narrated Abū Mūsa ؓ:

The sun eclipsed and the Prophet ﷺ got up, being afraid that it might be the Hour (i. e. Day of Judgement). He went to the Mosque and offered the prayer with the longest Qiyām, bowing and prostration that I had ever seen him doing. Then he said, "These signs which Allāh sends do not occur because of the life or death of somebody, but Allāh makes His worshippers afraid by them. So when you see anything thereof, proceed to remember Allāh, invoke Him and ask for His forgiveness."

CHAPTER. Invocation during the eclipse. And this is narrated by Abū Mūsa and ʿAisha ؓ from the Prophet ﷺ.

168. Narrated Al-Mughīra bin Shuʿba ؓ: On the day of Ibrāhīm's death, the solar eclipse occured and the people said that the eclipse was due to the death of Ibrāhīm (the son of the Prophet ﷺ). Allāh's Apostle ﷺ said, "The sun and the moon are two signs amongst the signs of Allāh. They do not eclipse because of someone's death or life. So when you see them, invoke Allāh and pray till the eclipse is over."

بابُ الذِّكْرِ في الكُسُوفِ. رَوَاهُ ابنُ عبَّاسٍ رَضِيَ اللهُ عنهُما.

١٦٧ - حدَّثنا مُحَمَّدُ بنُ العَلاءِ قالَ: حدَّثنا أبُو أُسامَةَ، عَنْ بُرَيدِ بنِ عَبْدِ اللهِ، عَنْ أبي بُرْدَةَ عَنْ أبي مُوسَى قالَ: خَسَفَتِ الشَّمْسُ فَقامَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم فَزِعًا يَخْشَى أنْ تَكُونَ السَّاعَةُ فأتى المَسْجِدَ فَصَلَّى بِأطْوَلِ قِيامٍ ورُكُوعٍ وسُجُودٍ رَأيْتُهُ قَطُّ يَفْعَلُهُ. وقالَ: هذهِ الآياتُ الَّتي يُرْسِلُ اللهُ لا تَكُونُ لِمَوْتِ أحَدٍ ولا لِحياتِهِ، ولكِنْ يُخَوِّفُ اللهُ بها عِبادَهُ. فإذا رَأيْتُمْ شَيْئًا مِنْ ذلكَ فافْزَعُوا إلى ذِكْرِ اللهِ ودُعائِهِ واسْتِغْفارِهِ.

بابُ الدُّعاءِ في الكُسُوفِ. قالَهُ أبُو مُوسَى وعائِشَةُ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم.

١٦٨ - حدَّثنا أبُو الوَليدِ قالَ: حدَّثنا زائِدَةُ قالَ: حدَّثنا زِيادُ بنُ عِلاقَةَ قالَ: سَمِعْتُ المُغيرَةَ بنَ شُعْبَةَ يَقُولُ: انْكَسَفَتِ الشَّمْسُ يَوْمَ ماتَ إبْراهِيمُ. فَقالَ النَّاسُ انْكَسَفَتْ لِمَوْتِ إبْراهِيمَ. فَقالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم: إنَّ الشَّمْسَ والقَمَرَ آيَتانِ مِنْ آياتِ اللهِ لا يَنْكَسِفانِ لِمَوْتِ أحَدٍ ولا لِحياتِهِ.

فَإِذَا رَأَيْتُمُوهُمَا فَادْعُوا اللهَ وَصَلُّوا حَتَّى يَنْجَلِيَ.

CHAPTER. The saying of Imām "Ammā ba'du" (then after), during the sermon of the eclipse. And this was narrated by Asmā' who said, "Allāh's Apostle ﷺ finished the eclipse prayer and by then the eclipse had been over. Then he delivered the sermon and praised Allāh as He deserved and then said, 'Ammā' ba du'."

بَابُ قَوْلِ الإِمَامِ فِي خُطْبَةِ الكُسُوفِ: أَمَّا بَعْدُ. وَقَالَ أَبُو أُسَامَةَ: حَدَّثَنَا هِشَامٌ قَالَ: أَخْبَرَتْنِي فَاطِمَةُ بِنْتُ المُنْذِرِ، عَنْ أَسْمَاءَ قَالَتْ: فَانْصَرَفَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم وَقَدْ تَجَلَّتِ الشَّمْسُ فَخَطَبَ فَحَمِدَ اللهَ بِمَا هُوَ أَهْلُهُ. ثُمَّ قَالَ: أَمَّا بَعْدُ.

CHAPTER. The prayer of the Lunar Eclipse:

بَابُ الصَّلَاةِ فِي كُسُوفِ القَمَرِ.

169. Narrated Abū Bakra رضي الله عنه: In the life-time of the Prophet ﷺ the sun eclipsed and then he offered a two-Rak'āt prayer.

١٦٩ - حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ عَامِرٍ، عَنْ شُعْبَةَ، عَنْ يُونُسَ، عَنِ الحَسَنِ، عَنْ أَبِي بَكْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: انْكَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم فَصَلَّى رَكْعَتَيْنِ.

170. Narrated Abū Bakra رضي الله عنه: In the life-time of the Allāh's Apostle ﷺ the sun eclipsed and he went out dragging his clothes till he reached the Mosque. The people gathered around him and he led them and offered two Rak'āt. When the eclipse was over, he said, "The sun and the moon are two signs amongst the signs of Allāh; they do not eclipse because of the death of someone, and so when an eclipse occurs, pray and invoke Allāh till

١٧٠ - حَدَّثَنَا أَبُو مَعْمَرٍ قَالَ: حَدَّثَنَا عَبْدُ الوَارِثِ قَالَ: حَدَّثَنَا يُونُسُ عَنِ الحَسَنِ عَنْ أَبِي بَكْرَةَ قَالَ: خَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم فَخَرَجَ يَجُرُّ رِدَاءَهُ حَتَّى انْتَهَى إِلَى المَسْجِدِ وَثَابَ النَّاسُ إِلَيْهِ فَصَلَّى بِهِمْ رَكْعَتَيْنِ. فَانْجَلَتِ الشَّمْسُ فَقَالَ: إِنَّ الشَّمْسَ وَالقَمَرَ آيَتَانِ مِنْ

the eclipse is over." It happened that a son of the Prophet ﷺ called Ibrāhīm died on that day and the people were talking about that (saying that the eclipse was caused by his death.)

CHAPTER. The first Rakʿa of the eclipse prayer is longer (than the second).

171. Narrated ʿĀisha رضي الله عنها : The Prophet ﷺ led us and performed four bowings in two Rakʿāt during the solar eclipse and the first Rakʿa was longer.

CHAPTER. To recite (Qurʾān) aloud in the eclipse prayer.

172. Narrated ʿĀisha رضي الله عنها : The Prophet ﷺ recited (the Qurʾān) aloud during the eclipse prayer and when he had finished the eclipse prayer he said the Takbīr and bowed. When he stood straight from bowing he would say "Sami ʿa-l-āhu liman ḥamidah Rabbanā wa-laka-l-ḥamd." And he would again start reciting. In the eclipse prayer there are four bowings and four prostrations in two Rak ʿāt.

Al-Auzā ʿī and others said that they had heard Az-Zuhrī from ʿUrwa from

آياتِ اللهِ وَإنَّهُما لا يَخْسِفانِ لِمَوْتِ أحَدٍ ، وَإذَا كانَ ذلكَ فَصَلُّوا وادْعُوا حَتَّى يَنْكَشِفَ ما بِكُمْ. وَذلكَ أنَّ ابْنًا للنَّبِىِّ صلى اللهُ عليهِ وسلَّم ماتَ يُقالُ لَهُ إبْرَاهِيمُ. فَقالَ النَّاسُ فى ذلكَ.

بابٌ الرَّكْعَةُ الأُولى فى الكُسُوفِ أطْوَلُ.

١٧١ - أخْبَرَنا مَحْمُودُ بنُ غَيْلانَ قالَ: حدَّثَنا أبُو أحْمَدَ قالَ: حدَّثَنا سُفْيانُ ، عَنْ يَحْيى ، عَنْ عَمْرَةَ ، عَنْ عائِشَةَ رَضِىَ اللهُ عَنْها أنَّ النَّبِىَّ صلى اللهُ عليهِ وسلَّم صَلَّى بِهِمْ فى كُسُوفِ الشَّمْسِ أرْبَعَ رَكَعاتٍ فى سَجْدَتَيْنِ ، الأوَّلُ ، وَالأوَّلُ أطْوَلُ.

بابُ الجَهْرِ بالقِرَاءَةِ فى الكُسُوف.

١٧٢ - حدَّثَنا مُحَمَّدُ بنُ مِهْرَانَ قالَ: حدَّثَنا الوَلِيدُ بنُ مُسْلِمٍ. قالَ: أخْبَرَنا ابنُ نَمِرٍ سَمِعَ ابنَ شِهابٍ ، عَنْ عُرْوَةَ ، عَنْ عائِشَةَ رَضِىَ اللهُ عَنْها: جَهَرَ النَّبِىُّ صلى اللهُ عليهِ وسلَّم فى صَلاةِ الخُسُوفِ بِقِرَاءَتِهِ فإذَا فَرَغَ مِنْ قِرَاءَتِهِ كَبَّرَ فَرَكَعَ. وَإذَ رَفَعَ مِنَ الرَّكْعَةِ قالَ: سَمِعَ اللهُ لِمَنْ حَمِدَهُ ، رَبَّنا ولكَ الحَمْدُ. ثُمَّ يُعاوِدُ القِرَاءَةَ فى صَلاةِ الكُسُوفِ أرْبَعَ رَكَعاتٍ فى

ʿAis̲ha رضي الله عنها saying, "In the life-time of Allāh's Apostle ﷺ the solar eclipse occured, and he made a person to announce: 'Prayer in congregation.' He led the prayer and performed four bowings and four prostrations in two Rakʿat."

Narrated Al-Walīd that ʿAbdur-Raḥmān bin Namir had informed him that he had heard the same. Ibn S̲hihāb heard the same. Az-Zuhrī said, "I asked (ʿUrwa), 'What did your brother ʿAbdullāh bin Az-Zubair do? He prayed two Rakʿat (of the eclipse prayer) like the morning prayer, when he offered the (eclipse) prayer in Medīna.' ʿUrwa replied that he had missed (i. e. did not pray according to) the Prophet's tradition." Sulaimān bin Kat̲hīr and Sufyan bin Husain narrated from Az-Zuhrī that the prayer for the eclipse used to be offered with loud recitation.

رَكْعَتَيْنِ، وَ أَرْبَعَ سَجَدَاتٍ. وَ قَالَ الأَوْزَاعِىُّ وَ غَيْرُهُ: سَمِعْتُ الزُّهْرِىَّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِىَ اللهُ عَنْهَا أَنَّ الشَّمْسَ خَسَفَتْ عَلَى عَهْدِ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم فَبَعَثَ مُنَادِيًا: الصَّلَاةُ جَامِعَةٌ. فَتَقَدَّمَ فَصَلَّى أَرْبَعَ رَكَعَاتٍ فِى رَكْعَتَيْنِ وَأَرْبَعَ سَجَدَاتٍ. قَالَ الوَلِيدُ: وَأَخْبَرَنِى عَبْدُ الرَّحْمَنِ بْنُ نَمِرٍ: سَمِعَ ابْنَ شِهَابٍ مِثْلَهُ. قَالَ الزُّهْرِىُّ: فَقُلْتُ مَا صَنَعَ أَخُوكَ ذَلِكَ عَبْدُ اللهِ بْنُ الزُّبَيْرِ، مَا صَلَّى إِلَّا رَكْعَتَيْنِ مِثْلَ الصُّبْحِ إِذْ صَلَّى بِالمَدِينَةِ. قَالَ: أَجَلْ، إِنَّهُ أَخْطَأَ السُّنَّةَ. تَابَعَهُ سُلَيْمَانُ بْنُ كَثِيرٍ وَسُفْيَانُ بْنُ حُسَيْنٍ عَنِ الزُّهْرِىِّ فِى الجَهْرِ.

**In the name of Allāh,
the Beneficent, the Merciful**

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

CHAPTERS about the prostration during the recitation of the Qur'ān and its tradition.

أبواب
سجود القرآن وسنتها

CHAPTER. What is said about the prostrations during the recitation of the Qur'ān according to the Prophet's traditions.

بابُ ما جاءَ في سُجُودِ القُرآنِ وسُنَّتِها .

173. Narrated 'Abdullāh (bin Mus'ūd) رضي الله عنه : The Prophet ﷺ recited Sūrat-an-Najm (LIII) at Mecca and prostrated while reciting it and those who were with him did the same except an old man who took a handful of small stones or earth and lifted it to his forehead and said, "This is sufficient for me." Later on, I saw him killed as a non-believer.

١٧٣ ـ حدَّثَنا مُحَمَّدُ بنُ بَشَّارٍ قالَ: حدَّثَنا غُنْدَرٌ قالَ: حدَّثَنا شُعْبَةُ، عَنْ أبي إسحاقَ قالَ: سَمِعْتُ الأسْوَدَ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قالَ: قَرَأَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم النَّجْمَ بِمَكَّةَ فَسَجَدَ فِيها وَسَجَدَ مَنْ مَعَهُ غَيرَ شَيْخٍ أخَذَ كَفًّا مِنْ حَصًى أوْ تُرَابٍ فَرَفَعَهُ إلى جَبْهَتِهِ وقالَ: يَكْفِيني هذَا، فَرَأيتُهُ بَعْدَ ذلكَ قُتِلَ كافِرًا.

CHAPTER. To prostrate during the recitation of Sūrat Tanzīl As-Sajda (XXXII).

بابُ سَجْدَةِ تَنزِيلُ السَّجْدَةُ .

174. Narrated Abū Huraira رضي الله عنه : On Fridays the Prophet ﷺ used to recite Alf Lām Mīm Tanzīl-As-Sajda (in the first Rak'a) and Hal atā 'alal-Insani i. e. Sūrat-ad-Dahr (LXXVI) (in the second Rak'a), in the Fajr prayer.

١٧٤ ـ حدَّثَنا مُحَمَّدُ بنُ يُوسُفَ قالَ: حدَّثَنا سُفْيانُ، عَنْ سَعْدِ بنِ إبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: كانَ النَّبِيُّ صلى اللهُ

عليهِ وسلَّم يَقْرَأُ فى الجُمُعَةِ فى صَلَاةِ الفَجْرِ أَلَمَ تَنزِيلُ السَّجْدَةُ ، وَهَلْ أَتَى عَلَى الإِنْسانِ.

CHAPTER. To prostrate while reciting Sūrat Ṣād (XXXVIII).

بابُ سَجْدَةِ صَ.

175. Narrated Ibn ʿAbbās ؓ : The prostration of Ṣād is not a compulsory one but I saw the Prophet ﷺ prostrating while reciting it.

١٧٥ - حدَّثنا سُلَيْمانُ بنُ حَرْبٍ وأَبُو النُّعْمان قالا: حدَّثنا حَمَّادٌ هُوَ ابنُ زَيدٍ عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: صَ لَيْسَ مِنْ عَزَائِمِ السُّجُودِ. و قَدْ رَأَيْتُ النَّبِيَّ صلى اللهُ عليهِ وسلَّم يَسْجُدُ فِيْها .

CHAPTER. The prostration in An-Najm. Ibn ʿAbbās ؓ narrates this from the Prophet ﷺ .

بابُ سَجْدَةِ النَّجْمِ. قالَهُ ابنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم .

176. Narrated ʿAbdullāh (bin Masʿūd) ؓ : The Prophet ﷺ recited Sūrat-an-Najm (LIII) and prostrated while reciting it and all the people prostrated and a man amongst the people took a handful of stones or earth and raised it to his face and said, " This is sufficient for me. Later on I saw him killed as a non-believer."

١٧٦ - حدَّثنا حَفْصُ بنُ عُمَرَ قالَ: حدَّثنا شُعْبَةُ ، عَنْ أبى إسحاقَ ، عَنِ الأَسْوَدِ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ أنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّم قرَأَ سُورَةَ النَّجْمِ فَسَجَدَ بِها فَما بَقِيَ أَحَدٌ مِنَ القَوْمِ إلاَّ سَجَدَ ، فأخَذَ رَجُلٌ مِنَ القَوْمِ كَفًّا مِنْ حَصًى أوْ تُرَابٍ فرَفَعَهُ إلى وَجْهِهِ وَقالَ: يَكْفِينِى هذَا . قالَ عَبْدُ اللهِ : فَلَقَدْ رَأَيْتُهُ بَعْدُ قُتِلَ كافِرًا.

CHAPTER. The prostration of Muslims with pagans; a pagan is unclean and performs no ablution; Ibn 'Umar رضي الله عنهما used to prostrate without ablution.

باب سُجُودِ المُسْلِمِينَ مَعَ المُشْرِكِينَ. والمُشْرِكُ نَجَسٌ لَيْسَ لَهُ وُضُوءٌ. وكانَ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُما يَسْجُدُ عَلى غَيْرِ وُضُوءٍ.

177. Narrated Ibn 'Abbas رضي الله عنهما : The Prophet ﷺ prostrated while reciting An-Najm and with him prostrated the Muslims, the pagans, the jinns, and all human beings.

١٧٧ ـ حدَّثَنا مُسَدَّدٌ قالَ: حدَّثَنا عَبْدُ الوَارِثِ قالَ: حدَّثَنا أيُّوبُ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما أنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّم سَجَدَ بالنَّجْمِ. وسَجَدَ مَعَهُ المُسْلِمُونَ والمُشْرِكُونَ، والجِنُّ والإِنْسُ. ورَوَاهُ ابنُ طَهْمَانَ عَنْ أيُّوبَ.

CHAPTER. Whoever recited the verses of prostration and did not prostrate.

باب مَنْ قَرَأَ السَّجْدَةَ ولَمْ يَسْجُدْ.

178. Narrated 'Aṭā' bin Yasār: I asked Zaid bin Thābit رضي الله عنه about prostration on which he said that he had recited An-Najm before the Prophet ﷺ, yet he (the Prophet) had not performed a prostration.

١٧٨ ـ حدَّثَنا سُلَيْمانُ بنُ داوُدَ أبو الرَّبِيعِ قالَ: حدَّثَنا إسْماعِيلُ بنُ جَعْفَرٍ قالَ: حدَّثَنا يَزِيدُ بنُ خُصَيْفَةَ، عَنْ ابنِ قُسَيْطٍ، عَنْ عَطاءِ بنِ يَسارٍ أنَّهُ أخْبَرَهُ أنَّهُ سَأَلَ زَيْدَ بنَ ثابِتٍ رَضِيَ اللهُ عَنْهُ فَزَعَمَ أنَّهُ قَرَأَ عَلى النَّبِيِّ صلى اللهُ عليهِ وسلَّم والنَّجْمِ فَلَمْ يَسْجُدْ فِيها.

179. Narrated Zaid bin Thābit رضي الله عنه : I recited An-Najm before thh Prophet ﷺ, yet he did not perform a prostration.

١٧٩ ـ حدَّثَنا آدَمُ بنُ أبي إياسٍ قالَ: حدَّثَنا ابنُ أبي ذِئْبٍ قالَ: حدَّثَنا يَزِيدُ بنُ عَبْدِ اللهِ بنِ قُسَيْطٍ، عَنْ

عَطَاءِ بنِ يَسارٍ، عَنْ زَيْدِ بنِ ثابِتٍ قالَ: قَرَأْتُ عَلَى النَّبِيِّ صلى الله عليه وسلّم والنَّجْمِ فَلَمْ يَسْجُدْ فيها.

CHAPTER. Prostration while reciting Idhas-Samā'un-Shaqqat. (Sura 84)

بابُ سَجْدَةِ ـ إِذَا السَّماءُ انْشَقَّتْ.

180. Narrated Abū Salma: I saw Abū Huraira ؓ reciting Idha-Samā'un-Shaqqat and he prostrated during its recitation. I asked Abū Huraira, "Didn't I see you prostrating?" Abū Huraira said, "Had I not seen the Prophet ﷺ prostrating, I would not have prostrated."

١٨٠ ـ حدَّثَنا مُسْلِمُ بنُ إبْراهِيمَ وَمُعاذُ بنُ فُضالَةَ قالا: أَخْبَرَنا هِشامٌ، عَنْ يَحْيَى، عَنْ أبي سَلَمَةَ قالَ: رَأَيْتُ أَبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَرَأَ ـ إِذَا السَّماءُ انْشَقَّتْ ـ فَسَجَدَ بِها. فَقُلْتُ: يا أَبا هُرَيْرَةَ، أَلَمْ أَرَكَ تَسْجُدُ؟ قالَ: لَوْ لَمْ أَرَ النَّبِيَّ صلى الله عليه وسلّم يَسْجُدُ لَمْ أَسْجُدْ.

CHAPTER. Whoever prostrated with the prostration of the reciter (of the Qur'ān) and Ibn Mas'ūd asked Tamīm bin Hadhlam, while he was a boy, to recite Sajda and said to him, "Prostrate as you are our Imām."

بابُ مَنْ سَجَدَ لِسُجُودِ القارِئِ. وقالَ ابنُ مَسْعُودٍ لِتَمِيمِ بنِ حَذْلَمٍ وهُوَ غُلامٌ فَقَرَأَ عَلَيْهِ سَجْدَةً فَقالَ: اسْجُدْ فَإِنَّكَ إمامُنا.

181. Narrated Ibn 'Umar ؓ: When the Prophet ﷺ recited a Sūra that contained the prostration he would prostrate and we would do the same and some of us (because of the heavy rush) could not find a place for prostration.

١٨١ ـ حدَّثَنا مُسَدَّدٌ قالَ: حدَّثَنا يَحْيَى: حدَّثَنا عُبَيْدُ اللهِ قالَ: حدَّثَني نافِعٌ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: كانَ النَّبِيُّ صلى الله عليه وسلّم يَقْرَأُ عَلَيْنا السُّورَةَ فِيها السَّجْدَةُ فَيَسْجُدُ وَنَسْجُدُ حَتَّى ما يَجِدُ أَحَدُنا مَوْضِعَ جَبْهَتِهِ.

CHAPTER. The rush of the people when the Imām recites As-Sajda.

بابُ ازْدِحامِ النَّاسِ إِذا قَرَأَ الإِمامُ السَّجْدَةَ.

182. Narrated Ibn 'Umar ؓ: When the Prophet ﷺ recited Sūrat As-Sajda and we were with him, he would prostrate and we also would prostrate with him and some of us (because of the heavy rush) would not find a place (for our foreheads) to prostrate on.

CHAPTER. Whoever thinks that Allāh عَزَّ وجَلَّ has not made prostration of recitation (i.e. during the recitation of Qur'ān) compulsory. And 'Imrān bin Ḥuṣṣain was asked if a man heard As-Sajda but was not sitting to listen to it (would the prostration be compulsory for him ?) He said, "In my opinion prostration is not compulsory for him even if he were sitting to listen to it." And Salmān (who once heard Sūrat-as-Sajda but did not prostrate) said, "I did not come with the intention of listening to it," and 'Uthmān ؓ said, "The prostration is compulsory for the person who listens to it." And Az-Zuhri said, "Do not perform the prostration of recitation without ablution, and when you are a non-traveller, face the Qibla while performing the prostration of recitation and if you are riding perform it in whatever direction you are facing." And As-Sā'ib bin Yazīd did not perform the prostrations of recitation while a story-teller or a preacher was reciting the verses of prostration.

١٨٢ ـ حَدَّثَنَا بِشْرُ بْنُ آدَمَ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ قَالَ: أَخْبَرَنَا عُبَيْدُ اللهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: كَانَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم يَقْرَأُ السَّجْدَةَ وَنَحْنُ عِنْدَهُ فَيَسْجُدُ وَنَسْجُدُ مَعَهُ فَنَزْدَحِمُ حَتَّى مَا يَجِدُ أَحَدُنَا لِجَبْهَتِهِ مَوْضِعًا يَسْجُدُ عَلَيْهِ.

بابُ مَنْ رَأَى أَنَّ اللهَ عَزَّ وَجَلَّ لَمْ يُوجِبِ السُّجُودَ. وَقِيلَ لِعِمْرَانَ بْنِ حُصَيْنٍ: الرَّجُلُ يَسْمَعُ السَّجْدَةَ وَلَمْ يَجْلِسْ لَهَا. قَالَ: أَرَأَيْتَ لَوْ قَعَدَ لَهَا؟ كَأَنَّهُ لَا يُوجِبُهُ عَلَيْهِ. وَقَالَ سَلْمَانُ: مَا لِهَذَا غَدَوْنَا. وَقَالَ عُثْمَانُ رَضِيَ اللهُ عَنْهُ: إِنَّمَا السَّجْدَةُ عَلَى مَنِ اسْتَمَعَهَا. وَقَالَ الزُّهْرِيُّ: لَا يَسْجُدُ إِلَّا أَنْ يَكُونَ طَاهِرًا. فَإِذَا سَجَدْتَ وَأَنْتَ فِي حَضَرٍ فَاسْتَقْبِلِ الْقِبْلَةَ، فَإِنْ كُنْتَ رَاكِبًا فَلَا عَلَيْكَ حَيْثُ كَانَ وَجْهُكَ. وَكَانَ السَّائِبُ بْنُ يَزِيدَ لَا يَسْجُدُ لِسُجُودِ الْقَاصِّ.

183. Narrated Rabī ʿa: ʿUmar bin Al-Khaṭṭab رضي الله عنه recited Sūrat-an-Naḥl on a Friday on the pulpit and when he reached the verse of Sajda he got down from the pulpit and prostrated and the people also prostrated. The next Friday ʿUmar bin Al-Khaṭṭāb recited the same Sūra and when he reached the verse of Sajda he said, "O people! When we recite the verses of Sajda (during the sermon) whoever prostrates does the right thing, yet it is no sin for the one who does not prostrate." And ʿUmar did not prostrate (that day). Added Ibn ʿUmar رضي الله عنهما, "Allāh has not made the prostration of recitation compulsory but if we wish we can do it."

١٨٣ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى قَالَ: أَخْبَرَنَا هِشَامُ بْنُ يُوسُفَ أَنَّ ابْنَ جُرَيْجٍ أَخْبَرَهُمْ قَالَ: أَخْبَرَنِى أَبُو بَكْرِ بْنُ أَبِى مُلَيْكَةَ، عَنْ عُثْمَانَ بْنِ عَبْدِ الرَّحْمَنِ التَّيْمِىِّ، عَنْ رَبِيعَةَ بْنِ عَبْدِ اللهِ بْنِ الهُدَيْرِ التَّيْمِىِّ، قَالَ أَبُو بَكْرٍ وَكَانَ رَبِيعَةُ مِنْ خِيَارِ النَّاسِ: عَمَّا حَضَرَ رَبِيعَةُ مِنْ عُمَرَ بْنِ الخَطَّابِ رَضِىَ اللهُ عَنْهُ قَرَأَ يَوْمَ الجُمُعَةِ عَلَى المِنْبَرِ بِسُورَةِ النَّحْلِ حَتَّى إِذَا جَاءَ السَّجْدَةَ نَزَلَ فَسَجَدَ وَسَجَدَ النَّاسُ، حَتَّى إِذَا كَانَتِ الجُمُعَةُ القَابِلَةُ قَرَأَ بِهَا حَتَّى إِذَا جَاءَ السَّجْدَةَ قَالَ: يَا أَيُّهَا النَّاسُ، إِنَّا نَمُرُّ بِالسُّجُودِ فَمَنْ سَجَدَ فَقَدْ أَصَابَ، وَمَنْ لَمْ يَسْجُدْ فَلَا إِثْمَ عَلَيْهِ، وَلَمْ يَسْجُدْ عُمَرُ رَضِىَ اللهُ عَنْهُ. وَزَادَ نَافِعٌ عَنِ ابْنِ عُمَرَ رَضِىَ اللهُ عَنْهُمَا، إِنَّ اللهَ لَمْ يَفْرِضِ السُّجُودَ إِلَّا أَنْ نَشَاءَ.

CHAPTER. Whoever recited the verse of Sajda during the prayer and prostrated (while praying).

بابُ مَنْ قَرَأَ السَّجْدَةَ فِى الصَّلَاةِ فَسَجَدَ بِهَا.

184. Narrated Abū Rāfiʿ: I offered the ʿIshā' prayer behind Abū Huraira and he recited Idhas-Samā' Un-Shaqqat, and prostrated. I said, "What is this?" Abū Huraira said, "I prostrated behind Abū-l-Qāsim ﷺ and I will do the same till I meet him."

١٨٤ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا مُعْتَمِرٌ قَالَ: حَدَّثَنِى أَبِى قَالَ: حَدَّثَنِى بَكْرٌ، عَنْ أَبِى رَافِعٍ قَالَ: صَلَّيْتُ مَعَ أَبِى هُرَيْرَةَ العَتَمَةَ فَقَرَأَ - إِذَا السَّمَاءُ انْشَقَّتْ - فَسَجَدَ فَقُلْتُ: مَا هَذِهِ؟

CHAPTER. Whoever does not find a place for prostration with the Imām because of the rush of people.

185. Narrated Ibn 'Umar ﵄: Whenever the Prophet ﷺ recited the Sūra which contained the prostration of recitation he used to prostrate and then, we, too, would prostrate and some of us did not find a place for prostration.

قَالَ سَجَدْتُ بِهَا خَلْفَ أَبِي القَاسِمِ صلى اللهُ عليهِ وسلَّم فَلا أَزَالُ أَسْجُدُ فِيهَا حَتَّى أَلْقَاهُ.

بَابُ مَنْ لَمْ يَجِدْ مَوْضِعاً لِلسُّجُودِ مَعَ الإِمامِ مِنَ الزِّحامِ.

١٨٥ - حدَّثَنا صَدَقَةُ قالَ: أَخْبَرَنا يَحْيى، عَنْ عُبَيْدِ اللهِ؛ عَنْ نافعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: كانَ النَّبِيُّ صلىاللهُ عليهِ وسلَّم يَقْرَأُ السُّورَةَ الَّتي فِيها السَّجْدَةُ فَيَسْجُدُ و نَسْجُدُ ما يَجِدُ أَحَدُنا مَكانا لِمَوْضعِ جَبْهَتِهِ.

In the name of Allāh,
the Beneficent, the Merciful

CHAPTERS (of) the abridged or shortened prayers (At-Taqṣīr)

CHAPTER. What is said about the shortened prayer and for what period of stay one should offer shortened prayers.

186. Narrated Ibn ʿAbbās (رضي الله عنهما) : The Prophet ﷺ once stayed for nineteen days and prayed shortened prayers. So when we travelled (and stayed) for nineteen days, we used to shorten the prayer but if we travelled (and stayed) for a longer period we used to offer the full prayer.

187. Narrated Yaḥyā bin Isḥāq: I heard Anas (رضي الله عنه) saying, "We travelled with the Prophet ﷺ from Medīna to Mecca and offered two Rakʿāt (for every prayer) till we returned to Medīna." I said, "Did you stay for a while in Mecca?" He replied, "We stayed in Mecca for ten days."

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

أبواب التقصير

بَابُ مَا جَاءَ فى التَّقْصِيرِ. وَكَمْ يُقِيمُ حَتَّى يَقْصُرَ.

١٨٦ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ عَاصِمٍ، وَحُصَيْنٍ عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: أَقَامَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم تِسْعَةَ عَشَرَ يَقْصُرُ، فَنَحْنُ إِذَا سَافَرْنَا تِسْعَةَ عَشَرَ قَصَرْنَا وَإِنْ زِدْنَا أَتْمَمْنَا.

١٨٧ - حَدَّثَنَا أَبُو مَعْمَرٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَبِى إِسْحَاقَ قَالَ: سَمِعْتُ أَنَسًا يَقُولُ: خَرَجْنَا مَعَ النَّبِىِّ صلى اللهُ عليهِ وسلَّم مِنَ الْمَدِينَةِ إِلَى مَكَّةَ، فَكَانَ يُصَلِّى رَكْعَتَيْنِ رَكْعَتَيْنِ حَتَّى رَجَعْنَا إِلَى الْمَدِينَةِ، قُلْتُ أَقَمْتُمْ بِمَكَّةَ شَيْئًا؟ قَالَ: أَقَمْنَا بِهَا عَشْرًا.

CHAPTER. The prayer at Minā.......

بَابُ الصَّلاةِ بِمِنًى.

188. Narrated ʿAbdullāh (bin ʿUmar) (رضي الله عنهما): I offered the prayer with the Prophet ﷺ, Abū Bakr and ʿUmar (رضي الله عنهما) at Minā and it was of two Rakʿāt. ʿUthmān (رضي الله عنه) in the early days of his caliphate did the same, but later on he started praying the full prayer.

١٨٨ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللهِ قَالَ: أَخْبَرَنِي نَافِعٌ عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ صلى الله عليه وسلم بِمِنًى رَكْعَتَيْنِ، وَأَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ صَدْرًا مِنْ إِمَارَتِهِ، ثُمَّ أَتَمَّهَا.

189. Narrated Ḥāritha bin Wahab (رضي الله عنه): The Prophet ﷺ led us in the prayer at Minā during the peace period by offering two Rakʿāt.

١٨٩ - حَدَّثَنَا أَبُو الْوَلِيدِ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: أَنْبَأَنَا أَبُو إِسْحَاقَ قَالَ: سَمِعْتُ حَارِثَةَ بْنَ وَهْبٍ قَالَ: صَلَّى بِنَا النَّبِيُّ صلى الله عليه وسلم آمَنَ مَا كَانَ بِمِنًى رَكْعَتَيْنِ.

190. Narrated ʿAbdur Raḥmān bin Yazid: We offered a four Rakʿāt prayer at Minā behind Ibn ʿAffān (رضي الله عنه). ʿAbdullāh bin Masʿūd (رضي الله عنه) was informed about it. He said sadly, "We are for Allāh and we shall return to Him." And added, "I prayed two Rakʿāt with Allāh's Apostle ﷺ at Minā and similarly with Abū Bakr and with ʿUmar (رضي الله عنهما) (during their caliphates)." He further said, "May I be lucky enough to have two of the four Rakʿāt accepted (by Allāh)."

١٩٠ - حَدَّثَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ، عَنِ الأَعْمَشِ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنِ ابْنَ يَزِيدَ يَقُولُ: صَلَّى بِنَا عُثْمَانُ بْنُ عَفَّانَ رَضِيَ اللهُ عَنْهُ بِمِنًى أَرْبَعَ رَكَعَاتٍ. فَقِيلَ ذَلِكَ لِعَبْدِ اللهِ بْنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ فَاسْتَرْجَعَ قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللهِ صلى الله عليه وسلم بِمِنًى رَكْعَتَيْنِ، وَصَلَّيْتُ مَعَ أَبِي بَكْرٍ رَضِيَ اللهُ عَنْهُ بِمِنًى رَكْعَتَيْنِ. وَصَلَّيْتُ مَعَ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ رَكْعَتَيْنِ. فَلَيْتَ حَظِّي مِنْ أَرْبَعِ رَكَعَاتٍ رَكْعَتَانِ مُتَقَبَّلَتَانِ.

CHAPTER. How long did the Prophet ﷺ stay during his Ḥajj ?

بابٌ كَمْ أقامَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم في حَجَّتِهِ ؟.

191. Narrated Ibn ʻAbbās ؓ : The Prophet ﷺ and his companions reached Mecca in the morning of the 4th Dhul-Ḥijja reciting Talbiya (O Allāh ! We are present & so on. ......) intending to perform Ḥajj. The Prophet ﷺ ordered his companions to assume the Iḥrām for ʻUmra instead of Ḥajj, excepting those who had Hadī (sacrifice) with them.

١٩١ - حدَّثَنا مُوسَى بنُ إسماعِيلَ قالَ: حدَّثَنا وُهَيْبٌ قالَ: حدَّثَنا أيُّوبُ عَنْ أبي العالِيَةِ البرَّاءِ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: قَدِمَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم وَأصحابُهُ لِصُبْحِ رابِعَةٍ يُلَبُّونَ بالحَجِّ فأمَرَهُمْ أنْ يَجْعَلُوها عُمْرَةً إلاَّ مَنْ مَعَهُ الهَدْيُ. تابَعَهُ عَطاءٌ عَنْ جابِرٍ.

CHAPTER. What is the length of the journey that makes it permissible for one to offer a shortened prayer ? The Prophet ﷺ called a journey of one day and one night travelling. Ibn ʻUmar, Ibn ʻAbbās ؓ used to shorten the prayer and stop fasting in a journey of four Burud, i. e. sixteen Farsakhs (distance of 3 miles equals one Farsakh.)

بابٌ في كَمْ يَقْصُرُ الصَّلاةَ ؟ وَسَمَّى النَّبِيُّ صلى اللهُ عليهِ وسلَّم يَوْماً وَلَيْلَةً سَفَراً. وكانَ ابنُ عُمَرَ و ابنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمْ يَقْصُرانِ وَيُفْطِرانِ في أرْبَعَةِ بُرُدٍ وَهِيَ سِتَّةَ عَشَرَ فَرْسخا.

192. Narrated Ibn ʻUmar ؓ : The Prophet ﷺ said, "A woman should not travel for more than three days except with a Dhi-Maḥram (i. e. a male with whom she cannot marry at all (i. g. her brother, father, grandfather . ...etc.) or her own husband.)"

١٩٢ - حدَّثَنا إسحاقُ بنُ إبْراهِيمَ الحَنْظَلِي قالَ: قُلْتُ لأبي أسامَةَ حدَّثَكُمْ عُبَيْدُ اللهِ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما أنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّم قالَ: لا تُسافِرِ المَرْأةُ ثَلاثَةَ أيَّامٍ إلاَّ مَعَ ذِي مَحْرَمٍ.

193. Narrated Ibn ʻUmar ؓ : The Prophet ﷺ said, "A woman should

١٩٣ - حدَّثَنا مُسَدَّدٌ قالَ: حدَّثَنا يَحْيَى، عَنْ عُبَيْدِ اللهِ، عَنْ نافِعٍ، عَنِ

not travel for more than three days except with a Dhi-Maḥram."

ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم قالَ: لا تُسافِرِ المَرْأةُ ثَلاثاً إلاَّ مَعَ ذِي مَحْرَمٍ. تابَعَهُ أحْمَدُ، عَنِ ابنِ المُبارَكِ عَنْ عُبَيْدِ اللهِ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم.

194. Narrated Abū Huraira رضي الله عنه : The Prophet صلى الله عليه وسلم said, "It is not permissible for a woman who believes in Allāh and the Last Day to travel for one day and night except with a Maḥram."

١٩٤ ـ حدَّثَنا آدَمُ قالَ: حدَّثَنا ابنُ أبي ذِئْبٍ قالَ: حدَّثَنا سَعِيدٌ المَقْبُرِيُّ، عَنْ أبيهِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُما قالَ: قالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم: لا يَحِلُّ لامْرَأةٍ تُؤْمِنُ باللهِ واليَوْمِ الآخِرِ أنْ تُسافِرَ مَسِيرَةَ يَوْمٍ ولَيْلَةٍ لَيْسَ مَعَها حُرْمَةٌ. تابَعَهُ يَحْيَى بنُ أبي كَثِيرٍ، وسُهَيْلٌ، ومالِكٌ عَنِ المَقْبُرِيِّ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ.

CHAPTER. When a traveller leaves his original place, he can shorten his prayers. Once 'Alī (bin Abū Ṭālib) عليه السلام left (Kūfa) and started shortening the prayer although the houses (of Kūfa) were in sight. On his return he was told, "This is Kufa." (So that he would no longer shorten the prayer.). He said, "No, I will go on shortening the prayer till we enter Kūfa."

باب يَقْصُرُ إذَا خَرَجَ مِنْ مَوْضِعِهِ. وخَرَجَ عَلِيٌّ عَلَيْهِ السَّلامُ فَقَصَرَ وهُوَ يَرَى البُيُوتَ. فَلَمَّا رَجَعَ قِيلَ لَهُ هذِهِ الكُوفَةُ قالَ: لا، حَتَّى نَدْخُلَها.

195. Narrated Anas bin Mālik رضي الله عنه : I offered four Rak'āt of Ẓuhr prayer with the Prophet صلى الله عليه وسلم at Medīna and two Rak'āt at Dhul-Ḥulaifa. (i. e. shortened the 'Aṣr prayer).

١٩٥ ـ حدَّثَنا أبُو نُعَيْمٍ قالَ: حدَّثَنا سُفْيانُ عَنْ مُحَمَّدِ بنِ المُنْكَدِرِ، وإبْراهِيمَ بنِ مَيْسَرَةَ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: صَلَّيْتُ الظُّهْرَ

196. Narrated ʿĀisha رضي الله عنها, "When the prayers were first enjoined they were of two Rakʿāt each. Later the prayer in a journey was kept as it was but the prayers for non-travellers were completed." Az-Zuhrī said, "I asked ʿUrwa what made ʿĀisha رضي الله عنها pray the full prayers (in journey)." He replied, "She did the same as ʿUthmān did."

CHAPTER. To offer three Rakʿāt of Maghrib prayer during the journey.

197. Narrated ʿAbdullāh bin ʿUmar رضي الله عنهما, "I saw Allāh's Apostle ﷺ delaying the Maghrib prayer till he offered it along with the ʿIshāʾ prayer whenever he was in a hurry during the journey." Sālim narrated, "Ibn ʿUmar used to do the same whenever he was in a hurry during the journey." And Sālim added, "Ibn ʿUmar used to pray the Maghrib and ʿIshāʾ prayers together in Al-Muzdalifa." Sālim said, "Ibn ʿUmar delayed the Maghrib prayer because at that time he heard the news of the death of his wife Ṣafīya bint Abī ʿUbaid. I said to him, 'The prayer (is due).' He said, 'Go on.' Again I said, 'The prayer (is due).' He said, 'Go on', till we covered two or three miles. Then he got down, prayed and said, 'I saw the Prophet ﷺ praying in this way, whenever he was in a

مَعَ النَّبِيِّ صلى اللهُ عليهِ وسلَّم بالمَدِينَةِ أَرْبَعًا ، و بِذِي الحُلَيْفَةِ رَكْعَتَيْنِ .

١٩٦ - حدَّثنا عَبْدُ اللهِ بنُ مُحَمَّد قالَ : حدَّثنا سُفْيانُ ، عَنِ الزُّهْرِيِّ ، عَنْ عُرْوَةَ ، عَنْ عائشةَ رَضِيَ اللهُ عنها قالَتْ : الصَّلاةُ أوَّلُ ما فُرِضَتْ رَكْعَتَيْنِ ، فَأُقِرَّتْ صَلاةُ السَّفَرِ و أُتِمَّتْ صَلاةُ الحَضَرِ . قالَ الزُّهْرِيُّ : فَقُلْتُ لِعُرْوَةَ ما بالُ عائشةَ تُتِمُّ ؟ قالَ : تَأَوَّلَتْ ما تَأَوَّلَ عُثمانُ .

باب تُصَلَّى المَغْرِبُ ثَلاثًا فى السَّفَرِ .

١٩٧ - حدَّثنا أبو اليَمانِ قالَ : أخْبَرَنا شُعَيْبٌ ، عَنِ الزُّهْرِيِّ قالَ : أخْبَرَنى سالمٌ ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ : رَأَيْتُ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم إذَا أعْجَلَهُ السَّيْرُ فى السَّفَرِ يُؤَخِّرُ المَغْرِبَ حتَّى يَجْمَعَ بَيْنَها و بَيْنَ العِشاءِ . قالَ سالمٌ : و كانَ عَبْدُ اللهِ يَفْعَلُهُ إذَا أعْجَلَهُ السَّيْرُ . وَزَادَ اللَّيْثُ : حدَّثنى يُونُسُ عَنِ ابنِ شِهابٍ قالَ سالمٌ : كانَ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُما يَجْمَعُ بَيْنَ المَغْرِبِ والعِشاءِ بالمُزْدَلِفَةِ . قالَ سالمٌ و أخَّرَ ابنُ عُمَرَ المَغْرِبَ و كانَ اسْتُصْرِخَ عَلى امْرَأتِهِ صَفِيَّةَ بِنْتِ أبى عُبَيْدٍ فَقُلْتُ لَهُ : الصَّلاةَ ، فَقالَ :

hurry during the journey.' 'Abdullāh (bin 'Umar) added, 'Whenever the Prophet ﷺ was in a hurry, he used to delay the Maghrib prayer and then offer three Rak'āt (of the Maghrib) and perform Taslīm, and after waiting for a short while, Iqāma used to be pronounced for the 'Ishā' prayer when he would offer two Rak'āt and perform Taslīm. He would never offer any optional prayer till the middle of the night (when he used to pray the Tahajjud'."

سِرْ، فَقُلْتُ: الصَّلاةَ فَقَالَ: سِرْ حَتَّى سَارَ مِيلَيْنِ أَوْ ثَلاثَةً، ثُمَّ نَزَلَ فَصَلَّى ثُمَّ قَالَ. هَكَذَا رَأَيْتُ النَّبِىَّ صلى الله عَلَيْهِ وسلَّم يُصَلِّى إِذَا أَعْجَلَهُ السَّيْرُ. وَقَالَ عَبْدُ اللهِ: رَأَيْتُ النَّبِىَّ صلى الله عَلَيْهِ وسلَّم إِذَا أَعْجَلَهُ السَّيْرُ يُؤَخِّرُ المَغْرِبَ فَيُصَلِّيهَا ثَلاثًا ثُمَّ يُسَلِّمُ، ثُمَّ قَلَّمَا يَلْبَثُ حَتَّى يُقِيمَ العِشَاءَ فَيُصَلِّيهَا رَكْعَتَيْنِ ثُمَّ يُسَلِّمُ، وَلا يُسَبِّحُ بَعْدَ العِشَاءِ حَتَّى يَقُومَ مِنْ جَوْفِ اللَّيْلِ.

CHAPTER. To pray the Nawāfil (optional prayers) on the back of animals in whatever direction the animal goes.

باب صَلاةِ التَّطَوُّعِ عَلَى الدَّوَابِّ وَحَيْثُمَا تَوَجَّهَتْ بِهِ.

198. Narrated 'Abdullāh bin 'Āmir from his father who said: I saw the Prophet ﷺ offering the prayer on his Rahila whatever direction it took.

١٩٨ - حَدَّثَنَا عَلِىُّ بنُ عَبْدِ اللهِ قَالَ: حَدَّثَنَا عَبْدُ الأَعْلَى قَالَ: حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِىِّ، عَنْ عَبْدِ اللهِ بنِ عَامِرٍ، عَنْ أَبِيهِ قَالَ: رَأَيْتُ النَّبِىَّ صلى الله عَلَيْهِ وسلَّم يُصَلِّى عَلَى رَاحِلَتِهِ حَيْثُ تَوَجَّهَتْ بِهِ.

199. Narrated Jābir bin 'Abdullāh رضي الله عنه The Prophet ﷺ used to offer the Nawāfil, while riding, facing a direction other than that of the Qibla.

١٩٩ - حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ: حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَى، عَنْ مُحَمَّدِ بنِ عَبْدِ الرَّحْمَنِ أَنَّ جَابِرَ بنَ عَبْدِ اللهِ أَخْبَرَهُ أَنَّ النَّبِىَّ صلى الله عَلَيْهِ وسلَّم كَانَ يُصَلِّى التَّطَوُّعَ وَهُوَ رَاكِبٌ فى غَيْرِ القِبْلَةِ.

200. Narrated Nāfi‘: Ibn ‘Umar رضي الله عنهما (while on a journey) used to offer the prayer and the Witr on his Rahila. He said that the Prophet ﷺ used to do so.

٢٠٠ ـ حدَّثنا عبدُ الأعلى بنُ حمَّاد قالَ: حدَّثنا وُهيبٌ قالَ: حدَّثنا موسى ابنُ عُقبةَ، عَنْ نافع قالَ: كانَ ابنُ عُمرَ رَضِيَ اللهُ عَنهُما يُصلِّي على راحلتِه و يُوتِرُ عليها، و يُخبِرُ أنَّ النبيَّ صلى اللهُ عليهِ وسلَّم كانَ يفعلُه.

CHAPTER. To offer the prayer by signs (while riding) on an animal.

باب الإيماءِ على الدابَّةِ.

201. Narrated ‘Abdullāh bin Dīnār: On travelling, ‘Abdullāh bin ‘Umar رضي الله عنهما used to offer the prayer on his Mount by signs whatever direction it took. ‘Abdullāh said that the Prophet ﷺ used to do so.

٢٠١ ـ حدَّثنا موسى بنُ إسماعيلَ قالَ: حدَّثنا عبدُ العزيزِ بنُ مُسلمٍ قالَ، حدَّثنا عبدُ اللهِ بنُ دينارٍ قالَ: كانَ عبدُ اللهِ بنُ عُمرَ رَضِيَ اللهُ عنهُما يُصلِّي فى السفرِ على راحلتِه، أينما توجَّهتْ يُومى، وذكرَ عبدُ اللهِ أنَّ النبيَّ صلى اللهُ عليهِ وسلَّم كانَ يفعلُه.

CHAPTER. To get down in order to offer the compulsory prayers.

باب ينزلُ للمكتوبةِ.

202. Narrated ‘Āmir bin Rabī‘a رضي الله عنه: I saw the Prophet ﷺ on his Mount praying Nawāfil by nodding his head, whatever direction he faced, but Allāh's Apostle ﷺ never did the same in offering the compulsory prayers.

Narrated Sālim: At night ‘Abdullāh bin ‘Umar used to offer the prayer on the back of his animal during the journey and never cared about the direction he faced. Ibn ‘Umar said,

٢٠٢ ـ حدَّثنا يحيى بنُ بُكيرٍ قالَ: حدَّثنا الليثُ، عَنْ عُقيلٍ، عَنِ ابنِ شهابٍ، عَنْ عبدِ اللهِ بنِ عامرِ بنِ ربيعةَ أنَّ عامرَ بنَ ربيعةَ أخبرَه قالَ: رأيتُ النبيَّ صلى اللهُ عليهِ وسلَّم و هوَ على الراحلةِ يُسبِّحُ، يُومى برأسِه قِبَلَ أيَّ وجهٍ توجَّهَ، ولمْ يكنْ رسولُ اللهِ صلى اللهُ عليهِ وسلَّم يصنعُ ذلكَ فى الصلاةِ المكتوبةِ. و قالَ الليثُ:

"Allāh's Apostle ﷺ used to offer the optional prayer on the back of his Mount facing any direction and also used to pray the Witr on it but never offered the compulsory prayer on it."

حَدَّثَنِي يُونُسُ، عَنِ ابنِ شِهابٍ قالَ: قالَ سالِمٌ: كانَ عَبْدُ اللهِ بنُ عُمَرَ يُصَلِّي عَلَى دَابَّتِهِ مِنَ اللَّيْلِ وهُوَ مُسافِرٌ، ما يُبالي حَيْثُ كانَ وَجْهُهُ. قالَ ابنُ عُمَرَ: وكانَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم يُسَبِّحُ عَلَى الرَّاحِلَةِ قِبَلَ أيِّ وَجْهٍ تَوَجَّهَ ويُوتِرُ عَلَيْها غَيْرَ أنَّهُ لا يُصَلِّي عَلَيْها المَكْتُوبَةَ.

203. Narrated Jābir bin ʽAbdullāh: رضي الله عنه The Prophet ﷺ used to pray (the Nawāfil) on his Mount facing east and whenever he wanted to offer the compulsory prayer, he used to dismount and face the Qibla.

٢٠٣ - حَدَّثَنا مُعاذُ بنُ فَضالَةَ قالَ: حَدَّثَنا هِشامٌ، عَنْ يَحْيَى، عَنْ مُحَمَّدِ ابنِ عَبْدِ الرَّحْمَنِ بنِ ثَوْبانَ قالَ: حَدَّثَنِي جابِرُ بنُ عَبْدِ اللهِ أنَّ النَّبِيَّ صلى اللهُ عليه وسلَّم كانَ يُصَلِّي عَلَى رَاحِلَتِهِ نَحْوَ المَشْرِقِ، فإذا أرادَ أنْ يُصَلِّيَ المَكْتُوبَةَ نَزَلَ فاسْتَقْبَلَ القِبْلَةَ.

CHAPTER. To pray the Nawāfil while riding a donkey.

بابُ صَلاةِ التَّطَوُّعِ عَلَى الحِمارِ.

204. Narrated Anas bin Sīrīn : We went to receive Anas bin Mālik رضي الله عنه when he returned from Sha'm and met him at a place called ʽAin-at-Tamr. I saw him praying riding the donkey, with his face to this direction, i. e. to the left of the Qibla. I said to him, "I have seen you offering the prayer in a direction other than that of the Qibla." He replied, "If I had not seen Allāh's Apostle ﷺ doing it, I would not have done it."

٢٠٤ - حَدَّثَنا أحْمَدُ بنُ سَعِيدٍ قالَ: حَدَّثَنا حَبَّانُ قالَ: حَدَّثَنا هَمَّامٌ قالَ: حَدَّثَنا أنَسُ بنُ سِيرِينَ قالَ: اسْتَقْبَلْنا أنَسَ بنَ مالِكٍ حِينَ قَدِمَ مِنَ الشَّامِ، فَلَقِيناهُ بِعَيْنِ التَّمْرِ، فَرَأيْتُهُ يُصَلِّي عَلَى حِمارٍ ووَجْهُهُ مِنْ ذا الجانِبِ، يَعْنِي عَنْ يَسارِ القِبْلَةِ، فَقُلْتُ: رَأيْتُكَ تُصَلِّي لِغَيْرِ القِبْلَةِ. فَقالَ لَوْلا أنِّي رَأيْتُ رَسُولَ اللهِ صلى اللهُ عليه وسلَّم

فَعَلَهُ لَمْ أَفْعَلْهُ . وَرَوَاهُ إِبْرَاهِيمُ بنُ طَهْمانَ ، عَنْ حَجَّاجٍ ، عَنْ أَنَسِ بنِ سِيرِينَ ، عَنْ أَنَسِ بنِ مالِكٍ رَضِيَ اللهُ عَنْهُ ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ .

CHAPTER. Whoever did not pray the Nawāfil after & before the (compulsory) prayer during the journey.

بابٌ مَنْ لَمْ يَتَطَوَّعْ فى السَّفَرِ دُبُرَ الصَّلاةِ .

205. Narrated Ḥafṣ bin ʿĀṣim : Ibn ʿUmar رضي الله عنهما went on a journey and said, "I accompanied the Prophet ﷺ and he did not offer optional prayers during the journey, and Allāh ﷻ says :

> 'Verily ! In Allāh's Apostle you have a good example to follow.' "

٢٠٥ ـ حدَّثنا يَحْيى بنُ سُلَيْمانَ قالَ : حدَّثنا ابنُ وَهْبٍ قالَ : حدَّثنى عُمَرُ بنُ مُحَمَّدٍ أنَّ حَفْصَ بنَ عاصِمٍ حدَّثَهُ قالَ : سافَرَ ابنُ عُمَرَ فَقالَ : صَحِبْتُ النَّبِىَّ صلى اللهُ عليهِ وسلَّمَ فَلَمْ أرَهُ يُسَبِّحُ فى السَّفَرِ . وقالَ اللهُ جَلَّ ذِكْرُهُ : ـ لَقَدْ كانَ لَكُمْ فى رَسُولِ اللهِ أُسْوَةٌ حَسَنَةٌ ـ .

206. Narrated Ibn ʿUmar رضي الله عنهما : I accompanied Allāh's Apostle ﷺ and he never offered more than two Rakʿat during the journey. Abū Bakr, ʿUmar and ʿUthmān رضي الله عنهم used to do the same.

٢٠٦ ـ حدَّثنا مُسَدَّدٌ قالَ : حدَّثنا يَحْيى ، عَنْ عِيسَى بنِ حَفْصِ بنِ عاصِمٍ قالَ : حدَّثنى أبى أنَّهُ سَمِعَ ابنَ عُمَرَ يَقُولُ : صَحِبْتُ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ فكانَ لا يَزِيدُ فى السَّفَرِ عَلى رَكْعَتَيْنِ ، وَأبا بَكْرٍ وَعُمَرَ وَعُثْمانَ كَذلكَ رَضِيَ اللهُ عَنْهُمْ .

CHAPTER. Whoever offered optional prayers, not after the compulsory prayer but before it. The Prophet ﷺ offered two Rakʿat before the Fajr prayer on a journey.

بابٌ مَنْ تَطَوَّعَ فى السَّفَرِ فى غَيْرِ دُبُرِ الصَّلاةِ وَقَبْلَها . وَرَكَعَ النَّبِىُّ صلى اللهُ عليهِ وسلَّمَ فى السَّفَرِ رَكْعَتَىِ الفَجْرِ .

207. Narrated Ibn Abī Lailā: Only Um Hānī told us that she had seen the Prophet ﷺ offering the Ḍuḥā (forenoon prayer). She said, "On the day of the conquest of Mecca, the Prophet ﷺ took a bath in my house and offered eight Rakʿāt. I never saw him praying such a light prayer but he performed perfect prostration and bowing."

Narrated ʿAbdullāh bin ʿĀmir that his father had told him that he had seen the Prophet ﷺ praying Nawāfil at night on the back of his Mount on a journey, facing whatever direction it took.

٢٠٧ ـ حَدَّثَنَا حَفْصُ بنُ عُمَرَ قالَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بنِ مُرَّةَ، عَنِ ابنِ أبي لَيْلَى قالَ: ما أخْبَرَنا أحَدٌ أنَّهُ رَأى النَّبِيَّ صلى اللهُ عليهِ وسلَّم صَلَّى الضُّحَى غَيرَ أُمِّ هانِىء، ذَكَرَتْ أنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّم يَوْمَ فَتْحِ مَكَّةَ اغْتَسَلَ فى بَيْتِها فَصَلَّى ثَمانَ رَكَعاتٍ فمَا رَأيْتُهُ صَلَّى صَلاةً أخَفَّ مِنْها غَيرَ أنَّهُ يُتِمُّ الرُّكُوعَ وَالسُّجُودَ ـ وقالَ اللَّيْثُ: حَدَّثَنِى يُونُسُ، عَنِ ابنِ شِهابٍ قالَ: حَدَّثَنِى عَبْدُ اللهِ بنُ عامِرٍ أنَّ أباهُ أخْبَرَهُ أنَّهُ رَأى النَّبِيَّ صلى اللهُ عليهِ وسلَّم صَلَّى السُّبْحَةَ باللَّيلِ فى السَّفَرِ عَلَى ظَهْرِ رَاحِلَتِهِ حَيْثُ تَوَجَّهَتْ بِهِ.

208. Narrated Sālim bin ʿAbdullāh: Ibn ʿUmar رضي الله عنهما said, "Allāh's Apostle ﷺ used to pray the Nawāfil on the back of his Mount (carriage) by signs facing any directton." Ibn ʿUmar رضي الله عنهما used to do the same.

٢٠٨ ـ حَدَّثَنا أبُو اليمانِ قالَ: أخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِىِّ قالَ: أخْبَرَنا سالِمُ ابنُ عَبْدِ اللهِ، عَنِ ابنِ عُمَرَ رَضِىَ اللهُ عَنْهُما أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم كانَ يُسَبِّحُ عَلَى ظَهْرِ رَاحِلَتِهِ حَيْثُ كانَ وَجْهُهُ يُومِئُ بِرَأسِهِ. وكانَ ابنُ عُمَرَ يَفْعَلُهُ.

CHAPTER. To offer the Maghrib and ʿIshā' prayers together on a journey.

بابُ الجَمْعِ فى السَّفَرِ بَيْنَ المَغْرِبِ والعِشاءِ.

209. Narrated Sālim's father رضي الله عنه: The Prophet ﷺ used to offer the Maghrib and ʿIshā' prayers together whenever he was in a hurry on a journey.

٢٠٩ ـ حَدَّثَنا عَلِىُّ بنُ عَبْدِ اللهِ قالَ: حَدَّثَنا سُفْيانُ قالَ: سَمِعْتُ الزُّهْرِىَّ، عَنْ سالِمٍ، عَنْ أبِيهِ قالَ: كانَ النَّبِىُّ صلى اللهُ عليهِ وسلَّم يَجْمَعُ بَيْنَ المَغْرِبِ

Narrated Ibn 'Abbas (رضي الله عنهما): Allah's Apostle ﷺ used to offer the Zuhr and 'Asr prayers together on journeys, and also used to offer the Maghrib and 'Isha' prayers together.

Narrated Anas bin Malik (رضي الله عنه): The Prophet ﷺ used to offer the Maghrib and the 'Isha' prayers together on journeys.

CHAPTER. Should the Adhan or Iqama be pronounced when the Maghrib and 'Isha' prayers are offered together ?

210. Narrated Az-Zuhri: Salim told me, "'Abdullah bin 'Umar (رضي الله عنهما) said, 'I saw Allah's Apostle ﷺ delaying the Maghrib prayer till he offered it along with the 'Isha' prayer whenever he was in a hurry during the journey.'" Salim said, "'Abdullah bin 'Umar (رضي الله عنهما) used to do the same whenever he was in a hurry during the journey. After making the call for Iqama, for the Maghrib prayer he used to offer three Rak'at and then perform Taslim. After waiting for a short while he

وَالعِشاءِ إذا جَدَّ بِهِ السَّيرُ. وقالَ إبْرَاهِيمُ ابنُ طَهْمانَ، عَنْ حُسَيْنٍ المُعَلِّمِ، عَنْ يَحْيَى بنِ أبي كَثِيرٍ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: كانَ رَسُولُ اللهِ صلى الله عليه وسلّم يَجْمَعُ بَينَ صَلاةِ الظُّهْرِ وَالعَصْرِ إذا كانَ عَلَى ظَهْرِ سَيْرٍ. وَيَجْمَعُ بَينَ المَغْرِبِ وَالعِشاءِ. وَعَنْ حُسَيْنٍ، عَنْ يَحْيَى بنِ أبي كَثِيرٍ، عَنْ حَفْصِ بنِ عُبَيْدِ اللهِ بنِ أنَسٍ، عَنْ أنَسِ بنِ مالِكٍ رَضِيَ اللهُ عَنْهُ قالَ: كانَ النَّبِيُّ صلى الله عليه وسلّم يَجْمَعُ بَينَ صَلاةِ المَغْرِبِ وَالعِشاءِ فى السَّفَرِ. تابَعَهُ عَلِيُّ بنُ المُبارَكِ، وحَرْبٌ عَنْ يَحْيَى عَنْ حَفْصٍ عَنْ أنَسٍ جَمَعَ النَّبِيُّ صلى الله عليه وسلّم.

بابٌ هَلْ يُؤَذِّنُ أوْ يُقِيمُ إذا جَمَعَ بَينَ المَغْرِبِ وَالعِشاءِ؟.

٢١٠ - حدَّثَنا أبُو اليَمانِ قالَ: أخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أخْبَرَنِي سالِمٌ. عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ رَأيْتُ رَسُولَ اللهِ صلى الله عليه وسلّم إذا أعْجَلَهُ السَّيرُ فى السَّفَرِ يُؤَخِّرُ صَلاةَ المَغْرِبِ حَتَّى يَجْمَعَ بَيْنَها وَبَينَ العِشاءِ. قالَ سالِمٌ: وكانَ عَبْدُ اللهِ يَفْعَلُهُ إذا أعْجَلَهُ السَّيرُ، يُقِيمُ المَغْرِبَ فَيُصَلِّيها ثَلاثاً ثُمَّ يُسَلِّمُ،

would pronounce the Iqāma for the 'Ishā' prayer and offer two Rak'āt and perform Taslīm. He never prayed any Nawāfil in between the two prayers or after the 'Ishā' prayers till he got up in the middle of the night (for Tahajjud prayer)."

ثُمَّ قَلَّمَا يَلْبَثُ حَتَّى يُقِيمَ الْعِشَاءَ فَيُصَلِّيهَا رَكْعَتَيْنِ ثُمَّ يُسَلِّمُ، وَلَا يُسَبِّحُ بَيْنَهُمَا بِرَكْعَةٍ، وَلَا بَعْدَ الْعِشَاءِ بِسَجْدَةٍ حَتَّى يَقُومَ مِنْ جَوْفِ اللَّيْلِ.

211. Narrated Anas رضي الله عنه : Allāh's Apostle ﷺ used to offer these two prayers together on journeys i. e. the Maghrib and the 'Ishā'.

٢١١ - حَدَّثَنَا إِسْحَاقُ قَالَ: أَخْبَرَنَا عَبْدُ الصَّمَدِ قَالَ: حَدَّثَنَا حَرْبٌ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنِي حَفْصُ بْنُ عُبَيْدِ اللهِ بْنِ أَنَسٍ أَنَّ أَنَسًا رَضِيَ اللهُ عَنْهُ حَدَّثَهُ أَنَّ رَسُولَ اللهِ صلى الله عليه وسلم كَانَ يَجْمَعُ بَيْنَ هَاتَيْنِ الصَّلَاتَيْنِ فِى السَّفَرِ، يَعْنِى الْمَغْرِبَ وَالْعِشَاءَ.

CHAPTER. To delay the Ẓuhr prayer till the 'Aṣr prayer if one has set off before noon. Ibn 'Abbās رضي الله عنهما narrated this from the Prophet ﷺ .

بَابٌ يُؤَخِّرُ الظُّهْرَ إِلَى الْعَصْرِ إِذَا ارْتَحَلَ قَبْلَ أَنْ تَزِيغَ الشَّمْسُ. فِيهِ ابْنُ عَبَّاسٍ عَنِ النَّبِيِّ صلى الله عليه وسلم.

212. Narrated Anas bin Mālik رضي الله عنه : Whenever the Prophet ﷺ started a journey before noon, he used to delay the Ẓuhr prayer till the time of 'Aṣr and then offer them together; and if the sun declined (at noon) he used to offer the Ẓuhr prayer and then ride (for the journey).

٢١٢ - حَدَّثَنَا حَسَّانُ الْوَاسِطِىُّ قَالَ: حَدَّثَنَا الْمُفَضَّلُ بْنُ فَضَالَةَ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ صلى الله عليه وسلم إِذَا ارْتَحَلَ قَبْلَ أَنْ تَزِيغَ الشَّمْسُ أَخَّرَ الظُّهْرَ إِلَى وَقْتِ الْعَصْرِ ثُمَّ يَجْمَعُ بَيْنَهُمَا. وَإِذَا زَاغَتْ صَلَّى الظُّهْرَ ثُمَّ رَكِبَ.

CHAPTER. Whenever a person travels after midday, he should offer the Ẓuhr prayer and then ride for the journey.

بَابٌ إِذَا ارْتَحَلَ بَعْدَ مَا زَاغَتِ الشَّمْسُ صَلَّى الظُّهْرَ ثُمَّ رَكِبَ.

213. Narrated Anas bin Mālik ؓ: Whenever the Prophet ﷺ started the journey before noon, he used to delay the Ẓuhr prayer till the time for the ʿAṣr prayer and then he would dismount and pray them together; and whenever the sun declined before he started the journey he used to offer the Ẓuhr prayer and then ride (for the journey).

٢١٣ - حدَّثنا قُتَيْبَةُ بنُ سَعِيدٍ قالَ: حدَّثنا المُفَضَّلُ بنُ فَضالَةَ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ، عَنْ أنَسِ بنِ مالِكٍ قالَ: كانَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم إذا ارْتَحَلَ قَبْلَ أنْ تَزِيغَ الشَّمْسُ أخَّرَ الظُّهْرَ إلى وَقْتِ العَصْرِ. ثُمَّ نَزَلَ فَجَمَعَ بَيْنَهُما. فإنْ زاغَتِ الشَّمْسُ قَبْلَ أنْ يَرْتَحِلَ صَلَّى الظُّهْرَ ثُمَّ رَكِبَ.

CHAPTER. To pray while sitting.

بابُ صَلاةِ القاعِدِ.

214. Narrated ʿĀisha ؓ: Allāh's Apostle ﷺ prayed in his house while sitting during his illness and the people prayed behind him standing and he pointed to them to sit down. When he had finished the prayer, he said, "The Imām is to be followed and so when he bows you should bow; and when he lifts his head you should also do the same."(1)

٢١٤ - حدَّثنا قُتَيْبَةُ بنُ سَعِيدٍ، عَنْ مالِكٍ، عَنْ هِشامِ بنِ عُرْوَةَ، عَنْ أبِيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها أنَّها قالَتْ: صَلَّى رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم فى بَيْتِهِ وَهُوَ شاكٍ فَصَلَّى جالِسا وَصَلَّى وَراءَهُ قَوْمٌ قِياما، فأشارَ إلَيْهِمْ أنِ اجْلِسُوا. فَلَمَّا انْصَرَفَ قالَ: إنَّما جُعِلَ الامامُ لِيُؤْتَمَّ بِهِ، فإذا رَكَعَ فارْكَعُوا، وَإذا رَفَعَ فارْفَعُوا.

215. Narrated Anas bin Mālik ؓ: Allāh's Apostle ﷺ fell down from a horse and his right side was either injured or scratched, so we went to inquire about his health. The time for the prayer became due and he offered the prayer while sitting and we prayed while standing. He said,

٢١٥ - حدَّثنا أبُو نُعَيْمٍ قالَ: حدَّثنا ابنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ أنَسِ ابنِ مالِكٍ رَضِيَ اللهُ عَنْهُ قالَ: سَقَطَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم مِنْ فَرَسٍ فَخُدِشَ أوْ فَجُحِشَ شِقُّهُ الأيْمَنُ،

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(1) Please see Ḥadīth 656 I vol.

"The Imām is to be followed; so if he says Takbīr, you should also say Takbīr, and if he bows you should also bow; and when he lifts his head you should also do the same and if he says: Samiʿa-l-lāhu Liman Ḥamidah (Allāh hears whoever sends his praises to Him) you should say: Rabbanā walakal-Ḥamd (O our Lord! All the praises are for You)."

فَدَخَلْنَا عَلَيْهِ نَعُودُهُ فَحَضَرَتِ الصَّلاةُ فَصَلَّى قَاعِداً فَصَلَّيْنَا قُعُوداً. وَقَالَ: إِنَّمَا جُعِلَ الإِمَامُ لِيُؤْتَمَّ بِهِ. فَإِذَا كَبَّرَ فَكَبِّرُوا، وَإِذَا رَكَعَ فَارْكَعُوا، وَإِذَا رَفَعَ فَارْفَعُوا، وَإِذَا قَالَ سَمِعَ اللهُ لِمَنْ حَمِدَهُ فَقُولُوا رَبَّنَا وَلَكَ الحَمْدُ.

216. Narrated ʿImrān bin Ḥuṣain ؓ who had had piles: I asked Allāh's Apostle ﷺ about the praying of a man while sitting. He said, "If he prays while standing it is better and he who prays while sitting gets half the reward of that who prays standing; and whoever prays while lying gets half the reward of that who prays while sitting."

٢١٦ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ، أَخْبَرَنَا رَوْحُ بْنُ عُبَادَةَ قَالَ: أَخْبَرَنَا حُسَيْنٌ، عَنْ عَبْدِ اللهِ بْنِ بُرَيْدَةَ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ رَضِيَ اللهُ عَنْهُ أَنَّهُ سَأَلَ نَبِيَّ اللهِ صلى اللهُ عليه وسلَّم ح. وأَخْبَرَنَا إِسْحَاقُ قَالَ: أَخْبَرَنَا عَبْدُ الصَّمَدِ قَالَ: سَمِعْتُ أَبِي قَالَ: حَدَّثَنَا الحُسَيْنُ عَنِ ابْنِ بُرَيْدَةَ قَالَ: حَدَّثَنِي عِمْرَانُ ابْنُ الحُصَيْنِ وَكَانَ مَبْسُوراً قَالَ: سَأَلْتُ رَسُولَ اللهِ صلى اللهُ عليه وسلَّمَ عَنْ صَلاةِ الرَّجُلِ قَاعِداً فَقَالَ: إِنْ صَلَّى قَائِماً فَهُوَ أَفْضَلُ وَمَنْ صَلَّى قَاعِداً فَلَهُ نِصْفُ أَجْرِ القَائِمِ، وَمَنْ صَلَّى نَائِماً فَلَهُ نِصْفُ أَجْرِ القَاعِدِ.

CHAPTER. To pray by signs while sitting.

بابُ صَلاةِ القَاعِدِ بالإِيماءِ.

217. Narrated ʿAbdullāh bin Buraida: ʿImrān bin Ḥuṣain had piles. Once Abū Ma mar narrated from ʿImrān bin Ḥuṣain who said, "I asked the Prophet ﷺ about the prayer of a person while sitting.

٢١٧ - حَدَّثَنَا أَبُو مَعْمَرٍ قَالَ: حَدَّثَنَا عَبْدُ الوَارِثِ قَالَ: حَدَّثَنَا حُسَيْنٌ المُعَلِّمُ، عَنْ عَبْدِ اللهِ بْنِ بُرَيْدَةَ أَنَّ عِمْرَانَ ابْنَ حُصَيْنٍ وَكَانَ رَجُلاً مَبْسُوراً. وقَالَ

He said, 'It is better for one to pray standing; and whoever prays sitting gets half the reward of that who prays while standing; and whoever prays while lying gets half the reward of that who prays while sitting.' "

CHAPTER. Whoever cannot pray while sitting can pray while lying on his side. 'Aṭā› said, "If one is unable to turn towards the Qibla then he can offer the prayer in whatever direction his face may be."

218. Narrated 'Imrān bin Ḥuṣain: رضي الله عنه
I had piles, so I asked the Prophet ﷺ about the prayer. He said, "Pray while standing and if you can't, pray while sitting and if you cannot do even that, then pray lying on your side."

CHAPTER. Whoever starts his prayer sitting (because of ailment) and then during the prayer feels better, can finish the rest while standing.

Al-Ḥasan said, "If the sick person wishes he can offer two Rak‹āt while standing and two Rak‹āt while sitting."

219. Narrated 'Āisha, the mother of the faithful believers, رضي الله عنها : I never saw Allāh's Apostle ﷺ offering the night prayer while sitting except in his old age

أَبُو مَعْمَرٍ مَرَّةً عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: سَأَلْتُ النَّبِيَّ صلى اللهُ عليهِ وسلَّم عَنْ صَلَاةِ الرَّجُلِ وَهُوَ قَاعِدٌ. فَقَالَ: مَنْ صَلَّى قائما فَهُوَ أَفْضَلُ، وَمَنْ صَلَّى قاعِدًا فَلَهُ نِصْفُ أَجْرِ القائمِ، وَمَنْ صَلَّى نائما فَلَهُ نِصْفُ أَجْرِ القاعِدِ.

باب إِذَا لَمْ يُطِقْ قاعِدًا صَلَّى عَلَى جَنْبٍ. وقالَ عَطَاءٌ: إِذَا لَمْ يَقْدِرْ أَنْ يَتَحَوَّلَ إِلَى القِبْلَةِ صَلَّى حَيْثُ كَانَ وَجْهُهُ.

٢١٨ - حَدَّثَنا عَبْدَانُ، عَنْ عَبْدِ اللهِ، عَنْ إِبْرَاهِيمَ بْنِ طَهْمَانَ قَالَ: حَدَّثَنِي الحُسَيْنُ المُكْتِبُ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَتْ بِي بَوَاسِيرُ فَسَأَلْتُ النَّبِيَّ صلى اللهُ عليهِ وسلَّم عَنِ الصَّلَاةِ فَقَالَ: صَلِّ قائما، فَإِنْ لَمْ تَسْتَطِعْ فَقَاعِدًا، فَإِنْ لَمْ تَسْتَطِعْ فَعَلَى جَنْبٍ.

باب إِذَا صَلَّى قاعِدًا ثُمَّ صَحَّ أَوْ وَجَدَ خِفَّةً تَمَّمَ مَا بَقِيَ. وقالَ الحَسَنُ: إِنْ شَاءَ المَرِيضُ صَلَّى رَكْعَتَيْنِ قائما وَرَكْعَتَيْنِ قاعِدًا.

٢١٩ - حَدَّثَنا عَبْدُ اللهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْها

and then he used to recite while sitting and whenever he wanted to bow he would get up and recite thirty or forty verses (while standing) and then bow.

أُمِّ الْمُؤْمِنِينَ أَنَّهَا أَخْبَرَتْهُ أَنَّهَا لَمْ تَرَ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم يُصَلِّي صَلَاةَ اللَّيْلِ قَاعِدًا قَطُّ حَتَّى أَسَنَّ فَكَانَ يَقْرَأُ قَاعِدًا حَتَّى إِذَا أَرَادَ أَنْ يَرْكَعَ قَامَ فَقَرَأَ نَحْوًا مِنْ ثَلَاثِينَ آيَةً أَوْ أَرْبَعِينَ آيَةً ثُمَّ يَرْكَعُ.

220. Narrated ʿĀisha, the mother of the faithful believers, رضي الله عنها : Allāh's Apostle ﷺ (in his last days) used to pray sitting. He would recite while sitting, and when thirty or forty verses remained from the recitation he would get up and recite them while standing and then he would bow and prostrate. He used to do the same in the second Rakʿa. After finishing the prayer he used to look at me and if I was awake he would talk to me and if I was asleep, he would lie down.

٢٢٠ - حَدَّثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ عَبْدِ اللهِ بْنِ يَزِيدَ، وَأَبِي النَّضْرِ مَوْلَى عُمَرَ بْنِ عُبَيْدِ اللهِ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ رَضِيَ اللهُ عَنْهَا: أَنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم كَانَ يُصَلِّي جَالِسًا فَيَقْرَأُ وَهُوَ جَالِسٌ، فَإِذَا بَقِيَ مِنْ قِرَاءَتِهِ نَحْوٌ مِنْ ثَلَاثِينَ أَوْ أَرْبَعِينَ آيَةً قَامَ فَقَرَأَهَا وَهُوَ قَائِمٌ ثُمَّ رَكَعَ ثُمَّ سَجَدَ، يَفْعَلُ فى الرَّكْعَةِ الثَّانِيَةِ مِثْلَ ذلكَ. فَإِذَا قَضَى صَلَاتَهُ نَظَرَ فَإِنْ كُنْتُ يَقْظَى تَحَدَّثَ مَعِي، وَإِنْ كُنْتُ نَائِمَةً اضْطَجَعَ.

In the name of Allāh, the Beneficent, the Merciful

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

CHAPTER. The Tahajjud prayer at night (Tahajjud means optional prayers to be offered from the middle to the last part of the night but before the compulsory morning prayer). And the statement of Allāh عَزَّ وَجَلَّ "And pray in the night (last or mid portion) an additional prayer (Nawāfil or Tahajjud) for yourself."

بَابُ التَّهَجُّدِ بِاللَّيْلِ. وَقَوْلِهِ عَزَّ وَجَلَّ - وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَكَ -.

221. Narrated Ibn ‘Abbās ﵁ : When the Prophet ﷺ got up at night to offer the Tahajjud prayer, he used to say :

Allāhumma lakal-ḥamd. Anta qaiyimus-samāwāti wal-arḍ wa man fīhinna. Walakal-ḥamd, laka mūlkus-samāwāti wal-arḍ wa man fīhinna. Walakal-ḥamd, anta nurus-samawati wal-ard. Walakal-hamd, anta-l-ḥaq wa wa‘duka-l-ḥaq, wa liqā’uka ḥaq, wa qualuka ḥaq, wal-jannatu ḥaq wan-nāru ḥaq wannabīyūna ḥaq. Wa Muḥammadun, ṣallal-lāhu ‘alaihi wasallam, ḥaq, was-sā‘atu ḥaq. Allāhumma aslamtu laka wabika āmantu, wa ‘alaika tawakkaltu, wa ilaika anabtu wa bika khaṣamtu, wa ilaika ḥākamtu faghfir lī mā qaddamtu wamā akh-khartu wamā as-rartu wamā‘a lantu, anta-l-muqaddim wa anta-l-mu akh-khir, lā ilāha illā anta (or lā ilāha ghairuka).

(O Allāh! All the praises are for you ;
You are the Holder of the Heavens
  and the Earth,
And whatever is in them. All the
  praises are for You ;
You have the possession of the
  Heavens and the Earth
And whatever is in them. All the
  praises are for You ;
You are the Light of the Heavens
  and the Earth
And all the praises are for You;
You are the King of the Heavens and
  the Earth;
And all the praises are for You;

٢٢١ - حدَّثنا عَلِيُّ بنُ عبدِ اللهِ قالَ: حدَّثنا سُفيانُ قالَ: حدَّثنا سُلَيمانُ بنُ أبي مُسلِمٍ. عَنْ طاوُسٍ: سَمِعَ ابنَ عبَّاسٍ رَضِيَ اللهُ عَنهُما قالَ: كانَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم إذا قامَ مِنَ اللَّيلِ يَتَهَجَّدُ قالَ: اللَّهُمَّ لكَ الحَمْدُ، أنتَ قَيِّمُ السَّمَوَاتِ وَالأَرْضِ وَمَنْ فِيهِنَّ. ولكَ الحَمْدُ لكَ مُلْكُ السَّمَوَاتِ وَالأَرْضِ وَمَنْ فِيهِنَّ. ولكَ الحَمْدُ، أنتَ نُورُ السَّمَوَاتِ وَالأَرْضِ وَلكَ الحَمْدُ. أنتَ مَلِكُ السَّمَوَاتِ وَالأَرْضِ، ولكَ الحَمْدُ. أنتَ الحَقُّ وَوَعْدُكَ الحَقُّ، ولِقاؤُكَ حَقٌّ وقَوْلُكَ حَقٌّ، والجَنَّةُ حَقٌّ، والنَّارُ حَقٌّ، والنَّبِيُّونَ حَقٌّ ومُحَمَّدٌ صلى اللهُ عليهِ وسلَّم حَقٌّ، والسَّاعَةُ حَقٌّ. اللَّهُمَّ أسْلَمْتُ لكَ وبِكَ آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَإلَيْكَ أنَبْتُ، وبِكَ خاصَمْتُ، وإلَيْكَ حاكَمْتُ، فاغْفِرْ لي ما قَدَّمْتُ وما أخَّرْتُ، وما أسْرَرْتُ وما أعْلَنْتُ، أنتَ المُقَدِّمُ وَأنتَ المُؤَخِّرُ لا إلَهَ إلاَّ أنتَ، أوْ لا إلَهَ غَيْرُكَ. قالَ سُفْيانُ: وَزادَ عبدُ الكَرِيمِ أبُو أُمَيَّةَ: وَلا حَوْلَ وَلا قُوَّةَ إلاَّ باللهِ. قالَ سُفْيانُ: قالَ سُلَيْمانُ بنُ أبي مُسْلِمٍ: سَمِعَهُ مِنْ طاوُسٍ، عَنِ ابنِ عبَّاسٍ رَضِيَ اللهُ عَنهُما، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم.

You are the Truth and Your Promise
is the truth,
And to meet You is true,
Your Word is the truth
And Paradise is true
And Hell is true
And all the Prophets (Peace be upon
them) are true;
And Muhammad ﷺ is true,
And the Day of Resurrection is true.
O Allāh! I surrender (my will) to
You;
I believe in You and depend on You.
And repent to You,
And with Your help
I argue (with my opponents, the
non-believers)
And take You as a judge (to judge
between us).
Please forgive me my previous
And future sins;
And whatever I concealed or manifested
And You are the One who make (some
people) forward
And (some) backward.
There is none to be worshipped but
you.

Sufyān said that 'Abdul Karīm Abū Umaiya added to the above, 'Walā ḥaula walā quwata illā billāh' (There is neither might nor power except with Allāh).

CHAPTER. The superiority of Tahajjud prayer (i. e. the night prayer).

بابُ فَضْلِ قِيامِ اللَّيْلِ.

222. Narrated Sālim's father: In the life-time of the Prophet ﷺ whosever saw a dream would narrate it to Allāh's Apostle ﷺ. I had a wish of seeing a dream to narrate it to Allāh's Apostle ﷺ I was a young lad and used to sleep in the

٢٢٢ ـ حدَّثَنا عَبْدُ اللهِ بنُ مُحَمَّدٍ قالَ: حدَّثَنا هِشامٌ قالَ: أخبرَنا مَعْمَرٌ ح و حدَّثَنى مَحْمُودٌ قال: حدَّثَنا عَبْدُ الرَّزّاقِ قالَ: أخبرَنا مَعْمَرٌ، عَنِ الزُّهْرِىِّ،

Mosque in the life-time of the Prophet ﷺ I saw in the dream that two angels caught hold of me and took me to the Fire which was built all round like a built well and had two poles in it and the people in it were known to me. I started saying, "I take Allāh's refuge from the Fire." Then I met another angel who told me not to be afraid. I narrated the dreamt o Hafsa who told it to Allāh's Apostle ﷺ. The Prophet ﷺ said, "ʿAbdullāh is a good man. I wish he prayed Tahajjud."

After that ʿAbdullāh (i. e. Sālim's father) used to sleep but a little at night.

عن سالم، عن أبيه قال: كان الرجل في حياة النبي صلى الله عليه وسلم إذا رأى رؤيا قصها على رسول الله صلى الله عليه وسلم فتمنيت أن أرى رؤيا فأقصها على رسول الله صلى الله عليه وسلم، وكنت غلاما شابا، وكنت أنام في المسجد على عهد النبي صلى الله عليه وسلم فرأيت في النوم كأن ملكين أخذاني فذهبا بي إلى النار فإذا هي مطوية كطي البئر، وإذا لها قرنان، وإذا فيها أناس قد عرفتهم فجعلت أقول: أعوذ بالله من النار. قال: فلقينا ملك آخر فقال لي: لم ترع. فقصصتها على حفصة فقصتها حفصة على رسول الله صلى الله عليه وسلم فقال: نعم الرجل عبد الله لو كان يصلي من الليل. فكان بعد لا ينام من الليل إلا قليلا.

CHAPTER. To perform a long prostration in the Tahajjud prayers.

باب طول السجود في قيام الليل.

223. Narrated ʿAisha رضي الله عنها : Allāh's Apostle ﷺ used to offer eleven Rakʿāt and that was his prayer. He used to prolong the prostration to such an extent that one could recite fifty verses (of the Qur'ān) before he would lift his head. He used to pray two Rakʿāt (Sunna) before the Fajr prayer and then used to lie down on his

٢٢٣ - حدثنا أبو اليمان قال: أخبرنا شعيب، عن الزهري قال: أخبرني عروة أن عائشة رضي الله عنها أخبرته أن رسول الله صلى الله عليه وسلم كان يصلي إحدى عشرة ركعة، كانت تلك صلاته: يسجد السجدة من ذلك قدر

right side till the call-maker came and informed him about the prayer.

ما يَقْرَأُ أَحَدُكُمْ خَمْسِينَ آيَةً قَبْلَ أَنْ يَرْفَعَ رَأْسَهُ، وَيَرْكَعُ رَكْعَتَيْنِ قَبْلَ صَلاةِ الفَجْرِ، ثُمَّ يَضْطَجِعُ عَلَى شِقِّهِ الأَيْمَنِ حَتَّى يَأْتِيَهُ المُنَادِي لِلصَّلاةِ.

CHAPTER. Leaving the night prayer by a patient.

بابُ تَرْكِ القِيامِ لِلْمَرِيضِ.

224. Narrated Jundab رضي الله عنه : The Prophet ﷺ became sick and did not get up (for Tahajjud prayer) for a night or two.

٢٢٤ ـ حَدَّثَنا أَبُو نُعَيْمٍ قالَ: حَدَّثَنا سُفْيانُ، عَنِ الأَسْوَدِ قالَ: سَمِعْتُ جُنْدَباً يَقُولُ: اشْتَكَى النَّبِيُّ صلى اللهُ عليهِ وسلَّم فَلَمْ يَقُمْ لَيْلَةً أَوْ لَيْلَتَيْنِ.

225. Narrated Jundab bin ʿAbdullāh رضي الله عنه : Gabriel عليه السلام did not come to the Prophet ﷺ (for some time) and so one of the Quraish women said, "His Satan has deserted him." So came the Divine Revelation :

"By the morning hours
And by the night
When it is still !
Your Lord has not
Forsaken you
Nor is He displeased." (93 : 1-3)

٢٢٥ ـ حَدَّثَنا مُحَمَّدُ بنُ كَثِيرٍ قالَ: أَخْبَرَنا سُفْيانُ، عَنِ الأَسْوَدِ بنِ قَيْسٍ، عَنْ جُنْدَبِ بنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قالَ: احْتَبَسَ جِبْرِيلُ صلى اللهُ عليهِ وسلَّم عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم فَقالَتْ امْرَأَةٌ مِنْ قُرَيْشٍ: أَبْطَأَ عَلَيْهِ شَيْطانُهُ. فَنَزَلَتْ ـ وَالضُّحَى وَاللَّيْلِ إِذَا سَجَى ما وَدَّعَكَ رَبُّكَ وما قَلَى ـ.

CHAPTER. The Prophet's ﷺ exhorting (the people) to Tahajjud and Nawāfil without making them compulsory. The Prophet ﷺ went to ʿAlī and Fāṭima عَلَيْهِما السَّلام and knocked their door to exhort them to perform Tahajjud prayer.

بابُ تَحْرِيضِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم عَلَى صَلاةِ اللَّيْلِ وَالنَّوافِلِ مِنْ غَيْرِ إِيجابٍ. وَطَرَقَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم فاطِمَةَ وَعَلِيّاً عَلَيْهِما السَّلامُ لَيْلَةً لِلصَّلاةِ.

226. Narrated Um Salama ؓ: One night the Prophet ﷺ got up and said, "Subḥān Allāh! (1) How many afflictions Allāh has revealed tonight and how many treasures have been disclosed. Go and awake the sleeping lady occupants of these dwellings (for prayers), for a well-dressed in this world may be naked in the Hereafter."

٢٢٦ - حدَّثنا ابنُ مُقاتِلٍ قالَ: حدَّثنا عَبْدُ اللهِ قالَ: أخْبرَنا مَعْمَرٌ، عَنِ الزُّهْرِى، عَنْ هِنْدَ بِنْتِ الحارِثِ، عَنْ أُمِّ سَلَمَةَ رَضِىَ اللهُ عَنْها أنَّ النَّبِىَّ صلى اللهُ عليه وسلَّم اسْتَيْقَظَ لَيْلَةً فقالَ: سُبْحانَ اللهِ، ما ذا أُنْزِلَ اللَّيْلَةَ مِنْ الفِتْنَةِ ماذا أُنْزِلَ مِنَ الخَزائِنِ مَنْ يُوقِظُ صَواحِبَ الحُجُراتِ؟ يا رُبَّ كاسِيَةٍ فى الدُّنْيا عارِيَةٍ فى الآخِرَةِ.

227. Narrated 'Alī bin Abī Ṭālib ؓ: One night Allāh's Apostle ﷺ came to me and Fāṭima ؓ, the daughter of the Prophet ﷺ and asked, "Won't you pray (at night)?" I said, "O Allāh's Apostle! Our souls are in the hands of Allāh and if He wants us to get up He will make us get up." When I said that, he left us without saying anything and I heard that he was hitting his thigh and saying, "But man is more contentious than anything else."

٢٢٧ - حدَّثنا أبُو اليمان قالَ: أخْبرَنا شُعَيْبٌ، عَنِ الزُّهْرِى قالَ: أخْبرَنى عَلِىُّ بنُ حُسَيْنٍ أنَّ حُسَيْنَ بنَ عَلِىٍّ أخْبرَهُ: أنَّ عَلِىَّ بنَ أبى طالِبٍ أخْبرَهُ: أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم طَرَقَهُ وفاطِمَةَ بِنْتَ النَّبِىِّ صلى اللهُ عليهِ وسلَّم لَيْلَةً فَقالَ: ألا تُصَلِّيانِ؟ فَقُلْتُ: يا رَسُولَ اللهِ، أنْفُسُنا بِيَدِ اللهِ، فإذا شاءَ أنْ يَبْعَثَنا بَعَثَنا. فانْصَرَفَ حِينَ قُلْتُ ذلكَ ولَمْ يَرْجِعْ إلَىَّ شَيْئًا. ثُمَّ سَمِعْتُهُ وهُوَ مُوَلٍّ يَضْرِبُ فَخِذَهُ وهُوَ يَقُولُ: - وكانَ الإنْسانُ أكْثَرَ شَىْءٍ جَدَلًا -.

228. Narrated 'Aisha ؓ: Allāh's Apostle ﷺ used to give up a good deed,

٢٢٨ - حدَّثنا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أخْبرَنا مالِكٌ عَنِ ابنِ شِهابٍ، عَنْ

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(1) See the glossary.

although he loved to do it, for fear that people might act on it and it might be made compulsory for them. The Prophet ﷺ never prayed the Duḥa prayer, but I offer it.

عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: إنْ كانَ رَسُولُ اللهِ صلى الله عليه وسلَّم لَيَدَعُ العَمَلَ وهُوَ يُحِبُّ أنْ يَعْمَلَ بِهِ خَشْيَةَ أنْ يَعْمَلَ بِهِ النَّاسُ فَيُفْرَضَ عَلَيْهِمْ. وَما سَبَّحَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم سُبْحَةَ الضُّحَى قَطُّ، وَإنِّي لأُسَبِّحُها.

229. Narrated ʿAisha, the mother of the faithful believers رضي الله عنها : One night Allāh's Apostle ﷺ offered the prayer in the Mosque and the people followed him. The next night he also offered the prayer and too many people gathered. On the third and the fourth nights more people gathered, but Allāh's Apostle ﷺ did not come out to them. In the morning he said, "I saw what you were doing and nothing but the fear that it (i. e. the prayer) might be enjoined on you, stopped me from coming to you." And that happened in the month of Ramadan.

٢٢٩ ـ حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أخْبَرَنا مالِكٌ عَنِ ابنِ شِهابٍ، عَنْ عُرْوَةَ بنِ الزُّبَيْرِ، عَنْ عائِشَةَ أُمِّ المُؤْمِنِينَ رَضِيَ اللهُ عَنْها: أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم صَلَّى ذاتَ لَيْلَةٍ فى المَسْجِدِ فَصَلَّى بِصَلاتِهِ ناسٌ. ثُمَّ صَلَّى مِنَ القابِلَةِ فَكَثُرَ النَّاسُ، ثُمَّ اجْتَمَعُوا مِنَ اللَّيْلَةِ الثَّالِثَةِ أوِ الرَّابِعَةِ فَلَمْ يَخْرُجْ إلَيْهِمْ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم فَلَمَّا أصْبَحَ قالَ: قَدْ رَأيْتُ الَّذِي صَنَعْتُمْ وَلَمْ يَمْنَعْنِي مِنَ الخُرُوجِ إلَيْكُمْ إلاَّ أنِّي خَشِيتُ أنْ تُفْرَضَ عَلَيْكُمْ، وَذلِكَ فى رَمَضانَ.

CHAPTER. Standing of the Prophet ﷺ (for the prayer) at night. ʿAisha رضي الله عنها narrated that the Prophet ﷺ used to pray till his feet were swollen (oedematous).

بابُ قِيامِ النَّبِيِّ صلى الله عليه وسلَّم اللَّيْلَ. وقالَتْ عائِشَةُ رَضِيَ اللهُ عَنْها: كانَ يَقُومُ حَتَّى تَتَفَطَّرَ قَدَماهُ. والفُطُورُ: الشُّقُوقُ، انْفَطَرَتْ: انْشَقَّتْ.

230. Narrated Al-Mughīra رضي الله عنه : The Prophet ﷺ used to stand (in the

٢٣٠ ـ حدَّثَنا أبُو نُعَيْمٍ قالَ: حدَّثَنا مِسْعَرٌ عَنْ زِيادٍ قالَ: سَمِعْتُ

prayer) or pray till both his feet or legs swelled. He was asked why (he offered such an unbearable prayer) and he said, "should I not be a thankful devotee."

المُغِيرَةَ رَضِيَ اللهُ عَنْهُ يَقُولُ: إنْ كانَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم لَيَقُومُ أوْ لَيُصَلِّى حتَّى تَرِمَ قَدَمَاهُ أو ساقَاهُ: فَيُقالُ لَهُ فَيَقُول أفَلا أكُونُ عَبْدًا شَكُورًا؟ .

CHAPTER. Sleeping in the last hours of the night.

بابُ مَنْ نامَ عِنْدَ السَّحَرِ.

231. Narrated 'Abdullāh bin 'Amr bin Al-'Āṣ رضي الله عنهما : Allāh's Apostle ﷺ told me, "The most beloved prayer to Allāh is that of David عليه السلام, and the most beloved fasts to Allāh are those of David. He used to sleep for half the night and then pray for one third of the night and again sleep for its sixth part and used to fast on alternate days."

٢٣١ - حدَّثنا عَلِيُّ بنُ عَبْدِ اللهِ قالَ: حدَّثنا سُفْيانُ قالَ: حدَّثنا عَمْرُو بنُ دِينارٍ أنَّ عَمْرَو بنَ أوْسٍ أخْبرَهُ: أنَّ عَبْدَ اللهِ بنَ عَمْرِو ابنِ العاصِ رَضِيَ اللهُ عَنْهُما أخْبرَهُ أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم قالَ لَهُ: أحَبُّ الصَّلاةِ إلى اللهِ صَلاةُ دَاوُدَ عَلَيْهِ السَّلامُ. وَأحَبُّ الصِّيامِ إلى اللهِ صِيامُ دَاوُدَ، كانَ يَنامُ نِصْفَ اللَّيْلِ، ويَقُومُ ثُلُثَهُ، وَيَنامُ سُدُسَهُ. وَيَصُومُ يَوْمًا ويُفْطِرُ يَوْمًا.

232. Narrated Masrūq: I asked 'Aisha رضي الله عنها which deed was most loved by the Prophet ﷺ. She said, "A deed done continuously." I further asked, "When did he use to get up (in the night for the prayer)." She said, "He used to get up on hearing the crowing of a cock."

٢٣٢ - حدَّثنا عَبْدَانُ قالَ: أخْبرَنى أبِى، عَنْ شُعْبَةَ، عَنْ أشْعَثَ قالَ: سَمِعْتُ أبِى قالَ: سَمِعْتُ مَسْرُوقًا قالَ: سَألْتُ عائِشَةَ رَضِيَ اللهُ عَنها: أىُّ العَمَلِ كانَ أحَبَّ إلى النَّبِيِّ صلى اللهُ عليهِ وسلَّم؟ قالَتْ: الدَّائمُ. قُلْتُ: متَى كانَ يَقُومُ؟ قالَتْ: يَقُومُ إذَا سمعَ الصَّارخَ.

233. Narrated Al-Ash'ath ﵁ : He (the Prophet ﷺ) used to get up for the prayer on hearing the crowing of a cock.

٢٣٣ ـ حَدَّثَنَا مُحَمَّدٌ قَالَ: أَخْبَرَنَا أَبُو الأَحْوَصِ: عَنِ الأَشْعَثِ قَالَ: إِذَا سَمِعَ الصَّارِخَ قَامَ فَصَلَّى.

234. Narrated 'Āisha ﵂ : In my house he (Prophet ﷺ) never passed the last hours of the night but sleeping.

٢٣٤ ـ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ قَالَ: ذَكَرَ أَبِي، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: مَا أَلْفَاهُ السَّحَرُ عِنْدِي إِلَّا نَائِمًا، تَعْنِي النَّبِيَّ صلى اللهُ عليهِ وسلَّم.

CHAPTER. Whoever took the Suḥūr meal (the meal taken before dawn in the month of Ramaḍān) and did not sleep before offering the morning prayer.

بَابُ مَنْ تَسَحَّرَ فَلَمْ يَنَمْ حَتَّى صَلَّى الصُّبْحَ.

235. Narrated Qatāda: Anas bin Mālik ﵁ said, "The Prophet ﷺ and Zaid bin Thābit ﵁ took their Suḥūr together. When they finished it, the Prophet ﷺ stood for the (Fajr) prayer and offered it." We asked Anas, "What was the interval between their finishing the Suḥūr and the starting of the morning prayer?" Anas replied, "It was equal to the time taken by a person in reciting fifty verses of the Qur'ān."

٢٣٥ ـ حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا رَوْحٌ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ أَنَّ نَبِيَّ اللهِ صلى اللهُ عليهِ وسلَّم وَزَيْدَ بْنَ ثَابِتٍ رَضِيَ اللهُ عَنْهُ تَسَحَّرَا، فَلَمَّا فَرَغَا مِنْ سَحُورِهِمَا قَامَ نَبِيُّ اللهِ صلى اللهُ عليهِ وسلَّم إِلَى الصَّلَاةِ فَصَلَّى. فَقُلْنَا لِأَنَسٍ: كَمْ كَانَ بَيْنَ فَرَاغِهِمَا مِنْ سَحُورِهِمَا وَدُخُولِهِمَا فى الصَّلَاةِ؟ قَالَ: كَقَدْرِ مَا يَقْرَأُ الرَّجُلُ خَمْسِينَ آيَةً.

CHAPTER. To prolong the standing posture in the Tahajjud prayer.

بَابُ طُولِ الْقِيَامِ فى صَلَاةِ اللَّيْلِ.

236. Narrated Abū-Wā il: ‘Abdullāh رضي الله عنه said, "One night I offered the Tahajjud prayer with the Prophet ﷺ and he kept on standing till an ill-thought came to me." We said, "What was the ill-thought?" He said, "It was to sit down and leave the Prophet ﷺ (standing)."

٢٣٦ ـ حدَّثنا سُلَيْمانُ بنُ حَرْبٍ قالَ: حدَّثنا شُعْبَةُ، عَنِ الأعمَشِ، عَنْ أبي وَائِلٍ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قالَ: صَلَّيْتُ مَعَ النَّبِيِّ صلى الله عليه وسلَّم لَيْلَةً فَلَمْ يَزَلْ قائما حتَّى هَمَمْتُ بأمْرِ سَوْءٍ. قُلْنا: وما هَمَمْتَ؟ قالَ: هَمَمْتُ أنْ أقْعُدَ وَأذَرَ النَّبِيَّ صلى الله عليه وسلَّم.

237. Narrated Hudhaifa رضي الله عنه: Whenever the Prophet ﷺ got up for Tahajjud prayer he used to clean his mouth (and teeth) with Siwāk.

٢٣٧ ـ حدَّثنا حَفْصُ بنُ عُمَرَ قالَ: حدَّثنا خالِدُ بنُ عَبْدِ اللهِ، عَنْ حُصَيْنٍ، عَنْ أبي وَائِلٍ، عَنْ حُذَيْفَةَ رَضِيَ اللهُ عَنْهُ أنَّ النَّبِيَّ صلى الله عليه وسلَّم كانَ إذَا قامَ للتَّهَجُّدِ مِنَ اللَّيْلِ يَشُوصُ فاهُ بالسِّوَاكِ.

CHAPTER. How was the prayer of the Prophet ﷺ and how many Rak‘at used he to offer at night?

بابٌ كَيْفَ صَلاةُ النَّبِيِّ صلى الله عليه وسلَّم؟ وكَمْ كانَ النَّبِيُّ صلى الله عليه وسلَّم يُصَلِّي باللَّيْلِ؟.

238. Narrated ‘Abdullāh bin ‘Umar رضي الله عنهما: A man said, "O Allāh's Apostle! How is the prayer of the night?" He said, "Two Rak‘at followed by two Rak‘at and so on, and when you apprehend the approaching dawn, offer one Rak‘a as Witr."

٢٣٨ ـ حدَّثنا أبُو اليَمانِ قالَ: أخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أخْبَرَنِي سالِمُ بنُ عَبْدِ اللهِ أنَّ عَبْدَ اللهِ بنَ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: إنَّ رَجُلاً قالَ: يا رَسُولَ اللهِ، كَيْفَ صَلاةُ اللَّيْلِ؟ قالَ: مَثْنَى مَثْنَى، فإذا خِفْتَ الصُّبْحَ فَأوْتِرْ بِوَاحِدَةٍ.

239. Narrated Ibn 'Abbas ؓ : The prayer of the Prophet ﷺ used to be of thirteen Rak'at, i. e. of the night prayer.

٢٣٩ ـ حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ قَالَ: حَدَّثَنِي أَبُو جَمْرَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: كَانَتْ صَلَاةُ النَّبِيِّ صلى اللهُ عليه وسلَّم ثَلَاثَ عَشْرَةَ رَكْعَةً، يَعْنِي بِاللَّيْلِ.

240. Narrated Masrūq: I asked 'Āisha ؓ about the night prayer of Allāh's Apostle ﷺ and she said, "It was seven, nine or eleven Rak'āt besides the two Rak'āt of the Fajr prayer (i. e. Sunna)."

٢٤٠ ـ حَدَّثَنِي إِسْحَاقُ قَالَ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُوسَى قَالَ: أَخْبَرَنِي إِسْرَائِيلُ، عَنْ أَبِي حَصِينٍ، عَنْ يَحْيَى ابْنِ وَثَّابٍ، عَنْ مَسْرُوقٍ قَالَ: سَأَلْتُ عَائِشَةَ رَضِيَ اللهُ عَنْهَا عَنْ صَلَاةِ رَسُولِ اللهِ صلى اللهُ عليه وسلَّم بِاللَّيْلِ فَقَالَتْ: سَبْعٌ، وَتِسْعٌ، وَإِحْدَى عَشْرَةَ، سِوَى رَكْعَتَيِ الْفَجْرِ.

241. Narrated 'Āisha ؓ : The Prophet ﷺ used to offer thirteen Rak'āt of the night prayer and that included the Witr and two Rak'āt (Sunna) of the Fajr prayer.

٢٤١ ـ حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُوسَى قَالَ: أَخْبَرَنَا حَنْظَلَةُ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: كَانَ النَّبِيُّ صلى اللهُ عليه وسلَّم يُصَلِّي مِنَ اللَّيْلِ ثَلَاثَ عَشْرَةَ رَكْعَةً، مِنْهَا الْوِتْرُ، وَرَكْعَتَا الْفَجْرِ.

CHAPTER. The waking up of the Prophet ﷺ from his sleep for the night prayer and how much was cancelled from the night prayer, and the statement of Allāh ﷻ :

"O! you folded
In garments!
Pray by night,

بَابُ قِيَامِ النَّبِيِّ صلى اللهُ عليه وسلَّم بِاللَّيْلِ مِنْ نَوْمِهِ وَمَا نُسِخَ مِنْ قِيَامِ اللَّيْلِ.

وَقَوْلِهِ تَعَالَى - يَا أَيُّهَا الْمُزَّمِّلُ قُمِ اللَّيْلَ إِلَّا قَلِيلًا. نِصْفَهُ أَوِ انْقُصْ مِنْهُ قَلِيلًا. أَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا. إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا.

But not all night,
Half of it,
Or a little less,
Or a little more;
And recite the Qur'ān
In slow, measured rhythmic tones ;
Soon shall we send down
To you a weighty Message.
Truly the rising by night
Is most potent for governing
(The soul), and most suitable
For (framing) the Word
(Of prayer and praise)
True, there is for you
By day prolonged occupation
With ordinary duties ;" (73 : 1-7)

And Allāh's further statement :

"He knows that you are
Unable to keep count thereof.
So He has turned to you
(In mercy) ; Read you
Therefore of the Qur'ān
As much as may be
Easy for you. He knows
That there may be (some)
Among you in ill-health;
Others travelling through the land,
Seeking of Allāh's bounty;
Yet others fighting
In Allāh's cause. Read you
Therefore, as much of the Qur'ān
As may be easy (for you);
And establish prayer
And give Zakāt,
And loan to Allāh
A Beautiful loan ;

إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْأً وَأَقْوَمُ قِيلاً. إِنَّ لَكَ فى النَّهَارِ سَبْحًا طَوِيلاً - وَقَوْلُهُ :- عَلِمَ أَنْ لَنْ تُحْصُوهُ فَتَابَ عَلَيْكُمْ فَاقْرَؤُا مَاتَيَسَّرَ مِنَ الْقُرْآنِ. عَلِمَ أَنْ سَيَكُونُ مِنْكُمْ مَرْضَى. وَآخَرُونَ يَضْرِبُونَ فى الأَرْضِ يَبْتَغُونَ مِنْ فَضْلِ اللهِ. وَآخَرُونَ يُقَاتِلُونَ فى سَبِيلِ اللهِ فَاقْرَؤُا مَاتَيَسَّرَ مِنْهُ. وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ. وَأَقْرِضُوا اللهَ قَرْضًا حَسَنًا. وَمَا تُقَدِّمُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللهِ هُوَ خَيْرًا وَأَعْظَمَ أَجْرًا. قَالَ ابْنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا: نَشَأَ: قَامَ بِالْحَبَشِيَّةِ وَطْأً، قَالَ: مُوَاطَأَةً لِلْقُرْآنِ أَشَدُّ مُوَافَقَةً لِسَمْعِهِ وَبَصَرِهِ وَقَلْبِهِ. لِيُوَاطِئُوا: لِيُوَافِقُوا.

And whatever good
You send forth
For your souls,
You shall find it
In Allāh's presence, and that is
Better and
Greater, in Reward. (73 : 20)

(Meaning of a few Arabic words not translated).

242. Narrated Anas bin Mālik رضي الله عنه : Sometimes Allāh's Apostle ﷺ would not fast (for so many days) that we thought that he would not fast that month and he sometimes used to fast (for so many days) that we thought he would not leave fasting through-out that month and (as regards his prayer and sleep at night), if you wanted to see him praying at night, you could see him praying and if you wanted to see him sleeping, you could see him sleeping.

٢٤٢ ـ حدَّثَنا عَبْدُ العَزِيزِ بنُ عَبْدِ اللهِ قالَ: حدَّثَني مُحَمَّدُ بنُ جَعْفَرٍ عَنْ حُمَيْدٍ أنَّهُ سَمِعَ أنَسَ بنَ مالِكٍ رَضِيَ اللهُ عَنْهُ يَقُولُ: كانَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم يُفْطِرُ مِنْ الشَّهْرِ حتَّى نَظُنَّ أنْ لا يَصُومَ مِنْهُ، وَيَصُومُ حتَّى نَظُنَّ أنْ لا يُفْطِرَ. و كانَ لا تَشاءُ أنْ تَرَاهُ مِنَ اللَّيْلِ مُصَلِّيا إلاَّ رَأَيْتَهُ: وَلا نائما إلاَّ رَأَيْتَهُ. تابَعَهُ سُلَيْمانُ وَأبُو خالِدٍ الأحْمَرُ عَنْ حُمَيْدٍ.

CHAPTER. Satan's tying of knots at the back of the head if one does not offer the night prayer.

بابُ عَقْدِ الشَّيْطانِ عَلى قافِيَةِ الرَّأسِ إذَا لمْ يُصَلِّ باللَّيْلِ.

243. Narrated Abū Huraira رضي الله عنه : Allāh's Apostle ﷺ said, "Satan puts three knots at the back of the head of any of you if he is asleep. On every knot he reads and exhales the following words, 'The night is long, so stay asleep.' When one awakes and remembers Allāh, one knot is undone; and when one performs ablution,

٢٤٣ ـ حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أخْبَرَنا مالِكٌ، عَنْ أبي الزِّنادِ، عَنِ الأعْرَجِ عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم قالَ: يَعْقِدُ الشَّيْطانُ عَلى قافِيَةِ رَأسِ أحدِكُمْ إذَا هُوَ نامَ ثَلاثَ عُقَدٍ يَضْرِبُ

the second knot is undone, and when one prays the third knot is undone and one gets up energetic with a good heart in the morning; otherwise one gets up lazy and with a mischievous heart."

عَلَى مَكَانِ كُلَّ عُقْدَةٍ عَلَيْكَ لَيْلٌ طَوِيلٌ فَارْقُدْ. فَإِنِ اسْتَيْقَظَ فَذَكَرَ اللهَ انْحَلَّتْ عُقْدَةٌ. فَإِنْ تَوَضَّأَ انْحَلَّتْ عُقْدَةٌ. فَإِنْ صَلَّى انْحَلَّ عُقَدُهُ فَأَصْبَحَ نَشِيطًا طَيِّبَ النَّفْسِ. وَإِلاَّ أَصْبَحَ خَبِيثَ النَّفْسِ كَسْلاَنَ.

244. Narrated Samura bin Jundab رضي الله عنه : The Prophet ﷺ said in his narration of a dream that he saw, "He whose head was being crushed with a stone was one who learnt the Qur'ān but never acted on it, and slept ignoring the compulsory prayers."

٢٤٤ ـ حَدَّثَنَا مُؤَمَّلُ بْنُ هِشَامٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَطِيَّةَ قَالَ: حَدَّثَنَا عَوْفٌ قَالَ: حَدَّثَنَا أَبُو رَجَاءٍ قَالَ: حَدَّثَنَا سَمُرَةُ بْنُ جُنْدَبٍ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم فِي الرُّؤْيَا قَالَ: أَمَّا الَّذِي يُثْلَغُ رَأْسُهُ بِالحَجَرِ فَإِنَّهُ يَأْخُذُ القُرْآنَ فَيَرْفُضُهُ وَيَنَامُ عَنِ الصَّلاَةِ المَكْتُوبَةِ.

CHAPTER. If one sleeps and does not offer the prayer, Satan urinates in his ears.

بَابٌ إِذَا نَامَ وَلَمْ يُصَلِّ بَالَ الشَّيْطَانُ فِي أُذُنِهِ.

245. Narrated ʿAbdullāh رضي الله عنه : A person was mentioned before the Prophet ﷺ and he was told that he had kept on sleeping till morning and had not got up for the prayer. The Prophet ﷺ said, "Satan micturated in his ears."

٢٤٥ ـ حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا أَبُو الأَحْوَصِ قَالَ: حَدَّثَنَا مَنْصُورٌ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قَالَ: ذُكِرَ عِنْدَ النَّبِيِّ صلى الله عليه وسلَّم رَجُلٌ فَقِيلَ: مَا زَالَ نَائِمًا حَتَّى أَصْبَحَ مَا قَامَ إِلَى الصَّلاَةِ. فَقَالَ: بَالَ الشَّيْطَانُ فِي أُذُنِهِ.

CHAPTER. Praying and invoking Allāh in the last hours of the night. And

بَابُ الدُّعَاءِ وَالصَّلاَةِ مِنْ آخِرِ اللَّيْلِ. وَقَالَ اللهُ عَزَّ وَجَلَّ ـ كَانُوا

Allāh عَزَّ وَجَلَّ says: "They were in the habit of sleeping but a little by night."

قَلِيلاً مِنَ اللَّيْلِ ما يَهْجَعُونَ ـ أيْ ما ينامُونَ .

246. Narrated Abū Huraira رضي الله عنه: Allāh's Apostle ﷺ said, "Our Lord, the Blessed, the Superior, comes every night down on the nearest Heaven to us when the last third of the night remains, saying: "Is there anyone to invoke Me, so that I may satisfy his wish? Is there anyone to ask Me, so that I may grant him his request? Is there anyone to ask My forgiveness, so that I may forgive him?"

٢٤٦ ـ حدَّثَنا عَبْدُ اللهِ بنُ مَسْلَمَةَ ، عَنْ مالكٍ ، عَنِ ابنِ شِهابٍ ، عَنْ أبي سَلَمَةَ ، وَ أبي عَبْدِ اللهِ الأغَرِّ ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم قالَ : يَنزِلُ رَبُّنا تَبارَكَ و تَعالى كُلَّ لَيْلَةٍ إلى السَّماءِ الدُّنْيا حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الآخِرُ يَقُولُ : مَنْ يَدْعُونِي فَأسْتَجِيبَ لَهُ ؟ مَنْ يَسْألُنِي فَأُعْطِيَهُ ؟ مَنْ يَسْتَغْفِرُنِي فَأغْفِرَ لَهُ ؟ .

CHAPTER. Sleeping in the first part of the night and getting up in its last part. Salmān asked Abī Ad-Dardā' to sleep and when it was the last part of the night, he told him to get up. (When this news reached the Prophet ﷺ), he said, "Salmān said the truth."

باب مَنْ نامَ أوَّلَ اللَّيْلِ و أحْيا آخِرَهُ . وَ قالَ سَلْمانُ لأبي الدَّرْداءِ رَضِيَ اللهُ عَنْهُما : نَمْ ، فَلَمَّا كانَ مِنْ آخِرِ اللَّيْلِ قالَ : قُمْ ، قالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم : صَدَقَ سَلْمانُ .

247. Narrated Al-Aswad: I asked 'Aisha رضي الله عنها "How is the night prayer of the Prophet ﷺ?" She replied, "He used to sleep early at night, and get up in its last part to pray, and then return to his bed. When the Mu'adh-dhin pronounced the Adhān, he would get up. If he was in need of a bath he would take it; otherwise he would perform ablution and then go out (for the prayer)."

٢٤٧ ـ حدَّثَنا أبُو الوَلِيدِ ، حدَّثَنا شُعْبَةُ ، وَحدَّثَنِي سُلَيْمانُ قالَ : حدَّثَنا شُعْبَةُ ، عَنْ أبي إسْحاقَ ، عَنِ الأسْوَدِ قالَ : سألْتُ عائِشَةَ رَضِيَ اللهُ عَنْها كَيْفَ صَلاةُ النَّبِيِّ صلى اللهُ عليهِ وسلَّم باللَّيْلِ ؟ قالَتْ : كانَ يَنامُ أوَّلَهُ وَيَقُومُ آخِرَهُ فَيُصَلِّي ثُمَّ يَرْجِعُ إلى فِراشِهِ ، فإذا أذَّنَ المُؤَذِّنُ وَثَبَ ، فإنْ كانَتْ

بِهِ حَاجَةٌ اغْتَسَلَ وَ إِلاَّ تَوَضَّأَ وَخَرَجَ.

CHAPTER. The prayer of the Prophet ﷺ at night in Ramaḍān and other months.

بَابُ قِيَامِ النَّبِيِّ صلى الله عليه وسلَّمَ بِاللَّيْلِ فى رَمَضَانَ وَ غَيْرِهِ.

248. Narrated Abū Salma bin ‘Abdur Raḥmān: I asked ‘Āisha رضي الله عنها "How is the prayer of Allāh's Apostle ﷺ during the month of Ramaḍān." She said, "Allāh's Apostle ﷺ never exceeded eleven Rak‘at in Ramaḍān or in other months; he used to offer four Rak‘at—— do not ask me about their beauty and length, then four Rak‘āt, do not ask me about their beauty and length, and then three Rak‘āt." ‘Āisha رضي الله عنها further said, "I said, 'O Allāh's Apostle! Do you sleep before offering the Witr prayer?' He replied, 'O ‘Āisha! My eyes sleep but my heart remains awake'!"

٢٤٨ ـ حَدَّثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ سَعِيدِ بْنِ أَبِى سَعِيدٍ الْمَقْبُرِىِّ، عَنْ أَبِى سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ أَنَّهُ أَخْبَرَهُ أَنَّهُ سَأَلَ عَائِشَةَ رَضِىَ اللهُ عَنْهَا: كَيْفَ كَانَتْ صَلاَةُ رَسُولِ اللهِ صلى الله عليه وسلَّمَ فى رَمَضَانَ؟ فَقَالَتْ: مَا كَانَ رَسُولُ اللهِ صلى الله عليه وسلَّمَ يَزِيدُ فى رَمَضَانَ وَلاَ فى غَيْرِهِ عَلَى إِحْدَى عَشْرَةَ رَكْعَةً، يُصَلِّى أَرْبَعًا فَلاَ تَسَلْ عَنْ حُسْنِهِنَّ وَ طُولِهِنَّ، ثُمَّ يُصَلِّى أَرْبَعًا فَلاَ تَسَلْ عَنْ حُسْنِهِنَّ وَ طُولِهِنَّ، ثُمَّ يُصَلِّى ثَلاَثًا. قَالَتْ عَائِشَةُ: فَقُلْتُ: يَا رَسُولَ اللهِ، أَتَنَامُ قَبْلَ أَنْ تُوتِرَ؟ فَقَالَ: يَا عَائِشَةُ إِنَّ عَيْنَىَّ تَنَامَانِ وَلاَ يَنَامُ قَلْبِى.

249. Narrated ‘Āisha رضي الله عنها: I did not see the Prophet ﷺ reciting (the Qur'ān) in the night prayer while sitting except when he became old; when he used to recite while sitting, and when thirty or forty verses remained from the Sūra, he would get up and recite them and then bow.

٢٤٩ ـ حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ هِشَامٍ قَالَ: أَخْبَرَنِى أَبِى، عَنْ عَائِشَةَ رَضِىَ اللهُ عَنْهَا قَالَتْ: مَا رَأَيْتُ النَّبِىَّ صلى الله عليه وسلَّمَ يَقْرَأُ فى شَىْءٍ مِنْ صَلاَةِ اللَّيْلِ جَالِسًا حَتَّى إِذَا كَبِرَ قَرَأَ جَالِسًا، فَإِذَا بَقِىَ

عَلَيْهِ مِنَ السُّورَةِ ثَلَاثُونَ أَوْ أَرْبَعُونَ آيَةً قَامَ فَقَرَأَهُنَّ ثُمَّ رَكَعَ.

CHAPTER. The superiority of remaining with ablution during the day and night and the superiority of offering the prayer after ablution during the day and night.

بابُ فَضْلِ الطُّهُورِ بِاللَّيْلِ وَالنَّهَارِ، وَفَضْلِ الصَّلَاةِ عِنْدَ الطُّهُورِ بِاللَّيْلِ وَالنَّهَارِ.

250. Narrated Abū Huraira رضي الله عنه : At the time of the Fajr prayer the Prophet ﷺ asked Bilāl, "Tell me of the best deed you did after embracing Islām, for I heard your footsteps in front of me in Paradise." Bilāl replied, "I did not do anything worth mentioning except that whenever I performed ablution during the day or night, I prayed after that ablution as much as was written for me."

٢٥٠ - حَدَّثَنَا إِسْحَاقُ بْنُ نَصْرٍ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ أَبِى حَيَّانَ، عَنْ أَبِى زُرْعَةَ، عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ أَنَّ النَّبِىَّ صلى الله عليه وسلم قَالَ لِبِلَالٍ عِنْدَ صَلَاةِ الْفَجْرِ: يَا بِلَالُ، حَدِّثْنِى بِأَرْجَى عَمَلٍ عَمِلْتَهُ فِى الْإِسْلَامِ، فَإِنِّى سَمِعْتُ دَفَّ نَعْلَيْكَ بَيْنَ يَدَىَّ فِى الْجَنَّةِ. قَالَ: مَا عَمِلْتُ عَمَلًا أَرْجَى عِنْدِى أَنِّى لَمْ أَتَطَهَّرْ طُهُورًا فِى سَاعَةِ لَيْلٍ أَوْ نَهَارٍ إِلَّا صَلَّيْتُ بِذَلِكَ الطُّهُورِ مَا كُتِبَ لِى أَنْ أُصَلِّىَ.

CHAPTER. It is disliked to exaggerate in matters of worship.

بابُ مَا يُكْرَهُ مِنَ التَّشْدِيدِ فِى الْعِبَادَةِ.

251. Narrated Anas bin Mālik رضي الله عنه : Once the Prophet ﷺ entered the Mosque and saw a rope hanging in between its two pillars. He said, "What is this rope ?" The people said, "This rope is for Zainab who, when she feels tired, holds it (to keep standing for the prayer)." The Prophet ﷺ said, "Don't use it. Remove the rope.

٢٥١ - حَدَّثَنَا أَبُو مَعْمَرٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِىَ اللهُ عَنْهُ قَالَ: دَخَلَ النَّبِىُّ صلى الله عليه وسلم فَإِذَا حَبْلٌ مَمْدُودٌ بَيْنَ السَّارِيَتَيْنِ، فَقَالَ: مَا هَذَا الْحَبْلُ؟ قَالُوا: هَذَا حَبْلٌ

You should pray as long as you feel active, and when you get tired, sit down."

Narrated ʿAisha رضي الله عنها : A woman from the tribe of Bani Asad was sitting with me and Allāh's Apostle ﷺ came to my house and said, "Who is this ?" I said, "(She is) So and so. She does not sleep at night because she is engaged in prayer." The Prophet ﷺ said, "Nonsense ! You should do only the things which you bear to do, for Allāh never gets tired of giving rewards till you get tired of doing good deeds."

CHAPTER. It is disliked for a person to leave offering the night prayer after he has been used to offering it.

252. Narrated ʿAbdullāh bin ʿAmr bin Al-ʿĀṣ رضي الله عنه : Allāh's Apostle ﷺ said to me, "O ʿAbdullāh ! Do not be like so and so who used to pray at night and then stopped the night prayer."

لِزَيْنَبَ فَإِذَا فَتَرَتْ تَعَلَّقَتْ. فَقَالَ: النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ: لاَ، حُلُّوهُ لِيُصَلِّ أَحَدُكُمْ نَشَاطَهُ، فَإِذَا فَتَرَ فَلْيَقْعُدْ، قالَ: وَقالَ عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أبِيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: كانَتْ عِنْدِي امْرأةٌ مِنْ بنى أسَدَ فَدَخَلَ عَلَيَّ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ فَقالَ: مَنْ هَذِهِ؟ قُلْتُ: فُلانَةُ، لا تَنَامُ باللَّيْلِ، تَذْكُرُ مِنْ صَلاتِها، فَقالَ: مَهْ، عَلَيْكُمْ ما تُطِيقُونَ مِنَ الأَعْمالِ، فإنَّ اللهَ لا يَمَلُّ حتَّى تَمَلُّوا.

بابُ ما يُكْرَهُ مِنْ تَرْكِ قِيامِ اللَّيْلِ لِمَنْ كانَ يقومُهُ.

٢٥٢ ـ حدَّثَنا عَبَّاسُ بنُ الحُسَيْنِ قالَ: حدَّثَنا مُبَشِّرُ بنُ إسْماعِيلَ، عَنِ الأَوْزَاعِيِّ ح وَحدَّثَنِي مُحَمَّدُ بنُ مُقاتِلٍ أبُو الحَسَنِ قالَ: أخْبرَنا عَبْدُ اللهِ قالَ: أخْبرَنا الأَوْزَاعِيُّ قالَ: حدَّثَنا يَحْيى ابنُ أبِي كَثِيرٍ قالَ: حدَّثَنِي أبُو سَلَمَةَ ابنُ عَبْدِ الرَّحْمَنِ قالَ: حدَّثَنِي عَبْدُ اللهِ ابنُ عَمْرِو بنِ العاصِ رَضِيَ اللهُ عَنْهُما قالَ: قالَ لى رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ: يا عَبْدَ اللهِ لا تَكُنْ مِثْلَ فُلانٍ كانَ

يَقُومُ مِنَ اللَّيْلِ. وَقَالَ هِشَامٌ: حَدَّثَنَا ابْنُ أَبِي الْعِشْرِينَ قَالَ: حَدَّثَنَا الأَوْزَاعِيُّ قَالَ: حَدَّثَنَا يَحْيَى، عَنْ عُمَرَ بْنِ الْحَكَمِ ابْنِ ثَوْبَانَ قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ بِهَذَا مِثْلَهُ. وَتَابَعَهُ عَمْرُو بْنُ أَبِي سَلَمَةَ عَنِ الأَوْزَاعِيِّ.

CHAPTER. Narrated 'Abdullāh bin 'Amr ؓ : Once Allāh's Apostle ﷺ said to me, "I am told that you pray all the night and fast during the day." I said, "(Yes) I do so." He said, "If you do so, your eye-sight will become weak and you will become weak. No doubt, your body has a right on you, and your family has a right on you, so fast (for some days) and do not fast (for some days), pray (for some time) and then sleep."

بَابٌ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللهِ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ أَبِي الْعَبَّاسِ قَالَ: سَمِعْتُ عَبْدَ اللهِ بْنَ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ لِي رَسُولُ اللهِ صلى الله عليه وسلم: أَلَمْ أُخْبَرْ أَنَّكَ تَقُومُ اللَّيْلَ وَتَصُومُ النَّهَارَ؟ قُلْتُ: إِنِّي أَفْعَلُ ذَلِكَ. قَالَ: فَإِنَّكَ إِذَا فَعَلْتَ هَجَمَتْ عَيْنُكَ وَنَفِهَتْ نَفْسُكَ، وَإِنَّ لِنَفْسِكَ عَلَيْكَ حَقًّا، وَلأَهْلِكَ عَلَيْكَ حَقًّا، فَصُمْ وَأَفْطِرْ، وَقُمْ وَنَمْ.

CHAPTER. The superiority of one who wakes up at night and offers the prayer with a loud voice.

بَابُ فَضْلِ مَنْ تَعَارَّ مِنَ اللَّيْلِ فَصَلَّى.

253. Narrated 'Ubāda bin Aṣ-Ṣāmit ؓ : The Prophet ﷺ said, "Whoever gets up at night and says :—

> 'Lā ilāha il-lallāh Waḥdahū lā
> Sharīka lahū. Lahu-l-mulk, wa
> Lahu-l-ḥamd wahuwa 'alā kulli-
> shai'in Qadīr. Alḥamdu lil-lāhi wa
> subḥānal-lāhi wa lā-ilāha il-lal-lāh

٢٥٣ - حَدَّثَنَا صَدَقَةُ قَالَ: أَخْبَرَنَا الْوَلِيدُ هُوَ ابْنُ مُسْلِمٍ، عَنِ الأَوْزَاعِيِّ قَالَ: حَدَّثَنَا عُمَيْرُ بْنُ هَانِئٍ قَالَ: حَدَّثَنِي جُنَادَةُ بْنُ أَبِي أُمَيَّةَ قَالَ: حَدَّثَنِي عُبَادَةُ بْنُ الصَّامِتِ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ: مَنْ تَعَارَّ مِنَ اللَّيْلِ

wa-l-lāhu akbar wa lā hawla walā
Quwata il-lā-bil-lāh.'

(Non has the right to be worshipped but Allāh.
He is the Only One and has no partners.
For Him is the Kingdom and all the praises are due for Him.
He is Omnipotent. All the praises are for Allāh.
All the glories are for Allāh.
And none has the right to be worshipped but Allāh,
And Allāh is Great
And there is neither Might nor Power
Except with Allāh).

And then says :—

Allāhumma, Ighfir lī
(O Allāh ! Forgive me).

Or invokes (Allāh), he will be responded to and if he performs ablution (and prays), his prayer will be accepted."

فَقالَ لا إلَهَ إلاَّ اللهُ وَحْدَهُ لا شَرِيكَ لَهُ. لَهُ المُلْكُ وَلَهُ الحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، الحَمْدُ لِلهِ، وَسُبْحانَ اللهِ، وَلا إلَهَ إلاَّ اللهُ وَاللهُ أكْبَرُ، وَلا حَوْلَ وَلا قُوَّةَ إلاَّ باللهِ. ثُمَّ قالَ: اللَّهُمَّ اغْفِرْ لِى، أوْ دَعا اسْتُجِيبَ. فإنْ تَوَضَّأَ قُبِلَتْ صَلاتُهُ.

254. Abū Huraira رضي الله عنه in one of his narrations said that once Allāh's Apostle ﷺ said, "Your brother, i. e. 'Abdullāh bin Rawāḥa does not say obscene (referring to his verses): Amongst us is Allāh's Apostle, who recites His Book when it dawns. He showed us the guidance, after we were blind. We believe that whatever he says will come true. And he spends his nights in such a way as his sides do not touch his bed. While non-believers were deeply asleep."

٢٥٤ ـ حدَّثَنا يَحْيى بنُ بُكَيْرٍ قالَ: حدَّثَنا اللَّيْثُ، عَنْ يُونُسَ، عَنِ ابنِ شِهابٍ قالَ: أخْبَرَنِى الهَيْثَمُ بنُ أبى سِنانٍ أنَّهُ سَمِعَ أبا هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ وَهُوَ يَقُصُّ فى قَصَصِهِ، وَهُوَ يَذْكُرُ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ إنَّ أخاً لَكُمْ لا يَقُولُ الرَّفَثَ، يَعْنِى بذَلكَ عَبْدَ اللهِ بنَ رَوَاحَةَ:

وَفِينا رَسُولُ اللهِ يَتْلُو كِتابَهُ
إذَ انْشَقَّ مَعْرُوفٌ من الفَجرِ ساطِعُ

أَرَانَا الْهُدَى بَعْدَ الْعَمَى فَقُلُوبُنَا
بِهِ مُوقِنَاتٌ أَنَّ مَا قَالَ وَاقِعُ
يَبِيتُ يُجَافِى جَنْبَهُ عَنْ فِرَاشِهِ
إِذَا اسْتَثْقَلَتْ بِالْمُشْرِكِينَ الْمَضَاجِعُ

تَابَعَهُ عُقَيْلٌ. وَقَالَ الزُّبَيْدِيُّ: أَخْبَرَنِى الزُّهْرِيُّ، عَنْ سَعِيدٍ وَالأَعْرَجِ، عَنْ أَبِى هُرَيْرَةَ.

255. Narrated Nafi' : Ibn 'Umar ؓ said, "In the life-time of the Prophet ﷺ I dreamt that a piece of silk cloth was in my hand and it flew with me to whichever part of Paradise I wanted. I also saw as if two persons (i. e. angels) came to me and wanted to take me to Hell. Then an angel met us and told me not to be afraid. He then told them to leave me. Hafsa narrated one of my dreams to the Prophet ﷺ and the Prophet ﷺ said, 'Abdullāh is a good man. Would that he offer the night prayer (Tahajjud)!' " So after that day 'Abdullāh (bin 'Umar) ؓ started offering Tahajjud. The companions of the Prophet ﷺ used to tell him their dreams that (Laila-tul-Qadr) was on the 27th of the month of Ramaḍān. The Prophet ﷺ said, "I see that your dreams agree on the last ten nights of Ramaḍān and so whoever is in search of it should seek it in the last ten nights of Ramaḍān."

٢٥٥ - حَدَّثَنَا أَبُو النُّعْمَانِ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: رَأَيْتُ عَلَى عَهْدِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ كَأَنَّ بِيَدِى قِطْعَةَ اسْتَبْرَقٍ فَكَأَنِّى لأُرِيدُ مَكَانًا مِنَ الْجَنَّةِ إِلَّا طَارَتْ إِلَيْهِ. وَرَأَيْتُ كَأَنَّ اثْنَيْنِ أَتَيَانِى أَرَادَا أَنْ يَذْهَبَا بِى إِلَى النَّارِ، فَتَلَقَّاهُمَا مَلَكٌ فَقَالَ: لَمْ تُرَعْ، خَلِّيَا عَنْهُ. فَقَصَّتْ حَفْصَةُ عَلَى النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ إِحْدَى رُؤْيَاىَ. فَقَالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ: نِعْمَ الرَّجُلُ عَبْدُ اللهِ لَوْ كَانَ يُصَلِّى مِنَ اللَّيْلِ. فَكَانَ عَبْدُ اللهِ رَضِيَ اللهُ عَنْهُ يُصَلِّى مِنَ اللَّيْلِ. وَكَانُوا لا يَزَالُونَ يَقُصُّونَ عَلَى النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ الرُّؤْيَا أَنَّهَا فِى اللَّيْلَةِ السَّابِعَةِ مِنَ الْعَشْرِ الأَوَاخِرِ. فَقَالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ:

أَرَى رُؤْيَاكُمْ قَدْ تَوَاطَأَتْ فِى الْعَشْرِ الْأَوَاخِرِ. فَمَنْ كَانَ مُتَحَرِّيهَا فَلْيَتَحَرَّهَا مِنَ الْعَشْرِ الْأَوَاخِرِ.

CHAPTER. Regularity of offering two Rak'āt (Sunna) of the Fajr prayer.

بَابُ الْمُدَاوَمَةِ عَلَى رَكْعَتَيِ الْفَجْرِ.

256. Narrated 'Āisha رضي الله عنها : Allāh's Apostle ﷺ offered the 'Ishā' prayer (and then got up at the Tahajjud time) and offered eight Rak'āt and then offered two Rak'āt while sitting. He then offered two Rak'āt in between the Adhān and Iqāma (of the Fajr prayer) and he never missed them.

٢٥٦ - حَدَّثَنَا عَبْدُ اللهِ بْنُ يَزِيدَ قَالَ: حَدَّثَنَا سَعِيدٌ، هُوَ ابْنُ أَبِى أَيُّوبَ، قَالَ: حَدَّثَنِى جَعْفَرُ بْنُ رَبِيعَةَ، عَنْ عِرَاكِ ابْنِ مَالِكٍ، عَنْ أَبِى سَلَمَةَ، عَنْ عَائِشَةَ رَضِىَ اللهُ عَنْهَا قَالَتْ: صَلَّى النَّبِىُّ صلى اللهُ عليهِ وسلَّمَ الْعِشَاءَ، وَصَلَّى ثَمَانِىَ رَكَعَاتٍ، وَرَكْعَتَيْنِ جَالِسًا، وَرَكْعَتَيْنِ بَيْنَ النِّدَاءَيْنِ، وَلَمْ يَكُنْ يَدَعُهُمَا أَبَدًا.

CHAPTER. To lie down on the right side after praying two Rak'āt (Sunna) of the Fajr prayer.

بَابُ الضَّجْعَةِ عَلَى الشِّقِّ الْأَيْمَنِ بَعْدَ رَكْعَتَىِ الْفَجْرِ.

257. Narrated 'Āisha رضي الله عنها : The Prophet ﷺ used to lie down on his right side, after offering two Rak'āt (Sunna) of the Fajr prayer.

٢٥٧ - حَدَّثَنِى عَبْدُ اللهِ بْنُ يَزِيدَ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ أَبِى أَيُّوبَ قَالَ: حَدَّثَنِى أَبُو الْأَسْوَدِ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ رَضِىَ اللهُ عَنْهَا قَالَتْ: كَانَ النَّبِىُّ صلى اللهُ عليهِ وسلَّمَ إِذَا صَلَّى رَكْعَتَىِ الْفَجْرِ اضْطَجَعَ عَلَى شِقِّهِ الْأَيْمَنِ.

CHAPTER. Whoever talks after offering two Rak'āt (Sunna) (of the morning prayer) and does not lie down.

بَابُ مَنْ تَحَدَّثَ بَعْدَ الرَّكْعَتَيْنِ وَلَمْ يَضْطَجِعْ.

258. Narrated 'Āisha رضي الله عنها : After offering the Sunna of the Fajr prayer, the Prophet ﷺ used to talk to me, if I happen to be awake; otherwise he would lie down till the Iqāma call was proclaimed (for the Fajr prayer).

٢٥٨ - حدَّثنا بِشْرُ بنُ الحَكَمِ قالَ: حدَّثنا سُفْيانُ قالَ: حدَّثني سالِمٌ أبو النَّضْرِ، عَنْ أبي سَلَمَةَ عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها أنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ كانَ إذا صَلَّى سُنَّةَ الفَجْرِ فإنْ كُنْتُ مُسْتَيْقِظَةً حدَّثني وإلاَّ اضْطَجَعَ حتَّى يُؤذَّنَ بالصَّلاةِ .

CHAPTER. To talk after offering two Rak'āt (Sunna of the Fajr).

بابُ الحَديثِ بَعْدَ رَكْعَتَيِ الفَجْرِ.

259. Narrated 'Āisha رضي الله عنها : After offering the two Rak'āt (Sunna) the Prophet ﷺ used to talk to me, if I happen to be awake ; otherwise he would lie down.

٢٥٩ - حدَّثنا عَلِيُّ بنُ عَبْدِ اللهِ قالَ: حدَّثنا سُفْيانُ، قالَ أبُو النَّضْرِ: حدَّثني أبي عَنْ سَلَمَةَ عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها أنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ كانَ يُصَلِّي رَكْعَتَيْنِ فإنْ كُنْتُ مُسْتَيْقِظَةً حدَّثني وإلاَّ اضْطَجَعَ. قُلْتُ لِسُفْيانَ: فإنَّ بَعْضَهُمْ يَرْوِيهِ رَكْعَتَيِ الفَجْرِ. قالَ سُفْيانُ: هُوَ ذاكَ.

CHAPTER. To pray two Rak'āt (Sunna) after Fajr prayer and whoever called them Nawāfil.

بابُ تَعاهُدِ رَكْعَتَيِ الفَجْرِ ومَنْ سَمَّاهُما تَطَوُّعاً .

260. Narrated 'Āisha رضي الله عنها : The Prophet ﷺ was never more regular and particular in offering any Nawāfil than the two Rak'āt (Sunna) of the Fajr prayer.

٢٦٠ - حدَّثنا بَيانُ بنُ عَمْرٍو: حدَّثنا يَحْيى بنُ سَعِيدٍ: حدَّثنا ابنُ جُرَيْجٍ، عَنْ عَطاءٍ، عَنْ عُبَيْدِ بنِ عُمَيْرٍ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: لمْ يَكُنِ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ عَلَى شَيْءٍ

مِنَ النَّوَافِلِ أَشَدَّ مِنْهُ تَعَاهُدًا عَلَى رَكْعَتَيِ الْفَجْرِ.

CHAPTER. What is recited in the two Rak‘āt (Sunna) of the Fajr.

بَابُ مَا يُقْرَأُ فى رَكْعَتَيِ الْفَجْرِ.

261. Narrated ‘Āisha رضي الله عنها : Allāh's Apostle ﷺ used to offer thirteen Rak‘āt in the night prayer and on hearing the Adhān for the morning prayer, he used to offer two light Rak‘āt.

٢٦١ - حَدَّثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللهِ صلى الله عليه وسلم يُصَلِّي بِاللَّيْلِ ثَلَاثَ عَشْرَةَ رَكْعَةً، ثُمَّ يُصَلِّي إِذَا سَمِعَ النِّدَاءَ بِالصُّبْحِ رَكْعَتَيْنِ خَفِيفَتَيْنِ.

262. Narrated ‘Āisha رضي الله عنها : The Prophet ﷺ used to make the two Rak‘āt before the Fajr prayer so light that I would wonder whether he recited Al-Fātiḥa (or not).

٢٦٢ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَمَّتِهِ عَمْرَةَ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: كَانَ النَّبِيُّ صلى الله عليه وسلم ح وَحَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ قَالَ: حَدَّثَنَا زُهَيْرٌ قَالَ: حَدَّثَنَا يَحْيَى هُوَ ابْنُ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: كَانَ النَّبِيُّ صلى الله عليه وسلم يُخَفِّفُ الرَّكْعَتَيْنِ اللَّتَيْنِ قَبْلَ صَلَاةِ الصُّبْحِ حَتَّى إِنِّي لَأَقُولُ هَلْ قَرَأَ بِأُمِّ الْكِتَابِ؟

CHAPTER. What is said about the Nawāfil being prayed as two Rak‘āt followed by two and so on, and this has

بَابُ مَا جَاءَ فى التَّطَوُّعِ مَثْنَى مَثْنَى، قَالَ مُحَمَّدٌ وَيُذْكَرُ ذَلِكَ عَنْ

been narrated by ʿAmmār, Abū Dhar, Anas, Jābir bin Zaid, ʿIkrima, and Az-Zuhrī رضي الله عنهم.

Said Yaḥyā bin Saʿīd Al-Ansārī: I saw the jurists of our town (Medīna) offering two Rakʿat of Nawāfil and finishing them with Taslīm during the day.

263. Narrated Jābir bin ʿAbdullāh رضي الله عنه: The Prophet ﷺ used to teach us the way of doing Istikhāra (Istikhāra means to ask Allāh to guide one to the right sort of action concerning an important endeavour), in all matters as he taught us the Sūras of the Qurʾān. He said, "If anyone of you thinks of doing any job he should offer a two Rakʿat prayer other than the compulsory ones and say (after the prayer):—

ʿAllāhumma innī astakhīruka bi-ʿilmika,
Wa astaqdiruka bi-qudratika,
Wa asʾaluka min faḍlika al -ʿazīm
Fa-innaka taqdiru walā aqdiru,
Wa taʿlamu walā aʿlamu,
Wa anta ʿallāmu -l- ghuyūb.
Allāhumma, in kunta taʿlam anna hadha-l-amra
Khairun li fī dīnī wa maʿāshī wa ʿāqibati amrī
(or ʿajili amrī wa ʿājilihī)
Faqdirhu wa yas-sirhu lī thumma bārik lī fīhi,
Wa in kunta taʿlamu anna hadha-l-amra shar-run
lī fī dīnī wa maʿāshī wa ʿāqibati amrī
(or fī ʿajili amrī wa ājilihī)
Faṣrifhu ʿannī waṣ-rifnī ʿanhu.
Waqdir lī al-khaira ḥaithu kāna
Thumma arḍinī bihī.'
(O Allāh! I ask good guidance from Your knowledge,

عمار، وأبي ذر، وأنس، وجابر بن زيد، وعكرمة، والزهري رضي الله عنهم. وقال يحيى بن سعيد الأنصاري: ما أدركت فقهاء أرضنا لا يسلمون في كل اثنتين من النهار.

٢٦٣ - حدثنا قتيبة قال: حدثنا عبد الرحمن بن أبي الموالي، عن محمد ابن المنكدر، عن جابر بن عبد الله قال: كان رسول الله صلى الله عليه وسلم يعلمنا الاستخارة في الأمور كما يعلمنا السورة من القرآن، يقول: إذا هم أحدكم بالأمر فليركع ركعتين من غير الفريضة. ثم ليقل اللهم إني أستخيرك بعلمك. وأستقدرك بقدرتك. وأسألك من فضلك العظيم فإنك تقدر ولا أقدر. وتعلم ولا أعلم. وأنت علام الغيوب. اللهم إن كنت تعلم أن هذا الأمر خير لي في ديني ومعاشي وعاقبة أمري، أو قال عاجل أمري وآجله، فاقدره ويسره لي ثم بارك لي فيه، وإن كنت تعلم أن هذا الأمر شر لي في ديني ومعاشي وعاقبة أمري، أو قال في عاجل أمري وآجله، فاصرفه عني واصرفني عنه، واقدر لي الخير حيث كان ثم أرضني به. قال: ويسمي حاجته.

And Power from Your Might
And I ask for Your great blessings.
You are capable and I am not.
You know and I do not
And you know the unseen.
O Allāh ! If You know that this job is good
For my religion and my subsistence
And in my Hereafter
—(or said : If it is better for my present and later needs)—
Then You ordain it for me and make it easy for me
To get, And then bless me in it,
And if You know that this job is harmful to me
In my religion and subsistence and in the Hereafter
—(or said : If it is worse for my present and later needs)—
Then keep it away from me
And let me be away from it.
And ordain for me whatever is good for me,
And make me satisfied with it).

The Prophet ﷺ added that then the person should name his need.

264. Narrated Abū Qatāda bin Rabʿī Al-Anṣārī رضي الله عنه : The Prophet ﷺ said, "If anyone of you enters a Mosque, he should not sit until he has offered a two-Rakʿāt prayer."

٢٦٤ ـ حدَّثنا المكِّيُّ بنُ إبراهيمَ، عَنْ عبدِ اللهِ بنِ سعيدٍ، عَنْ عامرِ بنِ عبدِ اللهِ بنِ الزُّبيرِ، عَنْ عمرِو بنِ سُليمٍ الزُّرَقيِّ أنَّهُ سمعَ أبا قتادةَ بنَ رِبْعيٍّ الأنصاريَّ رضيَ اللهُ عنهُ قالَ: قالَ النَّبيُّ صلى اللهُ عليهِ وسلَّمَ: إذا دَخلَ أحدُكُمُ المسجدَ فلا يجلسْ حتَّى يُصلِّيَ ركعتينِ.

265. Narrated Anas bin Mālik رضي الله عنه : Allāh's Apostle ﷺ led us and offered a two Rakʿāt prayer and then went away.

٢٦٥ - حَدَّثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللهِ بْنِ أَبِي طَلْحَةَ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ. قَالَ: صَلَّى لَنَا رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم رَكْعَتَيْنِ ثُمَّ انْصَرَفَ.

266. Narrated ʿAbdullāh bin ʿUmar رضي الله عنهما : I offered with Allāh's Apostle ﷺ a two Rakʿāt prayer before the Ẓuhr prayer and two Rakʿat after the Ẓuhr prayer, two Rakʿāt after Jumuʿa, Maghrib and ʿIshā' prayers.

٢٦٦ - حَدَّثَنَا ابْنُ بُكَيْرٍ قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنى سَالِمٌ، عَنْ عَبْدِ اللهِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم رَكْعَتَيْنِ قَبْلَ الظُّهْرِ، وَرَكْعَتَيْنِ بَعْدَ الظُّهْرِ، وَرَكْعَتَيْنِ بَعْدَ الجُمُعَةِ، وَرَكْعَتَيْنِ بَعْدَ المَغْرِبِ، وَرَكْعَتَيْنِ بَعْدَ العِشَاءِ.

267. Narrated Jābir bin ʿAbdullāh رضي الله عنهما : While delivering a sermon, Allāh's Apostle ﷺ said, "If anyone of you comes while the Imām is delivering the sermon or has come out for it, he should offer a two Rakʿāt prayer."

٢٦٧ - حَدَّثَنَا آدَمُ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما قَالَ: قَالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم وَهُوَ يَخْطُبُ: إِذَا جَاءَ أَحَدُكُمْ وَالإِمَامُ يَخْطُبُ أَوْ قَدْ خَرَجَ فَلْيُصَلِّ رَكْعَتَيْنِ.

268. Narrated Mujāhid: Somebody came to the house of Ibn ʿUmar رضي الله عنهما and told him that Allāh's Apostle ﷺ had entered the Kaʿba. Ibn ʿUmar said, "I went in front of the Kaʿba and found

٢٦٨ - حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ: حَدَّثَنَا سَيْفٌ قَالَ: سَمِعْتُ مُجَاهِدًا يَقُولُ: أُتِيَ ابْنُ عُمَرَ رَضِيَ اللهُ عَنْهُمَا فى مَنْزِلِهِ فَقِيلَ لَهُ: هَذَا

that Allāh's Apostle ﷺ had come out of the Ka‘ba and I saw Bilāl standing by the side of the gate of the Ka‘ba. I said, 'O Bilāl! Has Allāh's Apostle ﷺ prayed inside the Ka‘ba?' Bilāl replied in the affirmative. I said, 'Where (did he pray)?' He replied, '(He prayed) Between these two pillars and then he came out and offered a two Rak‘āt prayer in front of the Ka‘ba.' "

Abū ‘Abdullāh said: Abū Huraira رضي الله عنه said, "The Prophet ﷺ advised me to offer two Rak‘āt of Ḍuḥā prayer (prayer to be offered after sunrise and before midday)."

Itban (bin Mālik) said, "Allāh's Apostle ﷺ and Abū Bakr رضي الله عنه came to me after sunrise and we aligned behind the Prophet ﷺ and offered two Rak‘āt."

CHAPTER. To offer the Nawāfil after the compulsory (congregational) prayers.

269. Narrated Ibn ‘Umar رضي الله عنهما: I offered with the Prophet ﷺ two Rak‘āt before the Ẓuhr and two Rak‘āt after the Ẓuhr prayer; two Rak‘āt after Maghrib, ‘Ishā’ and the Jumu a prayers. Those of the Maghrib and ‘Ishā’ were offered in his house. My sister Ḥafṣa told me that the Prophet ﷺ used to offer two light Rak‘āt after dawn and it was the time when I never went to the Prophet ﷺ."

رَسُولُ اللهِ صلى اللهُ عليه وسلَّم قَدْ دَخَلَ الكَعْبَةَ، قالَ: فأقْبَلْتُ فأجِدُ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم قَدْ خَرَجَ وأجِدُ بِلالاً عِنْدَ البابِ قائما. فقُلْتُ: يا بِلالُ صَلَّى رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم في الكَعْبَةِ؟ قالَ: نَعَمْ. قُلْتُ: فأيْنَ؟ قالَ: بَيْنَ هاتَيْنِ الأُسْطُوانَتَيْنِ. ثُمَّ خَرَجَ فَصَلَّى رَكْعَتَيْنِ في وَجْهِ الكَعْبَةِ. قالَ أبُو عَبْدِ اللهِ وقالَ أبُو هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أوْصانِي النَّبِيُّ صلى اللهُ عليهِ وسلَّم بِرَكْعَتَي الضُّحَى. وقالَ عِتْبانُ: غَدَا عَلَيَّ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم وأبُو بَكْرٍ رَضِيَ اللهُ عَنْهُ بَعْدَ ما امْتَدَّ النهارُ وصَفَفْنا وَراءَهُ فرَكَعَ رَكْعَتَيْنِ.]

بابُ التَّطَوُّعِ بَعْدَ المَكْتُوبَةِ.

٢٦٩ - حَدَّثَنا مُسَدَّدٌ قالَ: حَدَّثَنا يَحْيَى بنُ سَعِيدٍ، عَنْ عُبَيْدِ اللهِ قالَ: أخْبَرَنا نافِعٌ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: صَلَّيْتُ مَعَ النَّبِيِّ صلى اللهُ عليهِ وسلَّم سَجْدَتَيْنِ قَبْلَ الظُّهْرِ، وَسَجْدَتَيْنِ بَعْدَ الظُّهْرِ، وَسَجْدَتَيْنِ بَعْدَ المَغْرِبِ، وَسَجْدَتَيْنِ بَعْدَ العِشاءِ، وَسَجْدَتَيْنِ بَعْدَ الجُمُعَةِ. فَأمَّا المَغْرِبُ والعِشاءُ فَفِي بَيْتِهِ. وحَدَّثَتْنِي

أختِي حَفْصَةُ أنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ كانَ يُصَلِّي سَجْدَتَيْنِ خَفِيفَتَيْنِ بَعْدَ ما يَطْلُعُ الفَجْرُ، وَكانَتْ ساعَةً لا أدْخُلُ عَلَى النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ فِيها. تابَعَهُ كَثِيرُ بنُ فَرْقَدٍ وَأيُّوبُ عَنْ نافِعٍ. وقالَ ابنُ أبي الزِّنادِ عَنْ مُوسَى ابنِ عُقْبَةَ عَنْ نافِعٍ: بَعْدَ العِشاءِ فِي أهْلِهِ. تابَعَهُ كَثِيرُ بنُ فَرْقَدٍ، وأيُّوبُ عَنْ نافِعٍ.

CHAPTER. Whoever did not pray after the compulsory (congregational) prayers.

بابُ مَنْ لَمْ يَتَطَوَّعْ بَعْدَ المَكْتُوبَةِ.

270. Narrated ʿAmr: I heard Abū Ash-shaʿthaʾ Jābir saying, "I heard Ibn ʿAbbas رضي الله عنهما saying, 'I offered with Allāh's Apostle ﷺ eight Rakʿat (of Ẓuhr and ʿAṣr prayers) together and seven Rakʿat (the Maghrib and the ʿIshāʾ prayers) together.' " I said, "O Abū Ash-shaʿthāʾ! I think he must have prayed the Ẓuhr late and the ʿAṣr early; the ʿIshāʾ early and the Maghrib late." Abū Ash-shaʿthāʾ said, "I also think so."

٢٧٠ - حَدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ قالَ: حَدَّثَنا سُفْيانُ، عَنْ عَمْرٍو قالَ: سَمِعْتُ أبا الشَّعْثاءِ جابِرًا قالَ: سَمِعْتُ ابنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: صَلَّيْتُ مَعَ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ ثَمانِيًا جَمِيعًا، وَسَبْعًا جَمِيعًا. قُلْتُ: يا أبا الشَّعْثاءِ، أظُنُّهُ أخَّرَ الظُّهْرَ وَعَجَّلَ العَصْرَ، وَعَجَّلَ العِشاءَ وَأخَّرَ المَغْرِبَ. قالَ: وَأنا أظُنُّهُ.

CHAPTER. To offer the Ḍuḥā (forenoon) prayer in journey.

بابُ صَلاةِ الضُّحَى فِي السَّفَرِ.

271. Narrated Muwarriq: I asked Ibn ʿUmar رضي الله عنهما "Do you offer the Ḍuḥā prayer?" He replied in the negative. I further asked, "Did ʿUmar use to pray it?"

٢٧١ - حَدَّثَنا مُسَدَّدٌ قالَ: حَدَّثَنا يَحْيَى، عَنْ شُعْبَةَ عَنْ تَوْبَةَ، عَنْ مُوَرِّقٍ قالَ: قُلْتُ لابنِ عُمَرَ رَضِيَ اللهُ

He (Ibn ʻUmar) replied in the negative. I again asked, "Did Abū Bakr use to pray it ?" He replied in the negative. I again asked, "Did the Prophet ﷺ use to pray it ?" Ibn ʻUmar replied, "I don't think he did."

عَنْهُما. أتُصَلِّى الضُّحَى؟ قالَ: لا. قُلْتُ: فَعُمَرُ؟ قالَ: لا. قُلْتُ: فأبُو بَكْرٍ؟ قالَ: لا. قُلْتُ: فالنَّبِيُّ صلى اللهُ عليهِ وسلَّم؟ قالَ: لا إخالُهُ.

272. Narrated ʻAbdur Raḥmān bin Abī Lailā : Only Um Hānī narrated to me that she had seen the Prophet ﷺ offering the Ḍuḥā prayer. She said, "On the day of the conquest of Mecca, the Prophet ﷺ entered my house, took a bath and offered eight Rakʻāt (of Ḍuḥā prayer). I had never seen the Prophet ﷺ offering such a light prayer but he performed bowings and prostrations perfectly.

٢٧٢ - حدَّثَنا آدَمُ قالَ: حدَّثَنا شُعْبَةُ قالَ: حدَّثَنا عَمْرُو بنُ مُرَّةَ قالَ: سَمِعْتُ عَبْدَ الرَّحْمَنِ بنَ أبي لَيْلَى يَقُولُ: ما حدَّثَنا أحَدٌ أنَّهُ رَأى النَّبِيَّ صلى اللهُ عليهِ وسلَّم يُصَلِّى الضُّحَى غَيْرُ أُمِّ هانِىءٍ فإنَّها قالَتْ: إنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّم دَخَلَ بَيْتَها يَوْمَ فَتْحِ مَكَّةَ فاغْتَسَلَ وَصَلَّى ثَمانِيَ رَكَعاتٍ، فَلَمْ أرَ صَلاةً قَطُّ أخَفَّ مِنْها غَيْرَ أنَّهُ يُتِمُّ الرُّكُوعَ والسُّجُودَ.

CHAPTER. Whoever did not offer the Ḍuḥā prayer and thought it permissible (to offer it).

باب مَنْ لَمْ يُصَلِّ الضُّحَى وَرَآهُ وَاسِعًا.

273. Narrated ʻĀisha رضي الله عنها : I never saw the Prophet ﷺ offering the Ḍuḥā prayer but I always offer it.

٢٧٣ - حدَّثَنا آدَمُ قالَ: حدَّثَنا ابنُ أبي ذِئْبٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: ما رَأيْتُ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم سَبَّحَ سُبْحَةَ الضُّحَى وَإنِّي لأُسَبِّحُها.

CHAPTER. To offer the Ḍuḥā prayer when one is not travelling. ʻItban bin Mālik narrated that from the Prophet ﷺ

باب صَلاةِ الضُّحَى فِي الحَضَرِ، قالَهُ عِتْبانُ بنُ مالِكٍ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم.

274. Narrated Abū Huraira ﵁: My friend (the Prophet ﷺ) advised me to do three things and I shall not leave them till I die, these are: To fast three days every month, to offer the Ḍuḥā prayer, and to offer Witr before sleeping.

٢٧٤ ـ حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنَا عَبَّاسٌ الْجُرَيْرِيُّ عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: أَوْصَانِي خَلِيلِي بِثَلَاثٍ لَا أَدَعُهُنَّ حَتَّى أَمُوتَ: صَوْمِ ثَلَاثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ، وَصَلَاةِ الضُّحَى، وَنَوْمٍ عَلَى وِتْرٍ.

275. Narrated Anas bin Sīrīn: I heard Anas bin Mālik al-Anṣārī ﵁ saying, "An Anṣārī man, who was very fat, said to the Prophet ﷺ, 'I am unable to present myself for the prayer with you.' He prepared a meal for the Prophet ﷺ and invited him to his house. He washed one side of a mat with water and the Prophet ﷺ offered two Rakʻat on it."

So and so, the son of so and so, the son of Al-Jarud asked Anas, "Did the Prophet ﷺ use to offer the Ḍuḥā prayer?" Anas replied, "I never saw him praying (the Ḍuḥā prayer) except on that day."

٢٧٥ ـ حَدَّثَنَا عَلِيُّ بْنُ الْجَعْدِ قَالَ: أَخْبَرَنَا شُعْبَةُ، عَنْ أَنَسِ بْنِ سِيرِينَ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ الْأَنْصَارِيَّ قَالَ: قَالَ رَجُلٌ مِنَ الْأَنْصَارِ، وَكَانَ ضَخْمًا، لِلنَّبِيِّ صلى اللهُ عليهِ وسلَّم: إِنِّي لَا أَسْتَطِيعُ الصَّلَاةَ مَعَكَ، فَصَنَعَ لِلنَّبِيِّ صلى اللهُ عليهِ وسلَّم طَعَامًا فَدَعَاهُ إِلَى بَيْتِهِ وَنَضَحَ لَهُ طَرَفَ حَصِيرٍ بِمَاءٍ، فَصَلَّى عَلَيْهِ رَكْعَتَيْنِ. وَقَالَ فُلَانُ بْنُ فُلَانِ ابْنِ الْجَارُودِ لِأَنَسٍ: أَكَانَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم يُصَلِّي الضُّحَى؟ قَالَ أَنَسٌ: مَا رَأَيْتُهُ صَلَّى غَيْرَ ذَلِكَ الْيَوْمِ.

CHAPTER. To offer two Rakʻat before the Ẓuhr prayer.

بَابُ الرَّكْعَتَيْنِ قَبْلَ الظُّهْرِ.

Narrated Ibn ʻUmar ﵄: I remember ten Rakʻat of Nawāfil from the Prophet ﷺ, two Rakʻat before the Ẓuhr prayer and two after it; two Rakʻat after Maghrib prayer in his house, and two Rakʻat after ʻIshāʼ prayer in his house, and two Rakʻat

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: حَفِظْتُ مِنَ النَّبِيِّ صلى اللهُ عليهِ وسلَّم عَشْرَ رَكَعَاتٍ: رَكْعَتَيْنِ قَبْلَ الظُّهْرِ،

before the Fajr prayer and at that time nobody would enter the house of the Prophet ﷺ.

Hafsa told me that the Prophet ﷺ used to offer two Rak'āt after the call-maker had made the Adhān and the day had dawned.

وَرَكْعَتَيْنِ بَعْدَهَا، وَرَكْعَتَيْنِ بَعْدَ الْمَغْرِبِ فِى بَيْتِهِ، وَرَكْعَتَيْنِ بَعْدَ الْعِشَاءِ فِى بَيْتِهِ، وَرَكْعَتَيْنِ قَبْلَ صَلَاةِ الصُّبْحِ وَكَانَتْ سَاعَةً لَا يُدْخَلُ عَلَى النَّبِىِّ صلى اللهُ عليهِ وسلَّم فيها. حدَّثَتْنِى حَفْصَةُ أَنَّهُ كَانَ إِذَا أَذَّنَ الْمُؤَذِّنُ وَطَلَعَ الْفَجْرُ صَلَّى رَكْعَتَيْنِ.

276. Narrated 'Aisha ؓ : The Prophet ﷺ never missed four Rak'āt before the Zuhr prayer and two Rak'āt before the Fajr prayer.

٢٧٦ - حدَّثَنَا مُسَدَّدٌ قَالَ: حدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ الْمُنْتَشِرِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِىَ اللهُ عَنْهَا أَنَّ النَّبِىَّ صلى اللهُ عليهِ وسلَّم كَانَ لَا يَدَعُ أَرْبَعًا قَبْلَ الظُّهْرِ، وَرَكْعَتَيْنِ قَبْلَ الْغَدَاةِ. تَابَعَهُ ابْنُ أَبِى عَدِىٍّ وَعَمْرٌو، عَنْ شُعْبَةَ.

CHAPTER. The (optional) prayer before the Maghrib (compulsory) prayer.

بَابُ الصَّلَاةِ قَبْلَ الْمَغْرِبِ.

277. Narrated 'Abdullāh Al-Muznī ؓ : The Prophet ﷺ said, "Pray before the Maghrib (compulsory) prayer." He (said it thrice) and in the third time, he said, "Whoever wants to offer it can do so." He said so because he did not like the people to take it as a tradition.

٢٧٧ - حدَّثَنَا أَبُو مَعْمَرٍ، حدَّثَنَا عَبْدُ الْوَارِثِ، عَنِ الْحُسَيْنِ، عَنِ ابْنِ بُرَيْدَةَ قَالَ: حدَّثَنِى عَبْدُ اللهِ الْمُزَنِىُّ، عَنِ النَّبِىِّ صلى اللهُ عليهِ وسلَّم قَالَ: صَلُّوا قَبْلَ صَلَاةِ الْمَغْرِبِ. قَالَ فِى الثَّالِثَةِ: لِمَنْ شَاءَ، كَرَاهِيَةَ أَنْ يَتَّخِذَهَا النَّاسُ سُنَّةً.

278. Narrated Marthad bin 'Abdullāh Al-Yazanī: I went to 'Uqba bin 'Āmir

٢٧٨ - حدَّثَنَا عَبْدُ اللهِ بْنُ يَزِيدَ قَالَ: حدَّثَنَا سَعِيدُ بْنُ أَبِى أَيُّوبَ قَالَ:

Al-Juhanī and said, "Is it not surprising that Abī Tamīm offers two Rak'āt before the Maghrib prayer?" 'Uqba said, "We used to do so in the life-time of the Allāh's Apostle ﷺ." I asked him, "What prevents you from offering it now?" He replied, "Business."

CHAPTER. To pray Nawāfil in congregation. This is narrated by Anas and 'Aishā ؓ from the Prophet ﷺ.

279. Narrated Maḥmūd bin Ar-rabī' Al-Anṣārī ؓ that he remembered Allāh's Apostle ﷺ and he also remembered a mouthful of water which he had thrown on his face, after taking it from a well that had been in their house. Maḥmūd said that he had heard Itbān bin Mālik ؓ who was present with Allāh's Apostle ﷺ in the battle of Badr saying, "I used to lead my people at Banī Sālim in the prayer and there was a valley between me and those people. Whenever it rained it used to be difficult for me to cross it to go to their mosque. So I went to Allāh's Apostle ﷺ and said, 'I have weak eye-sight and the valley between me and my people flows during the rainy season and it becomes difficult for me to cross it; I wish that you come to my house and pray at a place that I may use as a praying place.' Allāh's

حَدَّثَنِي يَزِيدُ بْنُ أَبِي حَبِيبٍ قَالَ: سَمِعْتُ مَرْثَدَ بْنَ عَبْدِ اللهِ الْيَزَنِيَّ قَالَ: أَتَيْتُ عُقْبَةَ بْنَ عَامِرٍ الْجُهَنِيَّ. فَقُلْتُ: أَلا أُعَجِّبُكَ مِنْ أَبِي تَمِيمٍ؟ يَرْكَعُ رَكْعَتَيْنِ قَبْلَ صَلَاةِ الْمَغْرِبِ. فَقَالَ عُقْبَةُ: إِنَّا كُنَّا نَفْعَلُهُ عَلَى عَهْدِ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم. فَقُلْتُ: فَمَا يَمْنَعُكَ الآنَ؟ قَالَ: الشُّغْلُ.

باب صَلَاةِ النَّوَافِلِ جَمَاعَةً. ذَكَرَهُ أَنَسٌ وَعَائِشَةُ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم.

٢٧٩ - حَدَّثَنَا إِسْحَاقُ، أَخْبَرَنَا يَعْقُوبُ ابْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي مَحْمُودُ بْنُ الرَّبِيعِ الأَنْصَارِيُّ أَنَّهُ عَقَلَ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم، وَعَقَلَ مَجَّةً مَجَّهَا فِى وَجْهِهِ مِنْ بِئْرٍ كَانَتْ فِى دَارِهِمْ، فَزَعَمَ مَحْمُودٌ أَنَّهُ سَمِعَ عِتْبَانَ بْنَ مَالِكٍ الأَنْصَارِيَّ رَضِيَ اللهُ عَنْهُ وَكَانَ مِمَّنْ شَهِدَ بَدْرًا مَعَ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم يَقُولُ: كُنْتُ أُصَلِّي لِقَوْمِي بِبَنِي سَالِمٍ، وَكَانَ يَحُولُ بَيْنِي وَبَيْنَهُمْ وَادٍ إِذَا جَاءَتِ الأَمْطَارُ فَيَشُقُّ عَلَيَّ اجْتِيَازُهُ قِبَلَ مَسْجِدِهِمْ. فَجِئْتُ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم فَقُلْتُ لَهُ: إِنِّي أَنْكَرْتُ بَصَرِي، وَإِنَّ الْوَادِيَ الَّذِي بَيْنِي وَ

Apostle ﷺ said, 'I will do so.' So Allāh's Apostle ﷺ and Abū Bakr رضي الله عنه came to my house in the (next) morning after the sun had risen high. Allāh's Apostle ﷺ asked my permission to let him in and I admitted him. He did not sit before saying, 'Where do you want us to offer the prayer in your house?' I pointed to the place where I wanted him to pray. So Allāh's Apostle ﷺ stood up for the prayer and started the prayer with Takbīr and we aligned in rows behind him; and he offered two Rak‘āt, and finished them with Taslīm, and we also performed Taslīm with him. I detained him for a meal called "Khazīr" which I had prepared for him. —("Khazīr" is a special type of dish prepared from barley flour and meal soup)— When the neighbours got the news that Allāh's Apostle ﷺ was in my house, they poured in till too many men gathered in the house. One of them said, 'What is wrong with Mālik, for I do not see him?' One of them replied, 'He is a hypocrite and does not love Allāh and his Apostle.' On that Allāh's Apostle ﷺ said, 'Don't say so. Don't you know that he said, 'None has the right to be worshipped but Allāh?' The man replied, 'Allāh and His Apostle know better; but by Allāh, we never saw him but helping and talking with the hypocrites.' Allāh's Apostle ﷺ replied, 'No doubt, whoever says. None has the right to be worshipped but Allāh, and by that he wants the pleasures of Allāh, then Allāh will save him from Hell.' "

بَيْنَ قَوْمِي يَسِيلُ إِذَا جَاءَتِ الأَمْطَارُ فَيَشُقُّ عَلَيَّ اجْتِيَازُهُ، فَوَدِدْتُ أَنَّكَ تَأْتِي فَتُصَلِّي مِنْ بَيْتِي مَكَانًا أَتَّخِذُهُ مُصَلًّى. فَقَالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم: سَأَفْعَلُ. فَغَدَا عَلَيَّ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم و أَبُو بَكْرٍ رَضِيَ اللهُ عَنْهُ بَعْدَ مَا اشْتَدَّ النَّهَارُ، فَاسْتَأْذَنَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم فَأَذِنْتُ لَهُ، فَلَمْ يَجْلِسْ حَتَّى قَالَ: أَيْنَ تُحِبُّ أَنْ نُصَلِّيَ مِنْ بَيْتِكَ؟ فَأَشَرْتُ لَهُ إِلَى المَكَانِ الَّذِي أُحِبُّ أَنْ يُصَلِّيَ فِيهِ. فَقَامَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم فَكَبَّرَ وَصَفَفْنَا وَرَاءَهُ فَصَلَّى رَكْعَتَيْنِ ثُمَّ سَلَّمَ وَسَلَّمْنَا حِينَ سَلَّمَ، فَحَبَسْتُهُ عَلَى خَزِيرٍ يُصْنَعُ لَهُ فَسَمِعَ أَهْلُ الدَّارِ أَنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم فِي بَيْتِي، فَثَابَ رِجَالٌ مِنْهُمْ حَتَّى كَثُرَ الرِّجَالُ فِي البَيْتِ. فَقَالَ رَجُلٌ مِنْهُمْ: مَا فَعَلَ مَالِكٌ لا أَرَاهُ. فَقَالَ رَجُلٌ مِنْهُمْ: ذَاكَ مُنَافِقٌ لا يُحِبُّ اللهَ وَرَسُولَهُ. فَقَالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم لا تَقُلْ ذَلِكَ، أَلا تَرَاهُ قَالَ لا إِلَهَ إِلاَّ اللهُ يَبْتَغِي بِذَلِكَ وَجْهَ اللهِ؟ فَقَالَ: اللهُ وَرَسُولُهُ أَعْلَمُ، أَمَّا نَحْنُ فَوَاللهِ لا نَرَى وُدَّهُ وَلا حَدِيثَهُ إِلاَّ إِلَى المنافقِينَ. قَالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم. فَإِنَّ اللهَ قَدْ حَرَّمَ عَلَى النَّارِ مَنْ قَالَ لا إِلَهَ إِلاَّ اللهُ،

Maḥmūd added, "I told the above narration to some people, one of whom was Abū Aiyūb, the companion of Allāh's Apostle ﷺ in the battle in which he (Abū Aiyūb) died and Yazīd bin Mu'āwīya was their leader in Roman Territory. Abū Aiyub denounced the narration and said, 'I doubt that Allāh's Apostle ﷺ ever said what you have said.' I felt that too much, and I vowed to Allāh that if I remained alive in that holy battle, I would (go to Medīna and) ask Itban bin Malik رضي الله عنه if he was still living in the mosque of his people. So when he returned, I assumed Iḥrām for Ḥajj or 'Umra and then I proceeded on till I reached Medīna. I went to Banī Sālim and Itbān bin Mālik, رضي الله عنه who was by then an old blind man, was leading his people in the prayer. When he finished the prayer, I greeted him and introduced myself to him and then asked him about that narration. He told that narration again in the same manner as he had narrated it the first time."

يَبْتَغِى بِذَلِكَ وَجْهَ اللهِ. قالَ مَحْمُودٌ: فَحَدَّثْتُها قَوْماً فِيهِمْ أَبُو أَيُّوبَ صاحِبُ رَسُولِ اللهِ صلى اللهُ عليه وسلَّم فى غَزْوَتِهِ الَّتِى تُوُفِّىَ فِيها، وَيَزِيدُ بْنُ مُعاوِيَةَ عَلَيْهِمْ بِأَرْضِ الرُّومِ، فَأَنْكَرَها عَلَىَّ أَبُو أَيُّوبَ. قالَ: واللهِ ما أَظُنُّ رَسُولَ اللهِ صلى اللهُ عليه وسلَّم قالَ ما قُلْتَ قَطُّ. فَكَبُرَ ذلكَ عَلَىَّ فَجَعَلْتُ لِلهِ عَلَىَّ إِنْ سَلَّمَنِى حَتَّى أَقْفُلَ مِنْ غَزْوَتِى أَنْ أَسْأَلَ عَنْها عِتْبانَ بْنَ مالِكٍ رَضِىَ اللهُ عَنْهُ إِنْ وَجَدْتُهُ حَيًّا فى مَسْجِدِ قَوْمِهِ فَقَفَلْتُ فَأَهْلَلْتُ بِحَجَّةٍ أَوْ بِعُمْرَةٍ، ثُمَّ سِرْتُ حَتَّى قَدِمْتُ المَدِينَةَ فَأَتَيْتُ بَنِى سالِمٍ. فَإِذَا عِتْبانُ شَيْخٌ أَعْمَى يُصَلِّى لِقَوْمِهِ. فَلَمَّا سَلَّمَ مِنَ الصَّلاةِ سَلَّمْتُ عَلَيْهِ وَأَخْبَرْتُهُ مَنْ أَنا ثُمَّ سَأَلْتُهُ عَنْ ذلكَ الحَدِيثِ. فَحَدَّثَنِيهِ كَما حَدَّثَنِيهِ أَوَّلَ مَرَّةٍ.

CHAPTER. To pray the Nawāfil at home.

بابُ التَّطَوُّعِ فى البَيْتِ.

280. Narrated Ibn 'Umar رضي الله عنهما : Allāh's Apostle ﷺ said, "Offer some of your prayers in your houses and do not make them graves."

٢٨٠ - حدَّثنا عبدُ الأعلى بنُ حَمَّادٍ: حدَّثنا وُهَيْبٌ، عَنْ أَيُّوبَ، وعُبَيْدِ اللهِ عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِىَ اللهُ عَنْهُما قالَ: قالَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم: اجْعَلُوا فى بُيُوتِكُمْ مِنْ صَلاتِكُمْ وَلا تَتَّخِذُوها قُبُوراً. تابَعَهُ عَبْدُ الوَهَّابِ عَنْ أَيُّوبَ.

In the name of Allāh,
the Beneficent, the Merciful

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

CHAPTER. The superiority of offering the prayer in the Mosque of Mecca (Al-Masjid-Al-Ḥarām), and Medīna (i. e. the Mosque of the Prophet ﷺ)……

بابُ فَضْلِ الصَّلاةِ فى مَسْجِدِ مَكَّةَ وَالمَدِينَةِ.

281. Narrated Qaza‘a: I heard Abū Sa‘id ﵁ saying four words. He said, "I heard the Prophet ﷺ (saying the following narrative)." He had participated in twelve holy battles with the Prophet ﷺ.

Narrated Abū Huraira ﵁: The Prophet ﷺ said, "Do not set out on a journey except for three Mosques i. e. Al-Masjid-Al-Ḥarām, the Mosque of Allāh's Apostle ﷺ, and the Mosque of Al-Aqṣā, (Mosque of Jerusalem)."

٢٨١ - حدَّثنا حَفْصُ بنُ عُمَرَ: حدَّثنا شُعْبَةُ قالَ: أخبرَنى عَبْدُ المَلِكِ ابنُ عُمَيْرٍ، عَنْ قَزَعَةَ قالَ: سَمِعْتُ أبا سَعِيدٍ رَضِىَ اللهُ عَنْهُ أرْبعًا، قالَ: سَمِعْتُ مِنَ النَّبِىِّ صلى اللهُ عليه وسلَّم وكانَ غَزَا مَعَ النَّبِىِّ صلى اللهُ عليه وسلَّم ثِنْتَىْ عَشْرَةَ غَزْوَةً ح. وحدَّثنا علىٌّ قالَ: حدَّثنا سُفْيانُ عَنِ الزُّهْرِىِّ، عَنْ سَعِيدٍ، عَنْ أبى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ، عَنِ النَّبِىِّ صلى اللهُ عليه وسلَّم قالَ: لا تُشَدُّ الرِّحالُ إلاَّ إلى ثَلاثَةِ مَساجِدَ: المَسْجِدِ الحَرامِ، ومَسْجِدِ الرَّسُولِ صلى اللهُ عليه وسلَّم، ومَسْجِدِ الأقْصَى.

282. Narrated Abū Huraira ﵁: Allāh's Apostle ﷺ said, "One prayer in my Mosque is better than one thousand prayers in any other mosque excepting Al-Masjid-Al-Ḥarām."

٢٨٢ - حدَّثنا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أخبرَنا مالكٌ، عَنْ زَيْدِ بنِ رَباحٍ، وعُبَيْدِ اللهِ بنِ أبى عَبْدِ اللهِ الأغَرِّ، عَنْ أبى عَبْدِ اللهِ الأغَرِّ، عَنْ أبى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ أنَّ رَسُولَ اللهِ صلى اللهُ عليه وسلَّم قالَ: صَلاةٌ فى مَسْجِدِى هذا خَيْرٌ مِنْ ألْفِ صَلاةٍ فِيما سِواهُ إلاَّ المَسْجِدَ الحَرامَ.

CHAPTER. The Mosque of Qubā›.

بابُ مَسْجِدِ قُبَاءٍ.

283. Narrated Nāfi‘: Ibn ‘Umar ؓ never offered the Ḍuḥa prayer except on two occasions:

(1) Whenever he reached Mecca; and he always used to reach Mecca in the forenoon. He would perform Ṭawāf round the Ka‘ba and then offer two Rak‘āt at the rear of Maqām Ibrāhīm.

(2) Whenever he visited Qubā›, for he used to visit it every Saturday. When he entered the Mosque, he disliked to leave it without offering a prayer.

Ibn ‘Umar ؓ narrated that Allāh's Apostle ﷺ used to visit the Mosque of Qubā› (sometime) walking and (sometime) riding. And he (i. e. Ibn ‘Umar) used to say, "I do only what my companions used to do and I don't forbid anybody to pray at any time during the day or night except that one should not intend to pray at sunrise or sunset."

٢٨٣ - حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ عُلَيَّةَ: أَخْبَرَنَا أَيُّوبُ، عَنْ نَافِعٍ أَنَّ ابْنَ عُمَرَ رَضِىَ اللهُ عَنْهُمَا كَانَ لا يُصَلِّى مِنَ الضُّحَى إِلَّا فِى يَوْمَيْنِ يَوْمٍ يَقْدَمُ مَكَّةَ فَإِنَّهُ كَانَ يَقْدَمُهَا ضُحًى فَيَطُوفُ بِالْبَيْتِ ثُمَّ يُصَلِّى رَكْعَتَيْنِ خَلْفَ الْمَقَامِ، وَيَوْمٍ يَأْتِى مَسْجِدَ قُبَاءٍ فَإِنَّهُ كَانَ يَأْتِيهِ كُلَّ سَبْتٍ فَإِذَا دَخَلَ الْمَسْجِدَ كَرِهَ أَنْ يَخْرُجَ مِنْهُ حَتَّى يُصَلِّىَ فِيهِ. قَالَ: وَكَانَ يُحَدِّثُ أَنَّ رَسُولَ اللهِ صلى الله عليه وسلم كَانَ يَزُورُهُ رَاكِبًا وَمَاشِيًا. قَالَ: وَكَانَ يَقُولُ: إِنَّمَا أَصْنَعُ كَمَا رَأَيْتُ أَصْحَابِى يَصْنَعُونَ، وَلَا أَمْنَعُ أَحَدًا أَنْ يُصَلِّىَ فِى أَىِّ سَاعَةٍ شَاءَ مِنْ لَيْلٍ أَوْ نَهَارٍ غَيْرَ أَنْ لَا تَتَحَرَّوْا طُلُوعَ الشَّمْسِ وَلَا غُرُوبَهَا.

CHAPTER. Whoever visited the Mosque of Qubā› every Saturday.

بابُ مَنْ أَتَى مَسْجِدَ قُبَاءٍ كُلَّ سَبْتٍ.

284. Narrated ‘Abdullāh bin Dīnār: Ibn ‘Umar ؓ said, "The Prophet ﷺ used to go to the Mosque of Qubā› every Saturday (sometimes) walking and (sometimes) riding." ‘Abdullāh (Ibn ‘Umar) used to do the same.

٢٨٤ - حَدَّثَنِى مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُسْلِمٍ، عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ رَضِىَ اللهُ عَنْهُمَا قَالَ: كَانَ النَّبِىُّ صلى الله عليه وسلم يَأْتِى مَسْجِدَ قُبَاءٍ كُلَّ

سَبْتٍ ماشِيا وَراكِبا . وكانَ عَبْدُ اللهِ رَضِيَ اللهُ عَنْهُ يَفْعَلُهُ .

CHAPTER. To go to the Mosque of Qubā᾽, walking or riding.

بابُ إتْيانِ مَسْجِدِ قُباءٍ ماشِيا وَراكِبا .

285. Narrated Ibn ῾Umar ﵄ : The Prophet ﷺ used to go to the Mosque of Qubā᾽ (sometimes) walking and sometimes riding. Added Nafi (in another narration), "He then would offer two Rak῾at (in the Mosque of Qubā᾽)."

٢٨٥ - حدَّثَنا مُسَدَّدٌ قالَ : حدَّثَنا يَحْيى عَنْ عُبَيْدِ اللهِ قالَ : حدَّثَني نافِعٌ عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ : كانَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ يَأْتي قُباءً راكِبا وَماشِيا . زادَ ابنُ نُمَيرٍ : حدَّثَنا عُبَيْدُ اللهِ ، عَنْ نافِعٍ : فَيُصَلِّي فيهِ رَكْعَتَيْنِ .

CHAPTER. The superiority of the place between the pulpit and the grave (of the Prophet ﷺ).

بابُ فَضْلِ ما بَيْنَ القَبْرِ وَالمِنْبَرِ .

286. Narrated ῾Abdullāh bin Zaid Al-Māzinī ﵁ : Allāh's Apostle ﷺ said, "In between my house and the pulpit there is a garden from the gardens of Paradise."

٢٨٦ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ : أخبرَنا مالِكٌ ، عَنْ عَبْدِ اللهِ بنِ أبي بَكْرٍ ، عَنْ عَبَّادِ بنِ تَميمٍ ، عَنْ عَبْدِ اللهِ بنِ زَيْدٍ المازِنيِّ رَضِيَ اللهُ عَنْهُ أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ قالَ : ما بَيْنَ بَيْتِي وَمِنْبَري رَوْضَةٌ مِنْ رِياضِ الجَنَّةِ .

287. Narrated Abū Huraira ﵁ : The Prophet ﷺ said, "In between my house and my pulpit there is a garden from the gardens of Paradise, and my pulpit is on my fountain (i. e. Al-Kauthar)."

٢٨٧ - حدَّثَنا مُسَدَّدٌ ، عَنْ يَحْيى ، عَنْ عُبَيْدِ اللهِ قالَ : حدَّثَني خُبَيْبُ بنُ عَبْدِ الرَّحْمنِ ، عَنْ حَفْصِ بنِ عاصِمٍ ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ قالَ : ما بَيْنَ بَيْتِي

وَمِنْبَرِى رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ .
وَمِنْبَرِى عَلَى حَوْضِى .

CHAPTER. The Mosque of Bait-ul-Maqdis (Jerusalem).

بَابُ مَسْجِدِ بَيْتِ الْمَقْدِسِ .

288. Narrated Qaza'a Maulā (freed slave of) Ziyād: I heard Abū Sa'īd Al-khudrī رضي الله عنه narrating four things from the Prophet ﷺ and I appreciated them very much. He said, conveying the words of the Prophet ﷺ.

1. "A woman should not go on a two day journey except with her husband or a Maḥram.
2. No fasting is permissible on two days: 'Īd-ul-Fiṭr and 'Īd-ul-Aḍḥā.
3. No prayer after two prayers, i. e. after the Fajr prayer till the sun-rises and after the 'Aṣr prayer till the sun sets.
4. Do not prepare yourself for a journey except to three Mosques, i. e. Al-Masjid-Al-Ḥarām, the Mosque of Aqṣā (Jerusalem) and my Mosque."

٢٨٨ - حَدَّثَنَا أَبُو الْوَلِيدِ : حَدَّثَنَا شُعْبَةُ ، عَنْ عَبْدِ الْمَلِكِ : سَمِعْتُ قَزَعَةَ مَوْلَى زِيَادٍ قَالَ : سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِىَّ رَضِىَ اللهُ عَنْهُ يُحَدِّثُ بِأَرْبَعٍ عَنِ النَّبِىِّ صلى الله عليه وسلم ، فَأَعْجَبْنَنِى وَآنَقْنَنِى . قَالَ : لَا تُسَافِرِ الْمَرْأَةُ يَوْمَيْنِ إِلَّا وَمَعَهَا زَوْجُهَا أَوْ ذُو مَحْرَمٍ . وَلَا صَوْمَ فِى يَوْمَيْنِ : الْفِطْرِ وَالْأَضْحَى . وَلَا صَلَاةَ بَعْدَ صَلَاتَيْنِ ، بَعْدَ الصُّبْحِ حَتَّى تَطْلُعَ الشَّمْسُ ، وَبَعْدَ الْعَصْرِ حَتَّى تَغْرُبَ . وَلَا تُشَدُّ الرِّحَالُ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ : مَسْجِدِ الْحَرَامِ ، وَمَسْجِدِ الْأَقْصَى ، وَمَسْجِدِى .

CHAPTERS dealing with actions in the prayer which are irrelevent to the prayer.

أبواب العمل فى الصلاة

CHAPTER. To take the help of the hands while praying on condition that that movement should be in line with the rules of the prayer.

Ibn 'Abbās رضي الله عنهما said,

بَابُ اسْتِعَانَةِ الْيَدِ فِى الصَّلَاةِ إِذَا كَانَ مِنْ أَمْرِ الصَّلَاةِ .

وَقَالَ ابْنُ عَبَّاسٍ رَضِىَ اللهُ عَنْهُمَا : يَسْتَعِينُ الرَّجُلُ

"A person can take the help of any portion of his body," and Abū Isḥāq took off and then put on his cap during the prayer. And ʿAlī used to place his right palm over the left wrist except when he wanted to scratch his skin or arrange his clothes (he would lift it then).

فِى صَلاتِهِ مِنْ جَسَدِهِ بِما شاءَ. وَوَضَعَ أَبُو إِسحاقَ قَلَنْسُوَتَهُ فِى الصَّلاةِ وَرَفَعَها. وَوَضَعَ عَلِىٌّ رَضِىَ اللهُ عَنْهُ كَفَّهُ عَلى رُصْغِهِ الأَيْسَرِ إِلاَّ أَنْ يَحُكَّ جِلْداً أَوْ يُصْلِحَ ثَوْباً.

289. Narrated Kuraib, Maula Ibn ʿAbbās: ʿAbdullāh bin ʿAbbās رضي الله عنهما said that he had passed a night in the house of Maimūna the mother of the faithful-believers رضي الله عنها, who was his aunt. He said, "I slept across the bed, and Allāh's Apostle ﷺ along with his wife slept length-wise. Allāh's Apostle ﷺ slept till mid-night or slightly before or after it. Then Allāh's Apostle ﷺ awoke and sat up, removed the traces of sleep by rubbing his hands over his face. Then he recited the last ten verses of Sūrat-Al-ʿImrān (II). Then he went towards a hanging leather water-container and performed a perfect ablution and then stood up for prayer." ʿAbdullāh bin ʿAbbās رضي الله عنهما added, "I got up and did the same as Allāh's Apostle ﷺ had done and then went and stood by his side. Allāh's Apostle ﷺ then put his right hand over my head and caught my right ear and twisted it. He offered two Rakʿāt, then two Rakʿāt, then two Rakʿāt, then two Rakʿāt, then two Rakʿāt, then two Rakʿāt and then offered one Rakʿa Witr. Then he lay down till the Muʾadh-dhin came and then he prayed two light Rakʿāt and went out and offered the Fajr prayer."

٢٨٩ - حَدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أَخْبَرَنا مالِكٌ، عَنْ مَخْرَمَةَ بنِ سُلَيمانَ، عَنْ كُرَيْبٍ مَوْلى ابنِ عَبَّاسٍ أَنَّهُ أَخْبَرَهُ عَنْ عَبْدِ اللهِ بنِ عَبَّاسٍ رَضِىَ اللهُ عَنْهُما، أَنَّهُ باتَ عِنْدَ مَيْمُونَةَ أُمِّ المُؤْمِنِينَ رَضِىَ اللهُ عَنْها وَهِىَ خالَتُهُ، قالَ: فاضْطَجَعْتُ عَلى عَرْضِ الوِسادَةِ وَاضْطَجَعَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم وَأَهْلُهُ فى طُولِها. فَنامَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم حَتّى انْتَصَفَ اللَّيْلُ أَوْ قَبْلَهُ بِقَلِيلٍ أَوْ بَعْدَهُ بِقَلِيلٍ، ثُمَّ اسْتَيْقَظَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم فَجَلَسَ فَمَسَحَ النَّوْمَ عَنْ وَجْهِهِ بِيَدِهِ. ثُمَّ قَرَأَ العَشْرَ الآياتِ خَواتِيمَ سُورَةِ آلِ عِمْرانَ. ثُمَّ قامَ إِلى شَنٍّ مُعَلَّقَةٍ فَتَوَضَّأَ مِنْها فَأَحْسَنَ وُضُوءَهُ، ثُمَّ قامَ يُصَلِّى. قالَ عَبْدُ اللهِ ابنُ عَبَّاسٍ رَضِىَ اللهُ عَنْهُما: فَقُمْتُ فَصَنَعْتُ مِثْلَ ما صَنَعَ. ثُمَّ ذَهَبْتُ فَقُمْتُ إِلى جَنْبِهِ، فَوَضَعَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم يَدَهُ اليُمْنى عَلى رَأْسِى،

وَأَخَذَ بِأُذُنى اليُمْنى يَفْتِلُها بِيَدِهِ ، فَصَلّى رَكْعَتَيْنِ ، ثُمَّ رَكْعَتَيْنِ ، ثُمَّ رَكْعَتَيْنِ ، ثُمَّ رَكْعَتَيْنِ ، ثُمَّ رَكْعَتَيْنِ ، ثُمَّ رَكْعَتَيْنِ ثُمَّ أَوْتَرَ. ثُمَّ اضْطَجَعَ حَتّى جاءَهُ المُؤَذِّنُ . فَقامَ فَصَلّى رَكْعَتَيْنِ خَفيفَتَيْنِ ، ثُمَّ خَرَجَ فَصَلّى الصُّبْحَ .

CHAPTER. What speech is prohibited during the prayer.

بابُ ما يُنهى مِنَ الكَلامِ فى الصَّلاةِ .

290. Narrated ʿAbdullāh ؓ : We used to greet the Prophet ﷺ while he was praying and he used to answer our greetings. When we returned from An-Najāshī (the ruler of Ethiopia), we greeted him, but he did not answer us (during the prayer) and (after finishing the prayer) he said, "In the prayer one is occupied (with a more serious matter)."

٢٩٠ ـ حَدَّثَنا ابنُ نُمَيْرٍ قالَ: حَدَّثَنا ابنُ فُضَيْلٍ قالَ: حَدَّثَنا الأَعْمَشُ ، عَنْ إِبْراهيمَ ، عَنْ عَلْقَمَةَ عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ أَنَّهُ قالَ: كُنّا نُسَلِّمُ عَلى النَّبِيِّ صلى اللهُ عليهِ وسلَّم وَهُوَ فى الصَّلاةِ فَيَرُدُّ عَلَيْنا . فَلَمّا رَجَعْنا مِنْ عِنْدِ النَّجاشِيِّ سَلَّمْنا عَلَيْهِ فَلَمْ يَرُدَّ عَلَيْنا ، وَقالَ: إِنَّ فى الصَّلاةِ شُغْلاً .

291. Narrated ʿAbdullāh ؓ the same as No. 290 from the Prophet ﷺ

٢٩١ ـ حَدَّثَنا ابنُ نُمَيْرٍ : حَدَّثَنا إِسْحاقُ بنُ مَنْصُورٍ : حَدَّثَنا هُرَيْمُ بنُ سُفْيانَ ، عَنِ الأَعْمَشِ ، عَنْ إِبْراهيمَ ، عَنْ عَلْقَمَةَ ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم نَحْوَهُ .

292. Narrated Zaid bin Arqam رضي الله عنه: In the life-time of the Prophet ﷺ we used to speak while praying, and one of us would tell his needs to his companions, till the verse, 'Guard strictly your prayers' came. After that we were ordered to remain silent while praying.

٢٩٢ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا عِيسَى، عَنْ إِسْمَاعِيلَ، عَنِ الْحَارِثِ بْنِ شُبَيْلٍ، عَنْ أَبِى عَمْرٍو الشَّيْبَانِىِّ قَالَ: قَالَ لِى زَيْدُ بْنُ أَرْقَمَ: إِنْ كُنَّا لَنَتَكَلَّمُ فِى الصَّلَاةِ عَلَى عَهْدِ النَّبِىِّ صلى الله عليه وسلم، يُكَلِّمُ أَحَدُنَا صَاحِبَهُ بِحَاجَتِهِ حَتَّى نَزَلَتْ - حَافِظُوا عَلَى الصَّلَوَاتِ - الْآيَةَ فَأُمِرْنَا بِالسُّكُوتِ.

CHAPTER. What is said about men's saying, "Subḥānallāh" (1) and "Al-ḥamdulil-lāh" (All praises are for Allāh) during the prayer.

بَابٌ مَا يَجُوزُ مِنَ التَّسْبِيحِ وَالْحَمْدِ فِى الصَّلَاةِ لِلرِّجَالِ.

293. Narrated Sahl bin Sa'd رضي الله عنه: The Prophet ﷺ went out to affect a reconciliation between the tribes of Banī 'Amr bin 'Auf and the time of the prayer became due; Bilāl went to Abū Bakr رضي الله عنه and said, "The Prophet ﷺ is detained. Will you lead the people in the prayer?" Abū Bakr replied, "Yes, if you wish." So Bilāl pronounced the Iqāma and Abū Bakr رضي الله عنه led the prayer. In the meantime the Prophet ﷺ came crossing the rows (of the praying people) till he stood in the first

٢٩٣ - حَدَّثَنَا عَبْدُ اللهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِى حَازِمٍ، عَنْ أَبِيهِ، عَنْ سَهْلٍ رَضِىَ اللهُ عَنْهُ قَالَ: خَرَجَ النَّبِىُّ صلى الله عليه وسلم يُصْلِحُ بَيْنَ بَنِى عَمْرِو بْنِ عَوْفٍ وَحَانَتِ الصَّلَاةُ، فَجَاءَ بِلَالٌ أَبَا بَكْرٍ رَضِىَ اللهُ عَنْهُ فَقَالَ: حُبِسَ النَّبِىُّ صلى الله عليه وسلم فَتَؤُمُّ النَّاسَ؟ قَالَ: نَعَمْ، إِنْ

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(1) See the glossary.

row and the people started clapping. Abū Bakr رضي الله عنه never looked hither and thither during the prayer but when the people clapped too much, he looked back and saw the Prophet ﷺ in the (first) row. The Prophet ﷺ waved him to remain at his place, but Abū Bakr raised both his hands and sent praises to Allāh and then retreated and the Prophet ﷺ went forward and led the prayer.

شِئْتُمْ . فَأَقَامَ بِلَالٌ الصَّلَاةَ فَتَقَدَّمَ أَبُو بَكْرٍ رَضِيَ اللهُ عَنْهُ فَصَلَّى، فَجَاءَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ يَمْشِى فى الصُّفُوفِ يَشُقُّهَا شَقًّا حَتَّى قَامَ فى الصَّفِّ الأَوَّلِ فَأَخَذَ النَّاسُ بِالتَّصْفِيحِ. قَالَ سَهْلٌ: هَلْ تَدْرُونَ مَا التَّصْفِيحُ ؟ هُوَ التَّصْفِيقُ. و كَانَ أَبُو بَكْرٍ رَضِيَ اللهُ عَنْهُ لا يَلْتَفِتُ فى صَلَاتِهِ، فَلَمَّا أَكْثَرُوا الْتَفَتَ فَإِذَا النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ فى الصَّفِّ، فَأَشَارَ إِلَيْهِ مَكَانَكَ، فَرَفَعَ أَبُو بَكْرٍ يَدَيْهِ فَحَمِدَ اللهَ ثُمَّ رَجَعَ الْقَهْقَرَى وَرَاءَهُ و تَقَدَّمَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ فَصَلَّى.

CHAPTER. Whoever named some people or greeted somebody during the prayer ignorantly.

بابُ مَنْ سَمَّى قَوْمًا أَوْ سَلَّمَ فى الصَّلَاةِ عَلَى غَيْرِهِ وَهُوَ لا يَعْلَمُ.

294. Narrated 'Abdullāh bin Mas'ūd رضي الله عنه : We used to say the greeting, name and greet each other in the prayer. Allāh's Apostle ﷺ heard it and said :—

"Say,

'At-taḥiyyātu lil-lāhi waṣ-ṣalawātu
wat-ṭaiyibātu.
Assalāmu 'alaika aiyuhā-n-Nabīyu
wa-raḥmatu-l-lāhi wa-barakātuhū.
Assalāmu 'alainā wa-'alā 'ibādi-l-lāhi
aṣ-ṣāliḥīn.

٢٩٤ - حَدَّثَنَا عَمْرُو بْنُ عِيسَى: حَدَّثَنَا أَبُو عَبْدِ الصَّمَدِ عَبْدُ الْعَزِيزِ بْنُ عَبْدِ الصَّمَدِ: حَدَّثَنَا حُصَيْنُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِى وَائِلٍ، عَنْ عَبْدِ اللهِ ابْنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قَالَ: كُنَّا نَقُولُ التَّحِيَّةَ فى الصَّلَاةِ وَنُسَمِّى وَيُسَلِّمُ بَعْضُنَا عَلَى بَعْضٍ. فَسَمِعَهُ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ فَقَالَ: قُولُوا التَّحِيَّاتُ

Ashhadu an lā ilāha illa-l-lāh wa ashhadu anna Muhammadan ‘abduhū wa Rasūluh.’

(All the compliments are for Allāh and all the prayers and all the good things (are for Allāh). Peace be on you, O Prophet, and Allāh's mercy and blessings (are on you).

And peace be on us and on the good (pious) worshippers of Allāh.

I certify that none has the right to be worshipped but Allāh and that Muhammad is His slave and Apostle.)

So, when you have said this, then you have surely sent the greetings to every good (pious) worshipper of Allāh, whether he be in the Heaven or on the Earth."

لِلّهِ ، وَالصَّلَوَاتُ وَالطَّيِّبَاتُ ، السَّلامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللّهِ وَبَرَكَاتُهُ ، السَّلامُ عَلَيْنَا وَعَلَى عِبَادِ اللّهِ الصَّالِحِينَ . أَشْهَدُ أَنْ لا إِلَهَ إِلاَّ اللّهُ ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ . فَإِنَّكُمْ إِذَا فَعَلْتُمْ ذَلِكَ فَقَدْ سَلَّمْتُمْ عَلَى كُلِّ عَبْدٍ لِلّهِ صَالِحٍ فِى السَّمَاءِ وَالأَرْضِ .

CHAPTER. Clapping (during the prayer) is permissible only for women.

بابٌ التَّصْفِيقُ لِلنِّسَاءِ .

295. Narrated Abū Huraira رضي الله عنه : The Prophet ﷺ said, "The saying 'Subhān Allāh' is for men and clapping is for women." (If something happens in the prayer, the men can invite the attention of the Imām by saying "Subhān Allāh". And women, by clapping their hands).

٢٩٥ ـ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللّهِ : حَدَّثَنَا سُفْيَانُ : حَدَّثَنَا الزُّهْرِيُّ ، عَنْ أَبِى سَلَمَةَ ، عَنْ أَبِى هُرَيْرَةَ رَضِيَ اللّهُ عَنْهُ ، عَنِ النَّبِيِّ صلى اللّهُ عليهِ وسلَّم قَالَ : التَّسْبِيحُ لِلرِّجَالِ وَالتَّصْفِيقُ لِلنِّسَاءِ .

296. Narrated Sahl bin Sa‘d رضي الله عنه : The Prophet ﷺ said, "The saying 'Subhān Allāh' (1) is for men and clapping is for women."

٢٩٦ ـ حَدَّثَنَا يَحْيَى : حَدَّثَنَا وَكِيعٌ ، عَنْ سُفْيَانَ ، عَنْ أَبِى حَازِمٍ ، عَنْ سَهْلِ ابْنِ سَعْدٍ رَضِيَ اللّهُ عَنْهُ قَالَ : قَالَ النَّبِيُّ صلى اللّهُ عليهِ وسلَّم : التَّسْبِيحُ لِلرِّجَالِ وَالتَّصْفِيقُ لِلنِّسَاءِ .

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(1) See the glossary.

CHAPTER. Whoever came back or went forward during the prayer because of some urgent need. This has been narrated by Sahl bin Sa'd from the Prophet ﷺ.

بابٌ مَنْ رَجَعَ القَهْقَرَى فى الصَّلاةِ أوْ تَقَدَّمَ بِأمْرٍ يَنزِلُ بِهِ. رَوَاهُ سَهْلُ ابنُ سَعْدٍ عَنِ النَّبِىِّ صلى اللهُ عليهِ وسلَّمَ.

297. Narrated Anas bin Mālik ؓ: While Abū Bakr ؓ was leading the people in the morning prayer on a Monday, the Prophet ﷺ came towards them suddenly having lifted the curtain of 'Āisha's house, and looked at them as they were standing in rows and smiled. Abū Bakr tried to come back thinking that Allāh's Apostle ﷺ wanted to come out for the prayer. The attention of the Muslims was diverted from the prayer because they were delighted to see the Prophet ﷺ. The Prophet ﷺ waved his hand to them to complete their prayer, then he went back into the room and let down the curtain. The Prophet ﷺ expired on that very day.

٢٩٧ - حدَّثَنا بِشْرُ بنُ مُحَمَّدٍ، أخْبرَنا عَبْدُ اللهِ، قالَ يُونُسُ، قالَ الزُّهْرِىُّ: أخْبرَنى أنَسُ بنُ مالكٍ أنَّ المُسْلِمينَ بَيْناهُمْ فى الفَجْرِ يَوْمَ الاِثْنَينِ وأبو بَكْرٍ رَضِىَ اللهُ عَنْهُ يُصَلِّى بهم فَفَجَأهُمُ النَّبِىُّ صلى اللهُ عليهِ وسلَّمَ وَقَدْ كَشَفَ سِتْرَ حُجْرَةِ عائِشَةَ رَضِىَ اللهُ عَنْها فَنَظَرَ إلَيْهِمْ وَهُمْ صُفُوفٌ فَتَبَسَّمَ يَضْحَكُ، فَنَكَصَ أبُو بَكْرٍ رَضِىَ اللهُ عَنْهُ عَلى عَقِبَيْهِ وظَنَّ أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ يُرِيدُ أنْ يَخْرُجَ إلى الصَّلاةِ، وَهَمَّ المُسْلِمُونَ أنْ يَفْتَتِنُوا فى صَلاتِهِمْ فَرَحًا بالنَّبِىِّ صلى اللهُ عليهِ وسلَّمَ حِينَ رَأوْهُ. فَأشارَ بِيَدِهِ أنْ أتِمُّوا، ثُمَّ دَخَلَ الحُجْرَةَ وَأرْخَى السِّتْرَ وَتُوُفِّىَ ذلكَ اليَوْمَ.

CHAPTER. If a mother calls her son while he is offering the prayer.

Narrated Abū Huraira ؓ: Allāh's Apostle ﷺ said, "A woman called her son while he was in his hermitage and said, 'O Juraij' He said, 'O Allāh, my mother (is calling me) and (I am offering) my prayer (what shall I do)?' She again said,

بابٌ إذَا دَعَتِ الأُمُّ وَلَدَها فى الصَّلاةِ. وَقالَ اللَّيْثُ: حدَّثَنى جَعْفَرٌ، عَنْ عَبْدِ الرَّحْمَنِ بنِ هُرْمُزَ قالَ: قالَ أبو هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ: قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ: نادَتِ امْرأةٌ ابْنَها وَهُوَ فى صَوْمَعَتِهِ قالَتْ: ياجُرَيْجُ

'O Juraij!' He said again, 'O Allāh! My mother (is calling me) and (I am offering) my prayer (what shall I do)?' She again said, 'O Juraij' He again said, 'O Allāh! My mother (is calling me) and (I am offering) my prayer. (What shall I do?)' She said, 'O Allāh! May Juraij not die till he sees the faces of prostitutes.' A shepherdess used to come by his hermitage for grazing her sheep and she gave birth to a child. She was asked whose child that was, and she replied that it was from Juraij and that he had come out from his hermitage. Juraij said, 'Where is that woman who claims that her child is from me?' (When she was brought to him along with the child), Juraij asked the child, 'O Bābūs,(1) who is your father?' The child replied, 'The shepherd.' "

فَقَالَ: اللَّهُمَّ أُمِّى وَصَلَاتِى. قَالَتْ: يَا جُرَيْجُ، قَالَ: اللَّهُمَّ أُمِّى وَصَلَاتِى. قَالَتْ: يَا جُرَيْجُ، قَالَ: اللَّهُمَّ أُمِّى وَصَلَاتِى. قَالَتْ: اللَّهُمَّ لَا يَمُوتُ جُرَيْجٌ حَتَّى يَنْظُرَ فِى وَجْهِ الْمَيَامِيسِ. وَكَانَتْ تَأْوِى إِلَى صَوْمَعَتِهِ رَاعِيَةٌ تَرْعَى الْغَنَمَ فَوَلَدَتْ، فَقِيلَ لَهَا: مِمَّنْ هٰذَا الْوَلَدُ؟ قَالَتْ: مِنْ جُرَيْجٍ، نَزَلَ مِنْ صَوْمَعَتِهِ. قَالَ جُرَيْجٌ: أَيْنَ هٰذِهِ الَّتِى تَزْعُمُ أَنَّ وَلَدَهَا لِى؟ قَالَ: يَا بَابُوسُ، مَنْ أَبُوكَ؟ قَالَ: رَاعِى الْغَنَمِ.

CHAPTER. The levelling of small stones during the prayer (in front of the forehead).

بَابُ مَسْحِ الْحَصَا فِى الصَّلَاةِ.

298. Narrated Mu'aiqib ؓ: The Prophet ﷺ talked about a man levelling the earth on prostrating, and said, "If you have to do so, then do it once."

٢٩٨ - حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ: حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَى، عَنْ أَبِى سَلَمَةَ: حَدَّثَنِى مُعَيْقِيبٌ أَنَّ النَّبِىَّ صلى الله عليه وسلَّم قَالَ فِى الرَّجُلِ يُسَوِّى التُّرَابَ حَيْثُ يَسْجُدُ، قَالَ: إِنْ كُنْتَ فَاعِلًا فَوَاحِدَةً.

CHAPTER. Spreading the clothes over the site of prostration while in prayer.

بَابُ بَسْطِ الثَّوْبِ فِى الصَّلَاةِ لِلسُّجُودِ.

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(1) See the Glossary.

299. Narrated Anas bin Mālik رضي الله عنه : We used to pray with the Prophet ﷺ in scorching heat, and if someone of us could not put his face on the earth (because of the heat) then he would spread his clothes and prostrate over them.

٢٩٩ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا بِشْرٌ: حَدَّثَنَا غَالِبٌ، عَنْ بَكْرِ بْنِ عَبْدِ اللهِ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِىَ اللهُ عَنْهُ قَالَ: كُنَّا نُصَلِّى مَعَ النَّبِىِّ صلى الله عليه وسلم فى شِدَّةِ الحَرِّ فَإِذَا لَمْ يَسْتَطِعْ أَحَدُنَا أَنْ يُمَكِّنَ وَجْهَهُ مِنَ الأَرْضِ بَسَطَ ثَوْبَهُ فَسَجَدَ عَلَيْهِ.

CHAPTER. What kind of actions are permissible during the prayer.

بَابُ مَا يَجُوزُ مِنَ العَمَلِ فى الصَّلَاةِ.

300. Narrated ʿĀisha رضي الله عنها : I used to stretch my legs towards the Qiblā of the Prophet ﷺ while he was praying; whenever he prostrated he touched me, and I would withdraw my legs, and whenever he stood up, I would restretch my legs.

٣٠٠ - حَدَّثَنَا عَبْدُ اللهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا مَالِكٌ، عَنْ أَبِى النَّضْرِ، عَنْ أَبِى سَلَمَةَ، عَنْ عَائِشَةَ رَضِىَ اللهُ عَنْهَا قَالَتْ: كُنْتُ أَمُدُّ رِجْلِى فى قِبْلَةِ النَّبِىِّ صلى الله عليه وسلم وَهُوَ يُصَلِّى فَإِذَا سَجَدَ غَمَزَنِى فَرَفَعْتُهَا فَإِذَا قَامَ مَدَدْتُهَا.

301. Narrated Abū Huraira رضي الله عنه : The Prophet ﷺ once offered the prayer and said, "Satan came in front of me and tried to interrupt my prayer, but Allāh gave me an upper hand on him and I choked him. No doubt, I thought of tying him to one of the pillars of the mosque till you get up in the morning and see him. Then I remembered the statement of Prophet Solomon عليه السلام , 'My Lord, give me a kingdom which none would have after me.' Then Allāh made him (Satan) return with his head down (humiliated)."

٣٠١ - حَدَّثَنَا مَحْمُودٌ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ، عَنِ النَّبِىِّ صلى الله عليه وسلم أَنَّهُ صَلَّى صَلَاةً فَقَالَ: إِنَّ الشَّيْطَانَ عَرَضَ لِى فَشَدَّ عَلَىَّ لِيَقْطَعَ الصَّلَاةَ عَلَىَّ فَأَمْكَنَنِى اللهُ مِنْهُ فَذَعَتُّهُ، وَلَقَدْ هَمَمْتُ أَنْ أُوثِقَهُ إِلَى سَارِيَةٍ حَتَّى تُصْبِحُوا فَتَنْظُرُوا إِلَيْهِ فَذَكَرْتُ قَوْلَ سُلَيْمَانَ عَلَيْهِ السَّلَامُ -

رَبِّ هَبْ لِي مُلْكًا لاَ يَنْبَغِي لأَحَدٍ مِنْ بَعْدِي - فَرَدَّهُ اللَّهُ خَاسِئًا: ثُمَّ قَالَ النَّضْرُ بْنُ شُمَيْلٍ: فَذَعَتُّهُ بِالذَّالِ أَيْ خَنَقْتُهُ وَفَدَعَتُّهُ مِنْ قَوْلِ اللَّهِ - يَوْمَ يُدَعُّونَ - أَيْ يُدْفَعُونَ. وَالصَّوَابُ فَدَعَتُّهُ إِلاَّ أَنَّهُ كَذَا قَالَ بِتَشْدِيدِ الْعَيْنِ وَالتَّاءِ.

CHAPTER. If an animal runs away while one is in prayer. Said Qatāda, "If a thief takes away the clothes of a person in prayer then he can leave the prayer and follow the thief."

بَابٌ إِذَا انْفَلَتَتِ الدَّابَّةُ فِي الصَّلاَةِ.

وَقَالَ قَتَادَةُ: إِنْ أُخِذَ ثَوْبُهُ يَتْبَعُ السَّارِقَ وَيَدَعُ الصَّلاَةَ.

302. Narrated Al-Azraq bin Qais: We were at Al-Ahwāz fighting the Al-Harūriya (tribe). While I was at the bank of a river a man was praying and the reins of his animal were in his hands and the animal was struggling and he was following the animal. (Shu'ba, a sub-narrator, said that that man was Abū Barza al-Aslamī). A man from the Khawārij said, "O Allāh! Be harsh to this sheikh." And when the sheikh (Abū Barza) finished his prayer, he said, "I heard your remark. No doubt, I participated with Allāh's Apostle ﷺ in six or seven or eight holy battles and saw his leniency, and no doubt, I would rather retain my animal than let it return to its stable, as it would cause me much trouble."

٣٠٢ - حَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنَا الأَزْرَقُ بْنُ قَيْسٍ قَالَ: كُنَّا بِالأَهْوَازِ نُقَاتِلُ الْحَرُورِيَّةَ فَبَيْنَا أَنَا عَلَى جُرُفِ نَهَرٍ إِذَا رَجُلٌ يُصَلِّي وَإِذَا لِجَامُ دَابَّتِهِ بِيَدِهِ فَجَعَلَتِ الدَّابَّةُ تُنَازِعُهُ، وَجَعَلَ يَتْبَعُهَا. قَالَ شُعْبَةُ: هُوَ أَبُو بَرْزَةَ الأَسْلَمِيُّ، فَجَعَلَ رَجُلٌ مِنَ الْخَوَارِجِ يَقُولُ: اللَّهُمَّ افْعَلْ بِهَذَا الشَّيْخِ. فَلَمَّا انْصَرَفَ الشَّيْخُ قَالَ: إِنِّي سَمِعْتُ قَوْلَكُمْ، وَإِنِّي غَزَوْتُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم سِتَّ غَزَوَاتٍ أَوْ سَبْعَ غَزَوَاتٍ أَوْ ثَمَانِيَ وَشَهِدْتُ تَيْسِيرَهُ. وَإِنِّي إِنْ كُنْتُ أَنْ أَرْجِعَ مَعَ دَابَّتِي أَحَبُّ إِلَيَّ مِنْ أَنْ أَدَعَهَا تَرْجِعُ إِلَى مَأْلَفِهَا فَيَشُقُّ عَلَيَّ.

303. Narrated ʿĀisha رضي الله عنها : Once the sun eclipsed and Allāh's Apostle ﷺ stood up for the prayer and recited a very long Sūra and then bowed for a long while and then raised his head and started reciting another Sūra. Then he bowed, and after finishing, he prostrated and did the same in the second Rakʿa and then said, "These (lunar and solar eclipses) are two of the signs of Allāh and if you see them, pray till the eclipse is over. No doubt, while standing at this place I saw everything promised to me by Allāh and I saw (Paradise) and I wanted to pluck a bunch (of grapes) therefrom, at the time when you saw me stepping forward. No doubt, I saw Hell with its different parts destroying each other when you saw me retreating and in it I saw ʿAmr bin Luḥai who started the tradition of freeing animals in the name of idols."

٣٠٣ ـ حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ: أَخْبَرَنَا عَبْدُ اللهِ: أَخْبَرَنَا يُونُسُ: عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ قَالَ: قَالَتْ عَائِشَةُ: خَسَفَتِ الشَّمْسُ فَقَامَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم فَقَرَأَ سُورَةً طَوِيلَةً ثُمَّ رَكَعَ فَأَطَالَ، ثُمَّ رَفَعَ رَأْسَهُ، ثُمَّ اسْتَفْتَحَ بِسُورَةٍ أُخْرَى ثُمَّ رَكَعَ حَتَّى قَضَاهَا. وَسَجَدَ، ثُمَّ فَعَلَ ذَلِكَ فى الثَّانِيَةِ ثُمَّ قَالَ: إِنَّهُمَا آيَتَانِ مِنْ آيَاتِ اللهِ، فَإِذَا رَأَيْتُمْ ذَلِكَ فَصَلُّوا حَتَّى يُفْرَجَ عَنْكُمْ. لَقَدْ رَأَيْتُ فى مَقَامِى هَذَا كُلَّ شَيْءٍ وُعِدْتُهُ حَتَّى لَقَدْ رَأَيْتُ أُرِيدُ أَنْ آخُذَ قِطْفًا مِنَ الْجَنَّةِ حِينَ رَأَيْتُمُونِى جَعَلْتُ أَتَقَدَّمُ. وَلَقَدْ رَأَيْتُ جَهَنَّمَ يَحْطِمُ بَعْضُهَا بَعْضًا حِينَ رَأَيْتُمُونِى تَأَخَّرْتُ. وَرَأَيْتُ فِيهَا عَمْرَو بْنَ لُحَيٍّ وَهُوَ الَّذِى سَيَّبَ السَّوَائِبَ.

CHAPTER. What is said about blowing and spitting while in prayer. And ʿAbdullāh bin ʿAmr narrated that the Prophet ﷺ during the eclipse prayer, blew during his prostration.

بَابٌ مَا يَجُوزُ مِنَ الْبُصَاقِ وَالنَّفْخِ فى الصَّلاةِ. وَيُذْكَرُ عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو: نَفَخَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم فى سُجُودِهِ فى كُسُوفٍ.

304. Narrated Ibn ʿUmar رضي الله عنهما : The Prophet ﷺ saw some sputum on the wall facing the Qibla of the mosque and became furious with the people of the mosque and said, "During the prayer,

٣٠٤ ـ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا: أَنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّم رَأَى نُخَامَةً

Allāh is in front of everyone of you and so he should not spit (or said, 'He should not expectorate')." Then he got down and scratched the sputum with his hand. Ibn ʿUmar رضي الله عنهما said (after narrating), "If anyone of you has to spit during the prayer, he should spit to his left."

فِي قِبْلَةِ الْمَسْجِدِ فَتَغَيَّظَ عَلَى أَهْلِ الْمَسْجِدِ وَقَالَ: إِنَّ اللهَ قِبَلَ أَحَدِكُمْ إِذَا كَانَ فِي صَلَاتِهِ فَلَا يَبْزُقَنَّ. أَوْ قَالَ: لَا يَتَنَخَّمَنَّ ثُمَّ نَزَلَ فَحَتَّهَا بِيَدِهِ. وَقَالَ ابْنُ عُمَرَ رَضِيَ اللهُ عَنْهُمَا: إِذَا بَزَقَ أَحَدُكُمْ فَلْيَبْزُقْ عَلَى يَسَارِهِ.

305. Narrated Anas رضي الله عنه : The Prophet ﷺ said, "Whenever anyone of you is in prayer, he is exchanging secret sentiments with his Lord and so he should neither spit in front of him nor on his right side but to his left side under his left foot."

٣٠٥ - حَدَّثَنَا مُحَمَّدٌ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ: إِذَا كَانَ أَحَدُكُمْ فِي الصَّلَاةِ فَإِنَّهُ يُنَاجِي رَبَّهُ فَلَا يَبْزُقَنَّ بَيْنَ يَدَيْهِ وَلَا عَنْ يَمِينِهِ وَلَكِنْ عَنْ شِمَالِهِ تَحْتَ قَدَمِهِ الْيُسْرَى.

CHAPTER. If a man claps during the prayer ignorantly, then his prayer will not be rejected. (This has been narrated by Sahl bin Saʿd from the Prophet ﷺ .)

بَابٌ مَنْ صَفَّقَ جَاهِلًا مِنَ الرِّجَالِ فِي صَلَاتِهِ لَمْ تَفْسُدْ صَلَاتُهُ. فِيهِ سَهْلُ بْنُ سَعْدٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ صلى الله عليه وسلم.

CHAPTER. If a person in prayer is asked to step forward or is requested to wait and he waits, there will be no harm therein.

بَابٌ إِذَا قِيلَ لِلْمُصَلِّي تَقَدَّمْ أَوِ انْتَظِرْ فَانْتَظَرَ فَلَا بَأْسَ.

306. Narrated Sahl bin Saʿd رضي الله عنه : The people used to offer the prayer with the Prophet ﷺ with their waist-sheets tied round their necks because of the shortness of the sheets and the women were ordered not to lift their heads till the men had sat straight.

٣٠٦ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ النَّاسُ يُصَلُّونَ مَعَ النَّبِيِّ صلى الله عليه وسلم وَهُمْ عَاقِدُو أُزْرِهِمْ مِنَ

الصِّغَرِ عَلَى رِقَابِهِمْ ، فَقِيلَ لِلنِّسَاءِ لا تَرْفَعْنَ رُءُوسَكُنَّ حَتَّى يَسْتَوِيَ الرِّجَالُ جُلُوسًا .

CHAPTER. One should not return greetings during the prayer.

بابٌ لا يَرُدُّ السَّلامَ فِي الصَّلاةِ .

307. Narrated 'Abdullāh رضي الله عنه : I used to greet the Prophet ﷺ while he was in prayer and he would return my greeting, but when we returned (from Ethiopia) I greeted the Prophet ﷺ (while he was praying) but he did not return the greeting, and (after finishing the prayer) he said, "In the prayer one is occupied (with a more serious matter)."

٣٠٧ ـ حَدَّثَنَا عَبْدُ اللهِ بنُ أبي شَيْبَةَ قالَ : حَدَّثَنَا ابنُ فُضَيْلٍ ، عَنِ الأعْمَشِ ، عَنْ إبْرَاهِيمَ ، عَنْ عَلْقَمَةَ ، عَنْ عَبْدِ اللهِ قالَ : كُنْتُ أُسَلِّمُ عَلَى النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ وَهُوَ فِي الصَّلاةِ فَيَرُدُّ عَلَيَّ ، فَلَمَّا رَجَعْنَا سَلَّمْتُ عَلَيْهِ فَلَمْ يَرُدَّ عَلَيَّ وَقالَ : إنَّ فِي الصَّلاةِ شُغْلاً .

308. Narrated Jābir bin 'Abdullāh رضي الله عنهما : Allāh's Apostle ﷺ sent me for some job and when I had finished it I returned and came to the Prophet ﷺ and greeted him but he did not return my greeting. So I felt so sorry that only Allāh knows it and I said to myself, 'Perhaps Allāh's Apostle ﷺ is angry because I did not come quickly then again I greeted him but he did not reply. I felt it even more sorry than I did the first time. Again I greeted him and he returned the greeting and said, "The thing which prevented me from returning the greeting was that I was praying." And at that time he was on his Rāḥila and his face was not towards the Qibla.

٣٠٨ ـ حَدَّثَنَا أبو مَعْمَرٍ قالَ : حَدَّثَنَا عَبْدُ الوَارِثِ ، حَدَّثَنَا كَثِيرُ بنُ شِنْظِيرٍ ، عَنْ عَطَاءِ بنِ أبي رَبَاحٍ ، عَنْ جَابِرِ بنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما قالَ : بَعَثَنِي رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ فِي حَاجَةٍ لَهُ فَانْطَلَقْتُ ثُمَّ رَجَعْتُ وَقَدْ قَضَيْتُها ، فَأتَيْتُ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ فَسَلَّمْتُ عَلَيْهِ ، فَلَمْ يَرُدَّ عَلَيَّ فَوَقَعَ فِي قَلْبِي ما اللهُ أعْلَمُ بِهِ . فَقُلْتُ فِي نَفْسِي لَعَلَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ وَجَدَ عَلَيَّ أنِّي أبْطَأْتُ عَلَيْهِ ، ثُمَّ سَلَّمْتُ عَلَيْهِ فَلَمْ يَرُدَّ عَلَيَّ ، فَوَقَعَ فِي قَلْبِي أشَدُّ مِنَ المَرَّةِ الأُولى ، ثُمَّ سَلَّمْتُ عَلَيْهِ

CHAPTER. To raise the hands in prayer because of some necessity which one encounters during the prayers.

309. Narrated Sahl bin Sa'd ؓ: The news of differences between Banī 'Amr bin 'Auf at Qubā' reached Allāh's Apostle ﷺ and so he went to them along with some of his companions to affect a reconciliation. Allāh's Apostle ﷺ was delayed there and the time for the prayer became due. Bilal came to Abū Bakr ؓ and said, "O Abū Bakr! Allāh's Apostle ﷺ is detained (there) and the time for the prayer is due. Will you lead the people in the prayer?" Abū Bakr replied, "Yes, if you wish." So Bilāl pronounced the Iqāma and Abū Bakr went forward and the people said Takbīr. In the meantime, Allāh's Apostle ﷺ came piercing through the rows till he stood in the (first) row and the people started clapping. Abū Bakr ؓ would never look hither and thither during the prayer but when the people clapped so much he looked back and saw Allāh's Apostle ﷺ. The Prophet ﷺ beckoned him to carry on. Abū Bakr raised both his hands, praised Allāh and retreated till he stood in the row and Allāh's Apostle ﷺ went forward and led the people in the prayer. When he had finished the

فَرَدَّ عَلَيَّ فَقَالَ: إِنَّمَا مَنَعَنِى أَنْ أَرُدَّ عَلَيْكَ أَنِّى كُنْتُ أُصَلِّى. وَكَانَ عَلَى رَاحِلَتِهِ مُتَوَجِّهًا إِلَى غَيْرِ القِبْلَةِ.

بَابُ رَفْعِ الأَيْدِى فِى الصَّلَاةِ لِأَمْرٍ يَنْزِلُ بِهِ.

٣٠٩ - حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا عَبْدُ العَزِيزِ، عَنْ أَبِى حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ رَضِىَ اللهُ عَنْهُ قَالَ: بَلَغَ رَسُولَ اللهِ صلى اللهُ عليه وسلَّمَ أَنَّ بَنِى عَمْرِو بْنِ عَوْفٍ بِقُبَاءٍ كَانَ بَيْنَهُمْ شَىْءٌ فَخَرَجَ يُصْلِحُ بَيْنَهُمْ فِى أُنَاسٍ مِنْ أَصْحَابِهِ، فَحُبِسَ رَسُولُ اللهِ صلى الله عليه وسلَّمَ وَحَانَتِ الصَّلَاةُ. فَجَاءَ بِلَالٌ إِلَى أَبِى بَكْرٍ رَضِىَ اللهُ عَنْهُمَا فَقَالَ: يَا أَبَا بَكْرٍ، إِنَّ رَسُولَ اللهِ صلى اللهُ عليه وسلَّمَ قَدْ حُبِسَ وَقَدْ حَانَتِ الصَّلَاةُ، فَهَلْ لَكَ أَنْ تَؤُمَّ النَّاسَ؟ قَالَ: نَعَمْ، إِنْ شِئْتَ. فَأَقَامَ بِلَالٌ الصَّلَاةَ وَتَقَدَّمَ أَبُو بَكْرٍ رَضِىَ اللهُ عَنْهُ فَكَبَّرَ النَّاسُ، وَجَاءَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّمَ يَمْشِى فِى الصُّفُوفِ يَشُقُّهَا شَقًّا حَتَّى قَامَ مِنَ الصَّفِّ فَأَخَذَ النَّاسُ فِى التَّصْفِيحِ. قَالَ سَهْلٌ: التَّصْفِيحُ هُوَ التَّصْفِيقُ. قَالَ: وَكَانَ أَبُو بَكْرٍ رَضِىَ اللهُ عَنْهُ لَا يَلْتَفِتُ فِى صَلَاتِهِ. فَلَمَّا أَكْثَرَ النَّاسُ

prayer, he addressed the people and said, "O people! Why did you start clapping when something happened to you in the prayer? Clapping is for women. Whenever one is confronted with something unusal in the prayer one should say, 'Subḥān Allāh'." Then the Prophet ﷺ looked towards Abū Bakr and asked, "What prevented you from leading the prayer when I beckoned you to carry on?" Abū Bakr replied, "It does not befit the son of Abī Quḥāfa to lead the prayer in the presence of Allāh's Apostle ﷺ.

تَفَتَ فَإِذَا رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ فَأَشارَ إِلَيْهِ يَأْمُرُهُ أَنْ يُصَلِّيَ فَرَفَعَ أَبُوبَكْرٍ رَضِيَ اللهُ عَنْهُ يَدَهُ فَحَمِدَ اللهَ ، ثُمَّ رَجَعَ الْقَهْقَرَى وَرَاءَهُ حَتَّى قَامَ فِى الصَّفِّ وَتَقَدَّمَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ وَصَلَّى لِلنَّاسِ ، فَلَمَّا فَرَغَ أَقْبَلَ عَلَى النَّاسِ فَقَالَ : يا أَيُّها النَّاسُ ، مالَكُمْ حِينَ نابَكُمْ شَيْءٌ فِى الصَّلاةِ أَخَذْتُمْ بِالتَّصْفِيحِ . إِنَّما التَّصْفِيحُ لِلنِّساءِ ، مَنْ نابَهُ شَيْءٌ فِى صَلاتِهِ فَلْيَقُلْ سُبْحانَ اللهِ . ثُمَّ الْتَفَتَ إِلَى أَبِي بَكْرٍ رَضِيَ اللهُ عَنْهُ فَقَالَ : يا أَبا بَكْرٍ ، ما مَنَعَكَ أَنْ تُصَلِّيَ حَيْثُ أَشَرْتُ إِلَيْكَ ؟ قالَ أَبُوبَكْرٍ : ما كانَ يَنْبَغِى لابْنِ أَبِي قُحافَةَ أَنْ يُصَلِّيَ بَيْنَ يَدَيْ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ .

CHAPTER. Keeping the hands on the hips during the prayers.

بابُ الخَصْرِ فِى الصَّلاةِ .

310. Narrated Abū Huraira رضي الله عنه: It was forbidden to keep the hands on the hips during the prayer. (This is narrated by Abū Huraira from the Prophet ﷺ.)

٣١٠ ـ حَدَّثَنا أَبُو النُّعْمانِ : حَدَّثَنا حَمَّادٌ ، عَنْ أَيُّوبَ ، عَنْ مُحَمَّدٍ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ : نُهِيَ عَنِ الخَصْرِ فِى الصَّلاةِ . وَقالَ هِشامٌ وَأَبُو هِلالٍ ، عَنِ ابْنِ سِيرِينَ ، عَنْ أَبِي هُرَيْرَةَ ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ .

311. Narrated Abū Huraira رضي الله عنه: It was forbidden to pray with the hands over one's hips.

٣١١ ـ حَدَّثَنا عَمْرُو بْنُ عَلِيٍّ : حَدَّثَنا يَحْيَى : حَدَّثَنا هِشامٌ : حَدَّثَنا مُحَمَّدٌ ،

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: نُهِيَ أَنْ يُصَلِّيَ الرَّجُلُ مُخْتَصِرًا.

CHAPTER. Thinking of something during the prayer. 'Umar ﵁ said, "I think of organizing my troops while I am in prayer."

بابُ تَفَكُّرِ الرَّجُلِ الشَّيْءَ فِي الصَّلاةِ. وَقَالَ عُمَرُ رَضِيَ اللهُ عَنْهُ: إِنِّي لأُجَهِّزُ جَيْشِي وَأَنَا فِي الصَّلاةِ.

312. Narrated 'Uqba bin Al-Ḥārith ﵁: I offered the 'Aṣr prayer with the Prophet ﷺ and after finishing the prayer with Taslīm he got up quickly and went to some of his wives and then came out. He noticed the signs of astonishment on the faces of the people caused by his speed. He then said, "I remembered in my prayer that a piece of gold was lying in my house and I disliked the thought of it remaining with us throughout the night, and so I have ordered it to be distributed."

٣١٢ - حدَّثنا إِسْحاقُ بنُ مَنْصُورٍ: حدَّثنا رَوْحٌ: حدَّثنا عُمَرُ هُوَ ابنُ سَعِيدٍ قالَ: أَخْبَرَنِي ابنُ أَبِي مُلَيْكَةَ، عَنْ عُقْبَةَ بنِ الحارِثِ رَضِيَ اللهُ عَنْهُ قالَ: صَلَّيْتُ مَعَ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ العَصْرَ، فَلَمَّا سَلَّمَ قامَ سَرِيعا دخَلَ عَلَى بَعْضِ نِسائِهِ، ثُمَّ خَرَجَ ورأى ما في وُجُوهِ القَوْمِ مِنْ تَعَجُّبِهِمْ لِسُرْعَتِهِ، فَقالَ: ذَكَرْتُ وأنا في الصَّلاةِ تِبْرًا عِنْدَنا فَكَرِهْتُ أَنْ يُمْسِيَ أَوْ يَبِيتَ عِنْدَنا فأَمَرْتُ بِقِسْمَتِهِ.

313. Narrated Abū Huraira ﵁: Allāh's Apostle ﷺ said, "When the Adhān for the prayer is pronounced, then Satan takes to his heels passing wind so that he may not hear the Adhān, and when the Mu'adh-dhin finishes, he comes back; and when the Iqāma is pronounced he again takes to his heels and when it is finished, he again comes back and continues reminding the praying person of things that he used not to remember when not in prayer till he forgets how much he has prayed."

٣١٣ - حدَّثنا يَحْيَى بنُ بُكَيْرٍ قالَ: حدَّثنا اللَّيْثُ، عَنْ جَعْفَرٍ، عَنِ الأَعْرَجِ قالَ: قالَ أبو هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ: إِذَا أُذِّنَ بِالصَّلاةِ أَدْبَرَ الشَّيْطانُ لَهُ ضُراطٌ حَتَّى لا يَسْمَعَ التَّأْذِينَ، فإذا سَكَتَ المُؤَذِّنُ أَقْبَلَ، فإذا ثُوِّبَ أَدْبَرَ، فإذا سَكَتَ أَقْبَلَ، فَلا يَزالُ بِالمَرْءِ يَقُولُ لَهُ اذْكُرْ ما لَمْ يَكُنْ

Abū Salama bin ʿAbdur-Raḥmān said, "If anyone of you has such a thing (forgetting the number of Rakʿāt he has prayed) he should perform two prostrations of Sahū (i. e. forgetfulness) while sitting." Abū Salama narrates this from Abū Huraira.

314. Narrated Abū Huraira ؓ: People say that I narrate too many narrations of the Prophet ﷺ; once I met a man (during the life-time of the Prophet ﷺ) and asked him, "Which Sūra did Allāh's Apostle ﷺ recite yesterday in the ʿIshāʾ prayer?" He said, "I do not know." I said, "Did you not attend the prayer?" He said, "Yes, (I did)." I said, "I know. He recited such and such Sūra."

يَذْكُرُ حَتَّى لا يَدْرِي كَمْ صَلَّى . قالَ أبو سَلَمَةَ بنُ عَبْدِ الرَّحْمَن : إذَا فَعَلَ أحَدُكُمْ ذلكَ فَلْيَسْجُدْ سَجْدَتَيْنِ وَهُوَ قاعِدٌ . و سَمِعَهُ أبو سَلَمَةَ مِنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ .

٣١٤ ـ حَدَّثَنا مُحَمَّدُ بنُ المُثَنَّى : حَدَّثَنا عُثْمانُ بنُ عُمَرَ قالَ : أخْبَرَنِي ابنُ أبي ذِئْبٍ ، عَنْ سَعِيدٍ المَقْبُرِيِّ قالَ : قالَ أبو هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ : يَقُولُ النَّاسُ أكْثَرَ أبو هُرَيْرَةَ ، فَلَقِيتُ رَجُلاً فَقُلْتُ : بِمَ قَرَأَ رَسُولُ اللهِ صلى الله عليهِ وسلَّمَ البارِحَةَ في العَتَمَةِ ؟ فَقالَ : لا أدْرِي . فَقُلْتُ : لَمْ تَشْهَدْها ؟ قالَ : بَلَى . قُلْتُ : لَكِنْ أنا أدْرِي ، قَرَأ سُورَةَ كَذَا و كَذَا .

**In the name of Allāh,
the Beneficent, the Merciful**

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

CHAPTER. What is said regarding the Sahū. If someone gets up (for the third Rakʿa without sitting) after the second Rakʿa of a compulsory prayer.

بابُ ما جاءَ فى السَّهْوِ إذا قامَ مِنْ رَكْعَتَىِ الفَرِيضَةِ.

315. Narrated ʿAbdullāh bin Buḥaina رضي الله عنه : Allāh's Apostle ﷺ once led us in a prayer and offered two Rakʿāt and got up (for the third Rakʿa) without sitting (after the second Rakʿa). The people also got up with him, and when he was about to finish his prayer, we waited for him to finish the prayer with Taslīm but he said Takbīr before Taslīm and performed two prostrations while sitting and then finished the prayer with Taslīm.

٣١٥ - حدَّثنا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أخبرَنا مالكُ بنُ أنَسٍ، عَنِ ابنِ شِهابٍ، عَنْ عَبْدِ الرَّحْمٰنِ الأعْرَجِ، عَنْ عَبْدِ اللهِ بنِ بُحَيْنَةَ رَضِىَ اللهُ عَنْهُ أنَّهُ قالَ: صَلَّى لَنا رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ رَكْعَتَيْنِ مِنْ بَعْضِ الصَّلَوَاتِ ثُمَّ قامَ فَلَمْ يَجْلِسْ، فَقامَ النَّاسُ مَعَهُ فَلَمَّا قَضَى صَلاتَهُ وَنَظَرْنا تَسْلِيمَهُ كَبَّرَ قَبْلَ التَّسْلِيمِ فَسَجَدَ سَجْدَتَيْنِ وَهُوَ جالِسٌ ثُمَّ سَلَّمَ.

316. Narrated ʿAbdullāh bin Buḥaina رضي الله عنه : Allāh's Apostle ﷺ got up after the second Rakʿa of the Ẓuhr prayer without sitting in between (the second and the third Rakʿāt). When he finished the prayer he performed two prostrations (of Sahū) and then finished the prayer with Taslīm.

٣١٦ - حدَّثنا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: أخبرَنا مالكٌ، عَنْ يَحْيَى بنِ سَعِيدٍ، عَنْ عَبْدِ الرَّحْمٰنِ الأعْرَجِ، عَنْ عَبْدِ اللهِ بنِ بُحَيْنَةَ رَضِىَ اللهُ عَنْهُ أنَّهُ قالَ: إنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ قامَ مِنَ اثْنَتَيْنِ مِنَ الظُّهْرِ لَمْ يَجْلِسْ بَيْنَهُما، فَلَمَّا قَضَى صَلاتَهُ سَجَدَ سَجْدَتَيْنِ، ثُمَّ سَلَّمَ بَعْدَ ذلكَ.

CHAPTER. If one offers five Rak'āt (instead of four).

317. Narrated 'Abdullāh رضي الله عنه: Once Allāh's Apostle ﷺ offered five Rak'āt in the Ẓuhr prayer, and somebody asked him whether there was some increase in the prayer. Allāh's Apostle ﷺ said, "What is that?" He said, "You have offered five Rak'āt." So Allāh's Apostle ﷺ performed two prostrations of Sahw after Taslīm.

CHAPTER. If one finishes his prayer with Taslīm after offering two or three Rak'āt (by mistake) one then should perform two prostrations like ordinary prostrations of the prayer, or longer.

318. Narrated Abū Huraira رضي الله عنه: The Prophet ﷺ led us in the 'Aṣr or the Ẓuhr prayer and finished it with Taslīm. Dhul-Yadain said to him, "O Allāh's Apostle! Has the prayer been reduced?" The Prophet ﷺ asked his companions, "Is what he has said true?" They said, "O yes!" So Allāh's Apostle ﷺ offered two more Rak'āt and then performed two prostrations (of Sahw).

Sa'd said, "I saw that 'Urwa bin Az-Zubair had offered two Rak'āt in the Maghrib prayer and finished it with Taslīm. He then talked (and when he was informed about it) he completed the rest of his prayer and performed two prostrations, and said, 'The Prophet ﷺ prayed like this.'"

بابٌ إذا صَلَّى خَمْسًا .

٣١٧ - حدَّثنا أبُو الوَليدِ ، حدَّثنا شُعْبَةُ ، عَنِ الحَكَمِ ، عَنْ إبْرَاهِيمَ ، عَنْ عَلْقَمَةَ ، عَنْ عَبْدِ اللهِ رَضِىَ اللهُ عَنْهُ أنَّ رَسُولَ اللهِ صلى اللهُ عليه وسلَّمَ صَلَّى الظُّهْرَ خَمْسًا ، فَقِيلَ لَهُ : أزِيدَ فى الصَّلاة ؟ فَقَالَ : وَمَا ذَاكَ ؟ قالَ : صَلَّيْتَ خَمْسًا . فَسَجَدَ سَجْدَتَيْنِ بَعْدَ مَا سَلَّمَ .

بابٌ إذَا سَلَّمَ فى رَكْعَتَيْنِ أوْ فى ثَلاث سَجَدَ سَجْدَتَيْنِ مِثْلَ سُجُودِ الصَّلاةِ أوْ أطْوَلَ .

٣١٨ - حدَّثنا آدَمُ ، حدَّثنا شُعْبَةُ ، عَنْ سَعْدِ بنِ إبْرَاهِيمَ ، عَنْ أبى سَلَمَةَ ، عَنْ أبى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ قالَ : صَلَّى بِنَا النَّبِىُّ صلى اللهُ عليه وسلَّمَ الظُّهْرَ أوِ العَصْرَ فَسَلَّمَ ، فقالَ لَهُ ذُو اليَدَيْنِ : الصَّلاةُ يا رَسُولَ اللهِ أنَقَصَتْ ؟ فقالَ النَّبِىُّ صلى اللهُ عليه وسلَّم لأصْحَابِهِ : أحَقٌّ مَا يَقُولُ ؟ قالُوا : نَعَمْ ، فَصَلَّى رَكْعَتَيْنِ أُخْرَيَيْنِ ثُمَّ سَجَدَ سَجْدَتَيْنِ . قالَ سَعْدٌ : وَرَأيْتُ عُرْوَةَ بنَ الزُّبَيْرِ صَلَّى مِنَ المَغْرِبِ رَكْعَتَيْنِ فَسَلَّمَ وَتَكَلَّمَ ثُمَّ صَلَّى مَا بَقِىَ وَسَجَدَ سَجْدَتَيْنِ وَقالَ : هَكَذَا فَعَلَ النَّبِىُّ صلى اللهُ عليه وسلَّم .

CHAPTER. Whoever did not recite Tashah-hud (At-taḥiyyāt) after the two prostrations of Sahw. And Anas and Al-Ḥasan did not recite it. And Qatāda said that Tashah-hud should not be recited (after the prostrations of Sahw).

بَابُ مَنْ لَمْ يَتَشَهَّدْ فِى سَجْدَتَىِ السَّهْوِ. وَسَلَّمَ أَنَسٌ وَالْحَسَنُ وَلَمْ يَتَشَهَّدَا. وَقَالَ قَتَادَةُ: لَا يَتَشَهَّدُ.

319. Narrated Abū Huraira رضي الله عنه : Once Allāh's Apostle ﷺ offered two Rak'āt and finished his prayer. So Dhul-Yadain asked him, "Has the prayer been decreased or have you forgotten?" Allāh's Apostle ﷺ said, "Has Dhul-Yadain spoken the truth?" The people replied in the affirmative. Then Allāh's Apostle ﷺ stood up and offered the remaining two Rak'āt and performed Taslīm, and then said Takbīr and performed two prostrations like his usual prostrations, or a bit longer, and then got up.

٣١٩ - حَدَّثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ أَخْبَرَنَا مَالِكُ بْنُ أَنَسٍ، عَنْ أَيُّوبَ بْنِ أَبِى تَمِيمَةَ السَّخْتِيَانِىِّ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ صلى اللهُ عليه وسلَّمَ انْصَرَفَ مِنَ اثْنَتَيْنِ فَقَالَ لَهُ ذُو الْيَدَيْنِ: أَقَصُرَتِ الصَّلَاةُ أَمْ نَسِيتَ يَا رَسُولَ اللهِ؟ قَالَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّمَ: أَصَدَقَ ذُو الْيَدَيْنِ؟ فَقَالَ النَّاسُ: نَعَمْ، فَقَامَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّمَ فَصَلَّى اثْنَتَيْنِ أُخْرَيَيْنِ ثُمَّ سَلَّمَ ثُمَّ كَبَّرَ فَسَجَدَ مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ، ثُمَّ رَفَعَ.

320. Narrated Salama bin 'Alqama: I asked Muḥammad (bin Sīrīn) whether Tashah-hud should be recited after the two prostrations of Sahw. He replied, "It is not (mentioned) in Abū Huraira's narration."

٣٢٠ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادٌ، عَنْ سَلَمَةَ بْنِ عَلْقَمَةَ قَالَ: قُلْتُ لِمُحَمَّدٍ فِى سَجْدَتَىِ السَّهْوِ تَشَهُّدٌ؟ قَالَ: لَيْسَ فِى حَدِيثِ أَبِى هُرَيْرَةَ.

CHAPTER. To say Takbīr in the prostrations of Sahw.

بَابٌ يُكَبِّرُ فِى سَجْدَتَىِ السَّهْوِ.

321. Narrated Abū Huraira رضي الله عنه : The Prophet ﷺ offered one of the

٣٢١ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدٍ،

evening prayers (the sub-narrator Muḥammad said, "I think that it was most probably the 'Aṣr prayer") and he finished it after offering two Rak'āt only. He then stood near a piece of wood in front of the Mosque and put his hand over it. Abū Bakr and 'Umar رضي الله عنهما were amongst those who were present, but they dared not talk to him about that (because of excessive respect for him), and those who were in a hurry went out. They said, "Has the prayer been decreased?" A man who was called Dhul-Yadain by the Prophet ﷺ said (to the Prophet ﷺ), "Has the prayer been decreased or have you forgotten?" He said, "Neither have I forgotten, nor has the prayer been decreased." He said, "Certainly you have forgotten." So the Prophet ﷺ offered two more Rak'āt and performed Taslīm and then said Takbīr and performed a prostration of Sahw like his ordinary prostration or a bit longer and then raised his head and said Takbīr and then put his head down and performed a prostration like his ordinary prostration or a bit longer, and then raised his head and said Takbīr.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: صَلَّى النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ إِحْدَى صَلاتَيِ العَشِيِّ. قَالَ مُحَمَّدٌ: وَأَكْثَرُ ظَنِّي أَنَّها العَصْرُ رَكْعَتَيْنِ. ثُمَّ سَلَّمَ، ثُمَّ قَامَ إِلَى خَشَبَةٍ فى مُقَدَّمِ المَسْجِدِ فَوَضَعَ يَدَهُ عَلَيْهَا وَفِيهِمْ أَبُو بَكْرٍ وَعُمَرُ رَضِيَ اللهُ عَنْهُمَا، فَهَابَا أَنْ يُكَلِّمَاهُ، وَخَرَجَ سَرَعَانُ النَّاسِ فَقَالُوا: أَقَصُرَتِ الصَّلاةُ؟ وَرَجُلٌ يَدْعُوهُ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ ذَا اليَدَيْنِ فَقَالَ: أَنَسِيتَ أَمْ قَصُرَتْ؟ فَقَالَ: لَمْ أَنْسَ وَلَمْ تُقْصَرْ. قَالَ: بَلَى قَدْ نَسِيتَ، فَصَلَّى رَكْعَتَيْنِ ثُمَّ سَلَّمَ ثُمَّ كَبَّرَ فَسَجَدَ مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ، ثُمَّ رَفَعَ رَأْسَهُ فَكَبَّرَ، ثُمَّ وَضَعَ رَأْسَهُ فَكَبَّرَ فَسَجَدَ مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ، ثُمَّ رَفَعَ رَأْسَهُ وَكَبَّرَ.

322. Narrated 'Abdullāh bin Buḥaina Al-Asdī رضي الله عنه, the ally of Banī 'Abdul-Muṭṭalib: Allāh's Apostle ﷺ stood up for the Ẓuhr prayer and he should have sat (after the second Rak'a but he stood up for the third Rak'a without sitting for Tashah-hud) and when he finished the prayer he performed two prostrations and said Takbīr on each prostration while sitting,

٣٢٢ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنِ ابْنِ شِهَابٍ، عَنِ الأَعْرَجِ، عَنْ عَبْدِ اللهِ بْنِ بُحَيْنَةَ الأَسْدِيِّ حَلِيفِ بَنِي عَبْدِ المُطَّلِبِ أَنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ قَامَ فى صَلاةِ الظُّهْرِ وَعَلَيْهِ جُلُوسٌ فَلَمَّا أَتَمَّ صَلاتَهُ سَجَدَ سَجْدَتَيْنِ يُكَبِّرُ

before ending (the prayer) with Taslim; and the people too performed the two prostrations with him in lieu of the sitting he forgot.

فى كُلِّ سَجْدَةٍ وَهُوَ جَالِسٌ قَبْلَ أَنْ يُسَلِّمَ وَسَجَدَهُمَا النَّاسُ مَعَهُ مَكَانَ مَا نَسِيَ مِنَ الجُلُوسِ. تابَعَهُ ابنُ جُرَيْجٍ، عَنِ ابْنِ شِهابٍ فى التَّكْبِيرِ.

CHAPTER. When a person forgets whether he has offered three or four Rak'at (then he should) perform two prostrations while sitting in his last Rak'a.

بابٌ إذَا لَمْ يَدْرِ كَمْ صَلَّى ثَلاثًا أَوْ أَرْبَعًا سَجَدَ سَجْدَتَيْنِ وَهُوَ جالِسٌ.

323. Narrated Abū Huraira ؓ: Allāh's Apostle ﷺ said, "When the call for prayer is made, Satan takes to his heels passing wind so that he may not hear the Adhān and when the call is finished he comes back, and when the Iqāma is pronounced, Satan again takes to his heels, and when the Iqāma is finished he comes back again and tries to interfere with the person and his thoughts and say, "Remember this and that (which he has not thought of before the prayer)", till the praying person forgets how much he has prayed. If anyone of you does not remember whether he has offered three or four Rak'at then he should perform two prostrations of Sahw while sitting.

٣٢٣ - حدَّثَنا مُعاذُ بنُ فَضالَةَ: حدَّثَنا هِشامُ بنُ أبي عَبْدِ اللهِ الدَّسْتَوائيُّ، عَنْ يَحْيَى بنِ أبي كَثِيرٍ، عَنْ أبي سَلَمَةَ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم: إذَا نُودِيَ بالصَّلاةِ أَدْبَرَ الشَّيْطانُ وَلَهُ ضُراطٌ حتَّى لا يَسْمَعَ الأَذانَ، فإذَا قُضِيَ الأَذانُ أَقْبَلَ، فإذَا ثُوِّبَ بِها أَدْبَرَ، فإذَا قُضِيَ التَّثْوِيبُ أَقْبَلَ حتَّى يَخْطِرَ بَيْنَ المَرْءِ وَنَفْسِهِ، يَقُولُ اذْكُرْ كَذَا وكَذَا ما لَمْ يَكُنْ يَذْكُرُ حتَّى يَظَلَّ الرَّجُلُ إنْ يَدْرِي كَمْ صَلَّى، فإذَا لَمْ يَدْرِ أحَدُكُمْ كَمْ صَلَّى ثَلاثًا أَوْ أَرْبَعًا، فَلْيَسْجُدْ سَجْدَتَيْنِ وَهُوَ جالِسٌ.

CHAPTER. Sahw (i.e. forgetfulness) in compulsory prayers and Nawāfil.

Ibn 'Abbās ؓ; performed two prostrations of Sahw after the Witr prayer.

بابٌ السَّهْوُ فى الفَرْضِ والتَّطَوُّعِ.

وَسَجَدَ ابْنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما سَجْدَتَيْنِ بَعْدَ وِتْرِهِ.

324. Narrated Abū Huraira ؓ : Allāh's Apostle ﷺ said, "When anyone of you stands for the prayers, Satan comes and puts him in doubts till he forgets how many Rak'āt he has prayed. So if this happens to anyone of you, he should perform two prostrations of Sahw while sitting.

٣٢٤ ـ حَدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ، أخْبرَنا مالِكٌ عَنِ ابنِ شِهابٍ، عَنْ أبي سَلَمَةَ بنِ عَبْدِ الرَّحْمَنِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أنَّ رَسُولَ اللهِ صلى اللهُ عليه وسلَّمَ قالَ: إنَّ أحَدَكُمْ إذا قامَ يُصَلِّي جاءَ الشَّيْطانُ فَلَبَّسَ عَلَيْهِ حتَّى لا يَدْرِي كَمْ صَلَّى، فإذا وَجَدَ ذلكَ أحَدُكُمْ فَلْيَسْجُدْ سَجْدَتَيْنِ وَهُوَ جالِسٌ.

CHAPTER. If a person speaks to a praying person, and the later beckons with his hand and listens.

بابٌ إذا كُلِّمَ وَهُوَ يُصَلِّي فأشارَ بِيَدِهِ واسْتَمَعَ.

325. Narrated Kuraib: I was sent to 'Āisha by Ibn 'Abbās, Al-Miswar bin Makhrama and 'Abdur-Raḥmān bin Azhar ؓ . They told me to greet her on their behalf and to ask her about the offering of the two Rak'āt after the 'Aṣr prayer and to say to her, "We were informed that you offer those two Rak'āt and we were told that the Prophet ﷺ had forbidden offering them." Ibn 'Abbās said, "I along with 'Umar bin Al-Khaṭṭāb used to beat the people whenever they offered them."

I went to 'Āisha ؓ and told her that message. 'Āisha said, "Go and ask Um Salama about them." So I returned and informed them about her statement. They then told me to go to Um Salama with the same question with which they had sent me to 'Āisha. Um Salama ؓ replied, " I heard the Prophet ﷺ

٣٢٥ ـ حَدَّثَنا يَحيَى بنُ سُلَيْمانَ قالَ: حدَّثَنِي ابنُ وَهْبٍ قالَ: أخْبرَنِي عَمْرٌو، عَنْ بُكَيْرٍ، عَنْ كُرَيْبٍ أنَّ ابنَ عَبَّاسٍ والمِسْوَرَ بنَ مَخْرَمَةَ وَعَبْدَ الرَّحْمَنِ بنَ أزْهَرَ رَضِيَ اللهُ عَنْهُمْ أرْسَلُوهُ إلى عائِشَةَ رَضِيَ اللهُ عَنْها، فَقالُوا: اقْرَأْ عَلَيْها السَّلامَ مِنَّا جَمِيعا وَسَلْها عَنِ الرَّكْعَتَيْنِ بَعْدَ صَلاةِ العَصْرِ، وَقُلْ لَها: إنَّا أُخْبِرْنا أنَّكِ تُصَلِّينَهُما. وَقَدْ بَلَغَنا أنَّ النَّبِيَّ صلى اللهُ عليه وسلَّمَ نَهَى عَنْهُما. وَقالَ ابنُ عَبَّاسٍ: وكُنْتُ أضْرِبُ النَّاسَ مَعَ عُمَرَ بنِ الخَطَّابِ عَنْهما. قالَ كُرَيْبٌ: فَدَخَلْتُ عَلى عائِشَةَ رَضِيَ اللهُ عَنْها فَبَلَّغْتُها ما أرْسَلُونِي فَقالَتْ: سَلْ

forbidding them. Later I saw him offering them immediately after he prayed the ʿAṣr prayer. He then entered my house at a time when some of the Anṣārī women from the tribe of Banī Harām were sitting with me, so I sent my slave girl to him having said to her, 'Stand beside him and tell him that Um Salama says to you, "O Allāh's Apostle! I have heard you forbidding the offering of these (two Rakʿāt after the ʿAṣr prayer) but I have seen you offering them." If he waves his hand then wait for him.' The slave girl did that. The Prophet ﷺ beckoned her with his hand and she waited for him. When he had finished the prayer he said, "O the daughter of Banī Umaiya! You have asked me about the two Rakʿāt after the ʿAṣr prayer. The people of the tribe of ʿAbdul-Qais came to me and made me busy and I could not offer the two Rakʿāt after the Ẓuhr prayer. These (two Rakʿāt that I have just prayed) are for those (missed) ones.

أُمِّ سَلَمَةَ فَخَرَجْتُ إِلَيْهِمْ فَأَخْبَرْتُهُمْ بِقَوْلِهَا فَرَدُّونِي إِلَى أُمِّ سَلَمَةَ بِمِثْلِ مَا أَرْسَلُونِي بِهِ إِلَى عَائِشَةَ. فَقَالَتْ أُمُّ سَلَمَةَ رَضِيَ اللهُ عَنْهَا: سَمِعْتُ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ يَنْهَى عَنْهُمَا، ثُمَّ رَأَيْتُهُ يُصَلِّيهِمَا حِينَ صَلَّى الْعَصْرَ، ثُمَّ دَخَلَ عَلَيَّ وَعِنْدِي نِسْوَةٌ مِنْ بَنِي حَرَامٍ مِنَ الأَنْصَارِ. فَأَرْسَلْتُ إِلَيْهِ الْجَارِيَةَ فَقُلْتُ: قُومِي بِجَنْبِهِ قُولِي لَهُ تَقُولُ لَكَ أُمُّ سَلَمَةَ: يَا رَسُولَ اللهِ سَمِعْتُكَ تَنْهَى عَنْ هَاتَيْنِ وَأَرَاكَ تُصَلِّيهِمَا، فَإِنْ أَشَارَ بِيَدِهِ فَاسْتَأْخِرِي عَنْهُ، فَفَعَلَتِ الْجَارِيَةُ، فَأَشَارَ بِيَدِهِ فَاسْتَأْخَرَتْ عَنْهُ. فَلَمَّا انْصَرَفَ قَالَ: يَا ابْنَةَ أَبِي أُمَيَّةَ: سَأَلْتِ عَنِ الرَّكْعَتَيْنِ بَعْدَ الْعَصْرِ. وَإِنَّهُ أَتَانِي نَاسٌ مِنْ عَبْدِ الْقَيْسِ فَشَغَلُونِي عَنِ الرَّكْعَتَيْنِ اللَّتَيْنِ بَعْدَ الظُّهْرِ. فَهُمَا هَاتَانِ.

CHAPTER. Beckoning during the prayer (by a person in prayer). This is narrated by Kuraib from Um Salama from the Prophet ﷺ.

بَابُ الإِشَارَةِ فِي الصَّلاَةِ. قَالَهُ كُرَيْبٌ عَنْ أُمِّ سَلَمَةَ رَضِيَ اللهُ عَنْهَا عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ.

326. Narrated Sahl bin Saʿd As-Sāʿidī رضي الله عنه: The news of differences between Banī ʿAmr bin ʿAuf reached Allāh's Apostle ﷺ and so he went to them along with some of his companions to affect a reconciliation between them. Allāh's Apostle ﷺ was delayed there, and the time of

٣٢٦ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ صلى اللهُ عَلَيهِ وسلَّمَ بَلَغَهُ أَنَّ بَنِي عَمْرِو بْنِ

the prayer was due. Bilal went to Abū Bakr ؓ and said to him, "Allāh's Apostle ﷺ has been delayed (there) and the time of prayer is due. So will you lead the people in prayer?" Abū Bakr said, "Yes, if you wish." Bilāl pronounced the Iqāma and Abū Bakr ؓ went forward and said Takbīr for the people. In the mean-time Allāh's Apostle ﷺ came crossing the rows (of the praying people) and stood in the (first) row and the people started clapping. Abū Bakr ؓ would never glance side-ways in his prayer but when the people clapped so much he looked back and (saw) Allāh's Apostle ﷺ. Allāh's Apostle ﷺ beckoned him to carry on the prayer. Abū Bakr ؓ raised his hands and thanked Allāh, and retreated till he reached the (first) row. Allāh's Apostle ﷺ went forward and led the people in the prayer. When he completed the prayer he faced the people and said, "O people! Why did you start clapping when something unusual happened to you in the prayer? Clapping is only for women. So whoever amongst you comes across something in the prayer should say, 'Subḥān-Allāh' (1) for there is none who will not turn round on hearing him saying Subḥān-Allāh. O Abū Bakr! What prevented you from leading the people in the prayer when I beckoned you to do so?" Abū Bakr replied, "How dare the son of Abū Quḥāfa

عوف كان بينهم شىء فخرج رسول الله صلى الله عليه وسلم يصلح بينهم فى أناس معه. فحبس رسول الله صلى الله عليه وسلم وحانت الصلاة، فجاء بلال إلى أبى بكر رضى الله عنه فقال يا أبا بكر، إن رسول الله صلى الله عليه وسلم قد حبس وقد حانت الصلاة، فهل لك أن تؤم الناس؟ قال: نعم، إن شئت. فأقام بلال وتقدم أبو بكر رضى الله عنه فكبر للناس، وجاء رسول الله صلى الله عليه وسلم يمشى فى الصفوف حتى قام فى الصف فأخذ الناس فى التصفيق. و كان أبو بكر رضى الله عنه لا يلتفت فى صلاته، فلما أكثر الناس التفت فإذا رسول الله صلى الله عليه وسلم فأشار إليه رسول الله صلى الله عليه وسلم يأمره أن يصلى، فرفع أبو بكر رضى الله عنه يديه، فحمد الله ورجع القهقرى وراءه حتى قام فى الصف. فتقدم رسول الله صلى الله عليه وسلم فصلى للناس، فلما فرغ أقبل على الناس فقال: أيها الناس، مالكم حين نابكم شىء فى الصلاة أخذتم فى التصفيق، إنما التصفيق للنساء. من نابه شىء فى صلاته فليقل:

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(1) See the glossary.

lead the prayer in the presence of Allāh's Apostle ﷺ ?"

سُبْحانَ اللهِ ، فإنَّهُ لا يَسْمَعُهُ أحَدٌ حِينَ
يَقُولُ سُبْحانَ اللهِ إلاَّ الْتَفَتَ . يا أبا بَكْرٍ :
ما مَنَعَكَ أنْ تُصَلِّىَ لِلنَّاسِ حِينَ أشَرْتُ
إلَيْكَ ؟ فَقالَ أبو بَكْرٍ رَضِىَ اللهُ عَنْهُ :
ما كانَ يَنْبَغِى لابْنِ أبى قُحافَةَ أنْ يُصَلِّىَ
بَيْنَ يَدَىْ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ .

327. Narrated Asmā': I went to 'Āisha ؓ and she was standing praying and the people, too, were standing (praying). So I said, "What is the matter with the people?" She beckoned with her head towards the sky. I said, "(Is there) a sign?" She nodded intending to say, "Yes."

٣٢٧ - حدَّثَنا يَحْيَى بنُ سُلَيْمانَ :
حدَّثَنِى ابنُ وَهْبٍ قالَ : حدَّثَنا الثَّوْرِىُّ
عَنْ هِشامٍ ، عَنْ فاطِمَةَ ، عَنْ أسْماءَ
قالَتْ : دَخَلْتُ عَلَى عائشَةَ رَضِىَ اللهُ عَنْها
وَهِىَ تُصَلِّى قائمَةً والنَّاسُ قِيامٌ ، فَقُلْتُ :
ما شأنُ النَّاسِ ؟ فأشارَتْ برأسِها إلى السَّماءِ ،
قُلْتُ : آيَةٌ ؟ فأشارَتْ برأسِها أىْ نَعَمْ .

328. Narrated 'Āisha ؓ the wife of the Prophet ﷺ: Allāh's Apostle ﷺ during his illness prayed in his house sitting, whereas some people followed him standing, but the Prophet ﷺ beckoned them to sit down. On completion of the prayer he said, "The Imām is to be followed. So, bow when he bows, and raise your head when he raises his head."

٣٢٨ - حدَّثَنا إسْماعِيلُ قالَ : حدَّثَنِى
مالِكٌ ، عَنْ هِشامٍ ، عَنْ أبِيهِ ، عَنْ عائشَةَ
رَضِىَ اللهُ عَنْها زَوْجِ النَّبِىِّ صلى اللهُ
عليهِ وسلَّمَ أنَّها قالَتْ : صَلَّى رَسُولُ اللهِ
صلى اللهُ عليهِ وسلَّمَ فى بَيْتِهِ وَهُوَ شاكٍ
جالسا ، وَصَلَّى وَراءَهُ قَوْمٌ قِياما ،
فأشارَ إلَيْهِمْ أنِ اجْلِسُوا ، فَلَمَّا انْصَرَفَ
قالَ : إنَّما جُعِلَ الإمامُ لِيُؤْتَمَّ بِهِ ، فإذا
رَكَعَ فارْكَعُوا ، وإذا رَفَعَ فارْفَعُوا .

In the name of Allāh,
the Beneficent, the Merciful

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

THE BOOK OF FUNERALS : (AL-JANĀ'IZ)

كتاب الجنائز

CHAPTER. What is said about funerals, and those whose last words were : "None has the right to be worshipped but Allāh." Wahab bin Munabbih was asked, "Is'nt the saying : 'None has the right to be worshipped but Allāh' the key of Paradise ? " He replied in the affirmative, and said, "There is no key without teeth, and if you have the key which has teeth, it will open it for you, and if it is without teeth, then it will not open it for you."

بَابٌ فِى الْجَنَائِزِ. وَمَنْ كَانَ آخِرُ كَلَامِهِ لا إِلَهَ إِلاَّ اللهُ. وَقِيلَ لِوَهْبِ بْنِ مُنَبِّهٍ: أَلَيْسَ مِفْتَاحُ الْجَنَّةِ لا إِلَهَ إِلاَّ اللهُ؟ قَالَ: بَلَى، وَلَكِنْ لَيْسَ مِفْتَاحٌ إِلاَّ لَهُ أَسْنَانٌ، فَإِنْ جِئْتَ بِمِفْتَاحٍ لَهُ أَسْنَانٌ فُتِحَ لَكَ وَإِلاَّ لَمْ يُفْتَحْ لَكَ.

329. Narrated Abu Dhar رضي الله عنه : Allāh's Apostle ﷺ said, " Someone came to me from my Lord and gave me the news (or good tidings) that if any of my followers dies worshipping none (in any way) along with Allāh, he will enter Paradise." I asked, " Even if he committed adultery and theft ? " He replied, " Even if he commited adultery and theft."

٣٢٩ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ، حَدَّثَنَا وَاصِلٌ الأَحْدَبُ، عَنِ الْمَعْرُورِ بْنِ سُوَيْدٍ، عَنْ أَبِي ذَرٍّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: أَتَانِى آتٍ مِنْ رَبِّى فَأَخْبَرَنِى أَوْ قَالَ بَشَّرَنِى أَنَّهُ مَنْ مَاتَ مِنْ أُمَّتِى لا يُشْرِكُ بِاللهِ شَيْئًا دَخَلَ الْجَنَّةَ، فَقُلْتُ: وَإِنْ زَنَى وَإِنْ سَرَقَ؟ قَالَ: وَإِنْ زَنَى وَإِنْ سَرَقَ.

330. Narrated 'Abdullāh رضي الله عنه : Allāh's Apostle ﷺ said, " Anyone who dies worshipping others along with Allāh will definitely enter the Fire." I said, "Anyone who dies worshipping none along with Allāh will definitely enter Paradise."

٣٣٠ - حدّثنا عُمَرُ بنُ حَفْصٍ، حدّثنا أبي قال: حدّثنا الأعْمَشُ، حدّثنا شَقِيقٌ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ: مَنْ ماتَ يُشْرِكُ باللهِ شَيْئًا دَخَلَ النّارَ. وقُلْتُ أنا: مَنْ ماتَ لا يُشْرِكُ باللهِ شَيْئًا دَخَلَ الجَنَّةَ.

CHAPTER. The order of following the funeral procession.

بابُ الأمْرِ باتِّباعِ الجَنائِزِ.

331. Narrated Al-Barā' bin 'Āzib رضي الله عنه : Allāh's Apostle ﷺ ordered us to do seven things and forbade us to do other seven. He ordered us :

to follow the funeral procession,
to visit the sick,
to accept invitations,
to help the oppressed,
to fulfil the oaths,
to return the greeting and
to reply to the sneezer :

(saying, "May Allāh be merciful on you," provided the sneezer says, "All the praises are for Allāh,"). He forbade us to use silver utensils and dishes and to wear golden rings, silk (clothes), Dībāj (pure silk cloth), Qissī and Istabraq (two kinds of silk cloths).

٣٣١ - حدّثنا أبو الوَليد، قالَ: حدّثنا شُعْبَةُ، عَنِ الأشْعَثِ، سَمِعْتُ مُعاوِيَةَ ابْنَ سُوَيْدِ بنِ مُقَرِّنٍ، عَنِ البَرَاءِ بنِ عازِبٍ رَضِيَ اللهُ عَنْهُ قالَ: أمَرَنا رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ بِسَبْعٍ ونَهانا عَنْ سَبْعٍ: أمَرَنا باتِّباعِ الجَنائِزِ، وعِيادَةِ المَرِيضِ، وإجابَةِ الدّاعِي، ونَصْرِ المَظْلُومِ، وإبْرارِ القَسَمِ، ورَدِّ السَّلامِ، وتَشْمِيتِ العاطِسِ. ونَهانا عَنْ آنِيَةِ الفِضَّةِ، وخاتِمِ الذَّهَبِ، والحَرِيرِ، والدِّيباجِ، والقَسِّيِّ، والإسْتَبْرَقِ.

332. Narrated Adū Huraira رضي الله عنه : I heard Allāh's Apostle ﷺ saying, "The rights of a Muslim on the Muslims are five :

To return the greeting,
to visit the sick,

٣٣٢ - حدّثنا مُحَمَّدٌ: حدّثنا عَمْرُو ابنُ أبي سَلَمَةَ، عَنِ الأوْزاعِيِّ قالَ: أخْبَرَنِي ابنُ شِهابٍ قالَ: أخْبَرَنِي سَعِيدُ بنُ المُسَيِّبِ: أنَّ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: سَمِعْتُ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ

to follow the funeral processions, to accept invitation and to reply the sneezer. (see 331 above).

يَقُولُ: حَقُّ المُسْلِمِ عَلَى المُسْلِمِ خَمْسٌ: رَدُّ السَّلامِ، وَعِيادَةُ المَرِيضِ، واتِّباعُ الجَنائِزِ، و إجابَةُ الدَّعْوَةِ، وَتَشْمِيتُ العاطِسِ. تابَعَهُ عَبْدُ الرَّزّاقِ قالَ: أخْبَرَنا مَعْمَرٌ، وَرَواهُ سَلامَةُ بْنُ رَوْحٍ، عَنْ عُقَيْلٍ.

CHAPTER. Visiting the deceased person after he has been put in his shroud.

بابُ الدُّخُولِ عَلَى المَيِّتِ بَعْدَ المَوْتِ إذا أُدْرِجَ فى أكْفانِهِ.

333. Narrated 'Āisha رضي الله عنها : Abū Bakr رضي الله عنه came riding his horse from his dwelling place in As-Sunḥ. He got down from it, entered the Mosque and did not speak with anybody till he came to me and went direct to the Prophet ﷺ, who was covered with a marked blanket. Abū Bakr uncovered his face. He knelt down and kissed him and then started weeping and said, "My father and my mother be sacrificed for you, O Allāh's Prophet! Allāh will not combine two deaths on you. You have died the death which was written for you."

Narrated Abū Salama from Ibn 'Abbas رضي الله عنهما : Abū Bakr came out and 'Umar رضي الله عنه was addressing the people, and Abū Bakr told him to sit down but 'Umar refused. Abū Bakr again told him to sit down but 'Umar again refused. Then Abū Bakr recited the Tashah-hud (i. e. none has the right to be worshipped but Allāh and Muḥammad ﷺ is Allāh's Apostle) and the people attended to Abū Bakr and left 'Umar. Abū Bakr said, " Ammā ba'du, whoever

٣٣٣ - حَدَّثَنا بِشْرُ بْنُ مُحَمَّدٍ قالَ: أخْبَرَنا عَبْدُ اللهِ قالَ: أخْبَرَنى مَعْمَرٌ وَيُونُسُ عَنِ الزُّهْرِىِّ قالَ: أخْبَرَنى أبو سَلَمَةَ أنَّ عائِشَةَ رَضِىَ اللهُ عَنْها أخْبَرَتْهُ قالَتْ: أقْبَلَ أبو بَكْرٍ رَضِىَ اللهُ عَنْهُ عَلَى فَرَسِهِ مِنْ مَسْكَنِهِ بالسُّنْحِ حَتّى نَزَلَ فَدَخَلَ المَسْجِدَ فَلَمْ يُكَلِّمِ النّاسَ حَتّى دَخَلَ عَلَى عائِشَةَ رَضِىَ اللهُ عَنْها فَتَيَمَّمَ النَّبِىَّ صلى اللهُ عليهِ وسلَّمَ وَهُوَ مُسَجًّى بِبُرْدِ حِبَرَةٍ، فَكَشَفَ عَنْ وَجْهِهِ، ثُمَّ أكَبَّ عَلَيْهِ فَقَبَّلَهُ ثُمَّ بَكَى فَقالَ: بِأبى أنْتَ وأُمِّى يا نَبِىَّ اللهِ، لا يَجْمَعُ اللهُ عَلَيْكَ مَوْتَتَيْنِ. أمّا المَوْتَةُ الَّتى كُتِبَتْ عَلَيْكَ فَقَدْ مُتَّها.

قالَ أبو سَلَمَةَ: فأخْبَرَنى ابنُ عَبّاسٍ رَضِىَ اللهُ عَنْهُما أنَّ أبا بَكْرٍ رَضِىَ اللهُ عَنْهُ خَرَجَ و عُمَرُ رَضِىَ اللهُ عَنْهُ يُكَلِّمُ النّاسَ فَقالَ: اجْلِسْ فأبَى. فَتَشَهَّدَ

amongst you worshipped Muḥammad, then Muḥammad ﷺ is dead, but whoever worshipped Allāh, Allāh is alive and will never die. Allāh تعالى said : 'Muḥammad is but an Apostle the like of whom have passed away before him ...... (up to the) grateful.' " (3 : 144) (The narrator added, "By Allāh, it was as if the people had not known this revelation till Abū Bakr recited it and then whoever heard it, started reciting it.")

أبو بكرٍ رضيَ اللهُ عنهُ، فمالَ إليهِ النّاسُ وتركوا عُمرَ. فقالَ: أمّا بعدُ، فمَن كانَ منكُم يعبُدُ مُحمّدًا صلى اللهُ عليهِ وسلّمَ فإنّ مُحمّدًا صلى الله عليهِ وسلّمَ قدْ ماتَ، ومَن كانَ يعبُدُ اللهَ فإنّ اللهَ حيٌّ لا يموتُ. قالَ اللهُ تعالى - وما مُحمّدٌ إلاّ رسُولٌ قدْ خلتْ مِنْ قبلِهِ الرُّسُلُ - إلى - الشّاكرينَ -. فواللهِ لكأنّ النّاسَ لمْ يكونوا يعلمُونَ أنّ اللهَ أنزلَ الآيةَ حتّى تلاها أبو بكرٍ رضيَ اللهُ عنهُ فتلقّاها منهُ النّاسُ فما يُسمعُ بشرٌ إلاّ يتلُوها.

334. Narrated Khārija bin Zaid bin Thābit : Um Al-ʿAlāʾ, an Anṣārī woman who gave the solemn pledge to the Prophet ﷺ said to me, " The emigrants were distributed amongst us by drawing lots and we got in our share ʿUthmān bin Maẓʿun. We made him stay with us in our house. Then he suffered from a disease which proved fatal. When he died and was given a bath and was shrouded in his clothes, Allāh's Apostle ﷺ came I said, 'May Allāh be merciful to you, O Abū As-Sāʾib ! I certify that Allāh has honoured you'. The Prophet ﷺ said, 'How do you know that Allāh has honoured him ? ' I replied, 'O Allāh's Apostle ! Let my father be sacrificed for you ! On whom else shall Allāh bestow His honour ? ' The Prophet ﷺ said, 'No doubt, death came to him. By Allāh, I too wish him

٣٣٤ - حدّثنا يحيى بنُ بُكيرٍ: حدّثنا اللّيثُ، عنْ عُقيلٍ، عنِ ابنِ شِهابٍ قالَ: أخبرَني خارجةُ بنُ زيدِ ابنِ ثابتٍ أنّ أُمَّ العلاءِ، امرأةً منَ الأنصارِ، بايعتِ النّبيَّ صلى اللهُ عليهِ وسلّمَ. أخبرتهُ أنّهُ اقتُسِمَ المُهاجرُونَ قُرعةً، فطارَ لنا عُثمانُ بنُ مظعُونٍ فأنزلناهُ في أبياتِنا، فوجعَ وجعَهُ الّذي تُوُفّيَ فيهِ. فلمّا تُوُفّيَ وغُسّلَ وكُفّنَ في أثوابِهِ دخلَ رسُولُ اللهِ صلى اللهُ عليهِ وسلّمَ فقُلتُ: رحمةُ اللهِ عليكَ أبا السّائبِ فشهادتي عليكَ، لقدْ أكرمكَ اللهُ. فقالَ النّبيُّ صلى اللهُ عليهِ وسلّمَ: وما يُدريكَ أنّ اللهَ قدْ أكرمَهُ؟

good, but by Allāh, I do not know what Allāh will do with me though I am Allāh's Apostle.' By Allāh, I never attested the piety of anyone after that."

فَقُلْتُ: بِأبِي أنْتَ يا رَسُولَ اللهِ فَمَنْ يُكْرِمُهُ اللهُ؟ فَقالَ عَلَيهِ الصَّلاةُ والسَّلامُ: أمَّا هُوَ فَقَدْ جاءَهُ اليَقِينُ، وَاللهِ إنِّى لأَرْجُولَهُ الخَيْرَ، واللهِ ما أدْرِى و أنا رَسُولُ اللهِ ما يُفْعَلُ بى. قالَتْ: فَوَاللهِ لا أُزَكِّى أحَدًا بَعْدَهُ أبَدًا.

335. Narrated Al-Laith as above.

٣٣٥ - حَدَّثَنا سَعِيدُ بنُ عُفَيْرٍ قالَ: حَدَّثَنا اللَّيْثُ مِثْلَهُ. وَقالَ نافِعُ بنُ يَزِيدَ، عَنْ عُقَيْلٍ: ما يُفْعَلُ بِهِ. و تَابَعَهُ شُعَيْبٌ و عَمْرُو بنُ دِينارٍ وَمَعْمَرٌ.

336. Narrated Jābir bin 'Abdullāh رضي الله عنهما: When my father was martyred, I lifted the sheet from his face and wept and the people forbade me to do so but the Prophet ﷺ did not forbid me. Then my aunt Fatima began weeping and the Prophet ﷺ said, "It is all the same whether you weep or not. The angels were shading him continuously with their wings till you shifted him (from the field)."

٣٣٦ - حَدَّثَنا مُحَمَّدُ بنُ بَشَّارٍ قالَ: حَدَّثَنا غُنْدَرٌ قالَ: حَدَّثَنا شُعْبَةُ قالَ: سَمِعْتُ مُحَمَّدَ بنَ المُنْكَدِرِ قالَ: سَمِعْتُ جابِرَ بنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما قالَ: لَمَّا قُتِلَ أبِي جَعَلْتُ أكْشِفُ الثَّوْبَ عَنْ وَجْهِهِ أبْكِى و يَنْهَوْنِى والنَّبِيُّ صلى اللهُ عليهِ وسلَّمَ لا يَنْهانى. فَجَعَلَتْ عَمَّتِى فاطِمَةُ تَبْكِى. فَقالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ تَبْكِينَ أوْ لا تَبْكِينَ، فَمازَالَتِ المَلائِكَةُ تُظِلُّهُ بأجْنِحَتِها حَتَّى رَفَعْتُمُوهُ. تابَعَهُ ابنُ جُرَيْجٍ، أخْبَرَنِى ابنُ المُنْكَدِرِ: سَمِعَ جابِرًا رَضِيَ اللهُ عَنْهُ.

CHAPTER. A man who informs the relatives of the deceased person (of his death) by himself.

بابُ الرَّجُلِ يَنْعَى إلى أهْلِ المَيِّتِ بِنَفْسِهِ.

337. Narrated Abū Huraira ؓ: Allāh's Apostle ﷺ informed (the people) about the death of An-Najāshi on the very day he died. He went towards the Muṣallā (praying place) and the people stood behind him in rows. He said four Takbīrs (i. e. offered the Funeral prayer).

٣٣٧ - حدَّثنا إسْماعِيلُ قالَ: حدَّثَني مالِكٌ، عَنِ ابنِ شِهابٍ، عَنْ سَعِيدِ بنِ المُسَيَّبِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أنَّ رَسُولَ اللهِ صلى اللهُ عليه وسلَّمَ نَعَى النَّجاشِيَّ في اليَوْمِ الَّذي ماتَ فيهِ، خَرَجَ إلى المُصَلَّى فَصَفَّ بِهِمْ وكَبَّرَ أرْبعًا.

338. Narrated Anas bin Mālik ؓ: The Prophet ﷺ said, "Zaid took over the flag and was martyred. Then it was taken by Ja far who was martyred as well. Then 'Abdullāh bin Rawāha took the flag but he too was martyred and at that time the eyes of Allāh's Apostle ﷺ were full of tears. Then Khālid bin Al-Walīd took the flag without being nominated as a chief (before hand) and was blessed with victory."

٣٣٨ - حدَّثنا أبو مَعْمَرٍ: حدَّثنا عَبْدُ الوارِثِ: حدَّثنا أيوبُ، عَنْ حُمَيْدِ ابنِ هِلالٍ، عَنْ أنَسِ بنِ مالكٍ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ: أخَذَ الرَّايَةَ زَيْدٌ فأُصِيبَ، ثُمَّ أخَذَها جَعْفَرٌ فأُصِيبَ، ثُمَّ أخَذَها عَبْدُ اللهِ بنُ رَواحَةَ فأُصِيبَ، وإنَّ عَيْنَيْ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ لَتَذْرِفانِ، ثُمَّ أخَذَها خالِدُ بنُ الوَلِيدِ مِنْ غَيْرِ إمْرَةٍ فَفُتِحَ لَهُ.

CHAPTER. What is said regarding conveying the news of the funeral (procession).

And Abū Rāfi' stated from Abū Huraira ؓ: Once the Prophet ﷺ said (regarding a deceased person), "Why did you not inform me (about his death)?"

بابُ الإذْنِ بالجَنازَةِ.

وقالَ أبو رافِعٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ: ألا كُنْتُمْ آذَنْتُمُوني؟

339. Narrated Ibn 'Abbas رضي الله عنهما : A person died and Allāh's Apostle ﷺ used to visit him. He died at night and (the people) buried him at night. In the morning they informed the Prophet ﷺ (about his death). He said, "What prevented you from informing me ?" They replied, "It was night and it was a dark night and so we disliked to trouble you." The Prophet ﷺ went to his grave and offered the (funeral) prayer.

٣٣٩ ـ حَدَّثَنَا مُحَمَّدٌ : أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنْ أَبِي إِسْحَاقَ الشَّيْبَانِى، عَنِ الشَّعْبِى، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: مَاتَ إِنْسَانٌ كَانَ رَسُولُ اللهِ صلى الله عليه وسلم يَعُودُهُ فَمَاتَ بِاللَّيْلِ فَدَفَنُوهُ لَيْلاً، فَلَمَّا أَصْبَحَ أَخْبَرُوهُ فَقَالَ: مَا مَنَعَكُمْ أَنْ تُعْلِمُونِى ؟ قَالُوا: كَانَ اللَّيْلُ فَكَرِهْنَا، وَكَانَتْ ظُلْمَةٌ، أَنْ نَشُقَّ عَلَيْكَ. فَأَتَى قَبْرَهُ فَصَلَّى عَلَيْهِ.

CHAPTER. The superiority of the person whose child dies and he faces the event with patience hoping for Allāh's reward. And the statement of Allāh عَزَّ وَجَلَّ : Give good tidings to the patient.

بَابُ فَضْلِ مَنْ مَاتَ لَهُ وَلَدٌ فَاحْتَسَبَ. وَقَوْلِ اللهِ عَزَّ وَجَلَّ ـ وَبَشِّرِ الصَّابِرِينَ ـ.

340. Narrated Anas رضي الله عنه : The Prophet ﷺ said, "A Muslim whose three children die before the age of puberty will be granted Paradise by Allāh due to his mercy for them."

٣٤٠ ـ حَدَّثَنَا أَبُو مَعْمَرٍ : حَدَّثَنَا عَبْدُ الْوَارِثِ : حَدَّثَنَا عَبْدُ الْعَزِيزِ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ صلى الله عليه وسلم: مَا مِنَ النَّاسِ مِنْ مُسْلِمٍ يُتَوَفَّى لَهُ ثَلَاثَةٌ لَمْ يَبْلُغُوا الْحِنْثَ إِلَّا أَدْخَلَهُ اللهُ الْجَنَّةَ بِفَضْلِ رَحْمَتِهِ إِيَّاهُمْ.

341. Narrated Abū Sa'id رضي الله عنه : The women requested the Prophet ﷺ, "Please fix a day for us." So the Prophet ﷺ preached them and said, "A woman whose three children died would be screened

٣٤١ ـ حَدَّثَنَا مُسْلِمٌ : حَدَّثَنَا شُعْبَةُ : حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الْأَصْبَهَانِيِّ، عَنْ ذَكْوَانَ، عَنْ أَبِي سَعِيدٍ رَضِيَ اللهُ عَنْهُ : أَنَّ النِّسَاءَ قُلْنَ لِلنَّبِيِّ صلى الله عليه وسلم :

from the Hell Fire by them." Hearing that, a woman asked, "If two died?" The Prophet ﷺ replied, "Even two (would screen her from the Hell Fire)."

And Abū Huraira added, "Those children should be below the age of puberty."

اجْعَلْ لَنَا يَوْمًا. فَوَعَظَهُنَّ فَقَالَ: أَيُّمَا امْرَأَةٍ مَاتَ لَهَا ثَلَاثَةٌ مِنَ الْوَلَدِ كَانُوا حِجَابًا مِنَ النَّارِ. قَالَتِ امْرَأَةٌ: وَاثْنَانِ؟ قَالَ: وَاثْنَانِ. وَقَالَ شَرِيكٌ، عَنِ ابْنِ الأَصْبَهَانِي: حَدَّثَنِي أَبُو صَالِحٍ، عَنْ أَبِي سَعِيدٍ وَأَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صلى اللهُ عَلَيْهِ وَسَلَّمَ، قَالَ أَبُو هُرَيْرَةَ: لَمْ يَبْلُغُوا الْحِنْثَ.

342. Narrated Abū Huraira ؓ: The Prophet ﷺ said, "No Muslim whose three children died will go to the Fire except for Allāh's oath (i. e. everyone has to pass over the bridge above the lake of fire)."

٣٤٢ - حَدَّثَنَا عَلِيٌّ: حَدَّثَنَا سُفْيَانُ قَالَ: سَمِعْتُ الزُّهْرِيَّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صلى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَا يَمُوتُ لِمُسْلِمٍ ثَلَاثَةٌ مِنَ الْوَلَدِ فَيَلِجَ النَّارَ إِلَّا تَحِلَّةَ الْقَسَمِ.

CHAPTER. The saying of a man to a woman at the grave, "Be patient."

بَابُ قَوْلِ الرَّجُلِ لِلْمَرْأَةِ عِنْدَ الْقَبْرِ اصْبِرِي.

343. Narrated Anas bin Mālik ؓ: The Prophet ﷺ passed by a woman who was sitting and weeping beside a grave and said to her, "Fear Allāh and be patient."

٣٤٣ - حَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا ثَابِتٌ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: مَرَّ النَّبِيُّ صلى اللهُ عَلَيْهِ وَسَلَّمَ بِامْرَأَةٍ عِنْدَ قَبْرٍ وَهِيَ تَبْكِي، فَقَالَ: اتَّقِي اللهَ وَاصْبِرِي.

CHAPTER. The bath of a dead (Muslim) and his ablution with water and Sidr (lotus tree) and Ibn 'Umar applied Ḥunūṭ (a kind of scent) to the dead body of the

بَابُ غُسْلِ الْمَيِّتِ وَوُضُوئِهِ بِالْمَاءِ وَالسِّدْرِ. وَحَنَّطَ ابْنُ عُمَرَ رَضِيَ اللهُ عَنْهُمَا ابْنًا لِسَعِيدِ بْنِ زَيْدٍ

son of Sa'id bin Zaid and carried it and then offered the funeral prayer but he did not perform ablution. Ibn 'Abbas said, "A Muslim never becomes (impure) whether dead or alive." And said Sa d, "If he had been impure then I would not have touched him." And the Prophet ﷺ said, "A faithful believer is never impure."

وَحَمَلَهُ وَصَلَّى وَلَمْ يَتَوَضَّأْ. وَقَالَ ابْنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا: الْمُسْلِمُ لَا يَنْجُسُ حَيًّا وَلَا مَيِّتًا. وَقَالَ سَعْدٌ: لَوْ كَانَ نَجِسًا مَا مَسِسْتُهُ. وَقَالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ: الْمُؤْمِنُ لَا يَنْجُسُ.

344. Narrated Um 'Atiyya al-Ansariya رضي الله عنها: Allah's Apostle ﷺ came to us when his daughter died and said, "Wash her thrice or five times or more, if you see it necessary, with water and Sidr and then apply camphor or some camphor at the end; and when you finish, notify me." So when we finished it, we informed him and he gave us his waist-sheet and told us to shroud the dead body in it.

٣٤٤ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللهِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ أَيُّوبَ السَّخْتِيَانِي، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةَ الْأَنْصَارِيَّةِ رَضِيَ اللهُ عَنْهَا قَالَتْ: دَخَلَ عَلَيْنَا رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ حِينَ تُوُفِّيَتِ ابْنَتُهُ فَقَالَ: اغْسِلْنَهَا ثَلَاثًا أَوْ خَمْسًا أَوْ أَكْثَرَ مِنْ ذٰلِكَ إِنْ رَأَيْتُنَّ ذٰلِكَ بِمَاءٍ وَسِدْرٍ، وَاجْعَلْنَ فِى الْآخِرَةِ كَافُورًا أَوْ شَيْئًا مِنْ كَافُورٍ، فَإِذَا فَرَغْتُنَّ فَآذِنَّنِي. فَلَمَّا فَرَغْنَا آذَنَّاهُ فَأَعْطَانَا حِقْوَهُ فَقَالَ: أَشْعِرْنَهَا إِيَّاهُ، تَعْنِي إِزَارَهُ.

CHAPTER. It is desirable to wash (the dead body) for an odd number of times.

بابُ مَا يُسْتَحَبُّ أَنْ يُغْسَلَ وِتْرًا

345. Narrated Um 'Atiyya رضي الله عنها: Allah's Apostle ﷺ came to us and we were giving a bath to his (dead) daughter and said, "Wash her three, five or more times with water and Sidr and sprinkle camphor on her at the end; and when you finish, notify me." So when we finished,

٣٤٥ - حَدَّثَنَا مُحَمَّدٌ: حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِي، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أُمِّ عَطِيَّةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: دَخَلَ عَلَيْنَا رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ وَنَحْنُ نُغَسِّلُ ابْنَتَهُ فَقَالَ:

we informed him and he gave us his waist-sheet and told us to shroud her in it.

Aiyūb said that Ḥafṣa narrated to him a narration similar to that of Muḥammad in which it was said that the bath was to be given for an odd number of times, and the numbers 3,5 or 7 were mentioned. It was also said that they were to start with the right side and with the parts which were washed in ablution, and that Um ʿAṭiyya also mentioned, "We combed her hair and divided them in three braids."

اغْسِلْنَهَا ثَلاثًا أَوْ خَمْسًا أَوْ أَكْثَرَ مِنْ ذَلِكَ بِمَاءٍ وَ سِدْرٍ، وَاجْعَلْنَ فِى الآخِرَةِ كَافُورًا . فَإِذَا فَرَغْتُنَّ فَآذِنَّنِى ، فَلَمَّا فَرَغْنَا آذَنَّاهُ فَأَلْقَى إِلَيْنَا حِقْوَهُ فَقَالَ : أَشْعِرْنَهَا إِيَّاهُ. فَقَالَ أَيُّوبُ : و حَدَّثَتْنِى حَفْصَةُ بِمِثْلِ حَدِيثِ مُحَمَّدٍ. و كَانَ فِى حَدِيثِ حَفْصَةَ : اغْسِلْنَهَا وِتْرًا ، و كَانَ فِيهِ : ثَلاثًا أَوْ خَمْسًا أَوْ سَبْعًا . و كَانَ فِيهِ : أَنَّهُ قَالَ ابْدَأْنَ بِمَيَامِنِهَا وَمَوَاضِعِ الوُضُوءِ مِنْهَا . و كَانَ فِيهِ : أَنَّ أُمَّ عَطِيَّةَ قَالَتْ : وَمَشَطْنَاهَا ثَلاثَةَ قُرُونٍ .

CHAPTER. To start from the right side while giving a bath to a dead body.

بَابٌ يُبْدَأُ بِمَيَامِنِ المَيِّتِ .

346. Narrated Um ʿAṭiyya رضي الله عنها : Allāh's Apostle ﷺ , concerning his daughter's death, said, "Start with the right side, and the parts which are washed in ablution."

٣٤٦ ـ حَدَّثَنَا عَلِىُّ بنُ عَبْدِ اللهِ : حَدَّثَنَا إِسمَاعِيلُ بنُ إِبْرَاهِيمَ : حَدَّثَنَا خَالِدٌ ، عَنْ حَفْصَةَ بِنْتِ سِيرِينَ ، عَنْ أُمِّ عَطِيَّةَ رَضِىَ اللهُ عَنْهَا قَالَتْ : قَالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم فى غَسْلِ ابْنَتِهِ : ابْدَأْنَ بِمَيَامِنِهَا وَ مَوَاضِعِ الوُضُوءِ مِنْهَا .

CHAPTER. (To start with) the parts of the dead body which are washed in ablution.

بَابُ مَوَاضِعِ الوُضُوءِ مِنَ المَيِّتِ .

347. Narrated Um ʿAṭiyya رضي الله عنها : When we washed the deceased daughter of

٣٤٧ ـ حَدَّثَنَا يَحْيَى بنُ مُوسَى : حَدَّثَنَا وَكِيعٌ ، عَنْ سُفْيَانَ ، عَنْ خَالِدِ

the Prophet ﷺ, he said to us, while we were washing her, "Start the bath from the right side and from the parts which are washed in ablution."

لحَذَّاءِ، عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةَ رَضِيَ اللهُ عَنْهَا قالَتْ: لَمَّا غَسَّلْنَا ابْنَةَ النَّبِيِّ صلى اللهُ عليهِ وسلَّم قالَ لَنَا وَنَحْنُ نَغْسِلُهَا: ابْدَءُوا بِمَيَامِنِهَا وَمَوَاضِعِ الوُضُوءِ.

CHAPTER. Can a woman be shrouded in the waist-sheet of a man ?

بَابٌ هَلْ تُكَفَّنُ المَرْأَةُ فِى إِزَارِ الرَّجُلِ ؟ .

348. Narrated Um 'Aṭiyya (رضي الله عنها): The daughter of the Prophet ﷺ expired, and he said to us, "Wash her three or five times, or more if you see it necessary, and when you finish, notify me." So, (when we finished) we informed him and he unfastened his waist-sheet and told us to shroud her in it.

٣٤٨ ـ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ حَمَّادٍ: أَخْبَرَنَا ابنُ عَوْنٍ، عَنْ مُحَمَّدٍ، عَنْ أُمِّ عَطِيَّةَ قالَتْ: تُوُفِّيَتْ بِنْتُ النَّبِيِّ صلى اللهُ عليهِ وسلَّم فَقَالَ لَنَا: اغْسِلْنَهَا ثَلاثًا أَوْ خَمْسًا أَوْ أَكْثَرَ مِنْ ذَلِكَ إِنْ رَأَيْتُنَّ، فَإِذَا فَرَغْتُنَّ فَآذِنَّنِي فَآذَنَّاهُ فَنَزَعَ مِنْ حِقْوِهِ إِزَارَهُ وَقَالَ أَشْعِرْنَهَا إِيَّاهُ.

CHAPTER. To sprinkle camphor on the dead body last of all.

بَابٌ يَجْعَلُ الكَافُورَ فِى الأَخِيرَةِ.

349. Narrated Muḥammad: Um 'Aṭiyya (رضي الله عنها) said, "One of the daughters of the Prophet ﷺ died and he came out and said, 'Wash her three or five times or more, if you think it necessary, with water and Sidr, and last of all put camphor (or some camphor) and when you finish, inform me.'" Um 'Aṭiyya added, "When we finished we informed him and he gave us his waist-sheet and said, 'Shroud her in it.'"

٣٤٩ ـ حَدَّثَنَا حَامِدُ بنُ عُمَرَ: حَدَّثَنَا حَمَّادُ بنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أُمِّ عَطِيَّةَ قالَتْ: تُوُفِّيَتْ إِحْدَى بَنَاتِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم فَخَرَجَ فَقَالَ: اغْسِلْنَهَا ثَلاثًا أَوْ خَمْسًا أَوْ أَكْثَرَ مِنْ ذَلِكَ إِنْ رَأَيْتُنَّ بِمَاءٍ وَسِدْرٍ. وَاجْعَلْنَ فِى الآخِرَةِ كَافُورًا أَوْ شَيْئًا مِنْ كَافُورٍ. فَإِذَا فَرَغْتُنَّ فَآذِنَّنِي.

And Um 'Atiyya (in another narration) added, "The Prophet ﷺ said, 'Wash her three, five or seven times or more, if you think it necessary.'" Ḥafṣa said that Um 'Aṭiyya had also said, "We entwined her hair into three braids."

قالَتْ: فَلَمَّا فَرَغْنا آذَنَّاهُ فَأَلْقَى إِلَيْنا حَقْوَهُ فَقالَ: أَشْعِرْنَها إِيَّاهُ. وعَنْ أَيُّوبَ، عَنْ حَفْصَةَ، عَنْ أُمِّ عَطِيَّةَ رَضِيَ اللهُ عَنْها بِنَحْوِهِ. وقالَتْ: إِنَّهُ قالَ: اغْسِلْنَها ثَلاثًا أَوْ خَمْسًا أَوْ سَبْعًا أَوْ أَكْثَرَ مِنْ ذلكَ إِنْ رَأَيْتُنَّ. قالَتْ حَفْصَةُ: قالَتْ أُمُّ عَطِيَّةَ: وَجَعَلْنا رَأْسَها ثَلاثَةَ قُرُونٍ.

CHAPTER. To undo the hair of a (dead) female. And Ibn Sirin said, "There is no harm in undoing the hair of a (dead) female."

بابُ نَقْضِ شَعْرِ المَرْأَةِ. و قالَ ابنُ سِيرِينَ: لا بَأْسَ أَنْ يُنْقَضَ شَعْرُ المَيِّتِ.

350. Narrated Ḥafṣa bint Sirin: Um 'Aṭiyya said that they had entwined the hair of the daughter of Allāh's Apostle ﷺ in three portions. They undid her hair, washed and then entwined it in three braids."

٣٥٠ - حدَّثَنا أَحْمَدُ قالَ حدَّثَنا عَبْدُ اللهِ بنُ وَهْبٍ: أَخْبَرَنا ابنُ جُرَيْجٍ: قالَ أَيُّوبُ: و سَمِعْتُ حَفْصَةَ بِنْتَ سِيرِينَ قالَتْ: حدَّثَتْنا أُمُّ عَطِيَّةَ رَضِيَ اللهُ عَنْها أَنَّهُنَّ جَعَلْنَ رَأْسَ بِنْتِ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم ثَلاثَةَ قُرُونٍ، نَقَضْنَهُ ثُمَّ غَسَلْنَهُ ثُمَّ جَعَلْنَهُ ثَلاثَةَ قُرُونٍ.

CHAPTER. How to shroud a dead body. And Al-Ḥasan said, "The fifth piece of cloth is for tying the thighs and hips and it should be outside the shroud."

بابٌ كَيْفَ الإِشْعارُ لِلْمَيِّتِ؟ وقالَ الحَسَنُ: الخِرْقَةُ الخامِسَةُ يَشُدُّ بِها الفَخِذَيْنِ وَالوَرِكَيْنِ تَحْتَ الدِّرْعِ.

351. Narrated Ibn Sirin: Um 'Aṭiyya (an Anṣari woman who gave the solemn pledge to the Prophet ﷺ) came

٣٥١ - حدَّثَنا أَحْمَدُ: حدَّثَنا عَبْدُ اللهِ ابنُ وَهْبٍ: أَخْبَرَنا ابنُ جُرَيْجٍ أَنَّ

to Baṣra to visit a son of hers, but she could not find him. She narrated to us, "The Prophet ﷺ came to us while we were giving the bath to his (dead) daughter and said to us, 'Wash her three times, five times or more, if you think it necessary, with water and Sidr, and last of all put camphor, and when you finish, notify me.'" Um ʿAṭiyya added, "After finishing, we informed him and he gave us his waist-sheet and told us to shroud her in it and did not say more than that."

(Aiyūb, a sub-narrator said), "I do not remember which of his daughters she was." Aiyūb said, "Ishʿar (shrouding) means to wrap the dead body with the shroud, and Ibn Sīrīn used to order a (dead) female to be wrapped in cloth, and not to be wrapped with a waist-sheet."

أيُّوبَ أخْبَرَهُ قالَ: سَمِعْتُ ابنَ سِيرِينَ يَقُولُ: جاءَتْ أمَّ عَطِيَّةَ رَضِيَ اللهُ عَنْها امْرَأةٌ مِنَ الأنْصارِ مِنَ اللَّاتِي بايَعْنَ، قَدِمَتِ البَصْرَةَ. تُبادِرُ ابْناً لها فَلَمْ تُدْرِكْهُ. فَحَدَّثَتْنا قالَتْ: دَخَلَ عَلَيْنا النَّبِيُّ صلى اللهُ عليهِ وسلَّم ونَحْنُ نَغْسِلُ ابْنَتَهُ. فَقالَ: اغْسِلْنَها ثَلاثاً أوْ خَمْساً أوْ أكْثَرَ مِنْ ذلكَ إنْ رَأيْتُنَّ ذلكَ بِماءٍ وسِدْرٍ، واجْعَلْنَ في الآخِرَةِ كافُوراً. فإذا فَرَغْتُنَّ فآذِنَّنِي. قالَتْ: فَلَمَّا فَرَغْنا ألْقَى إلَيْنا حِقْوَهُ فَقالَ: أشْعِرْنَها إيَّاهُ. ولمْ يَزِدْ عَلى ذلكَ ولا أدْرِي أيُّ بَناتِهِ. وزَعَمَ أنَّ الإشْعارَ الفُفْنَها فيهِ. وكَذلكَ كانَ ابنُ سِيرِينَ يَأمُرُ بالمَرْأةِ أنْ تُشْعَرَ ولا تُؤْزَرَ.

CHAPTER. To entwine the hair of a (dead) woman in three braids.

بابٌ يَجْعَلُ شَعَرَ المَرْأةِ ثَلاثَةَ قُرُونٍ.

352. Narrated Um ʿAṭiyya رضي الله عنها : We entwined the hair of the dead daughter of the Prophet ﷺ into three braids.

Wakīʿ said that Sufyān said, "One braid was entwined in front and the other two were entwined on the sides of the head."

٣٥٢ ـ حدَّثَنا قَبِيصَةُ: حدَّثَنا سُفْيانُ، عَنْ هِشامٍ، عَنْ أُمِّ الهُذَيْلِ، عَنْ أُمِّ عَطِيَّةَ رَضِيَ اللهُ عَنْها قالَتْ: ضَفَرْنا شَعَرَ بِنْتِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم تَعْنِي ثَلاثَةَ قُرُونٍ. وقالَ وَكِيعٌ: قالَ سُفْيانُ: ناصِيَتَها وقَرْنَيْها.

CHAPTER. To make the hair of a (dead) woman fall at her back.

بابٌ يُلْقَى شَعَرُ المَرْأةِ خَلْفَها.

353. Narrated Um 'Aṭiyya ؓ : One of the daughters of the Prophet ﷺ expired and he came to us and said, "Wash her with Sidr for odd number of times, i.e. three, five or more, if you think it necessary, and in the last, put camphor or (some camphor on her), and when you finish, notify me." So when we finished we informed him. He gave his waist-sheet to us. We entwined the hair (of the deceased girl) in three braids and made them fall at her back.

CHAPTER. White cloth for the shroud.

354. Narrated 'Āisha ؓ : Allāh's Apostle ﷺ was shrouded in three Yemenite white Suḥūliya (pieces of cloth) of cotton, and in them there was neither a shirt nor a turban."

CHAPTER. Shrouding in two pieces of cloth.

355. Narrated Ibn 'Abbās ؓ : While a man was on his Mount in 'Arafāt, he fell down from his Mount and broke his neck (and died). The Prophet ﷺ said,

٣٥٣ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى ابْنُ سَعِيدٍ، عَنْ هِشَامِ بْنِ حَسَّانَ قَالَ: حَدَّثَتْنَا حَفْصَةُ، عَنْ أُمِّ عَطِيَّةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: تُوُفِّيَتْ إِحْدَى بَنَاتِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم فأتانا النَّبِيُّ صلى اللهُ عليهِ وسلَّم فقالَ: اغْسِلْنَهَا بالسِّدْرِ وِتْرًا ثَلاثًا أَوْ خَمْسًا أَوْ أَكْثَرَ مِنْ ذَلِكَ إِنْ رَأَيْتُنَّ ذَلِكَ. وَاجْعَلْنَ فى الآخِرَةِ كافُورًا أَوْ شَيْئًا مِنْ كافُورٍ، فَإِذَا فَرَغْتُنَّ فَآذِنَّنِي. فَلَمَّا فَرَغْنَا آذَنَّاهُ فَأَلْقَى إِلَيْنَا حِقْوَهُ فَضَفَرْنَا شَعَرَهَا ثَلاثَةَ قُرُونٍ وَأَلْقَيْنَاهَا خَلْفَهَا.

بابُ الثِّيابِ البِيضِ لِلكَفَنِ.

٣٥٤ - حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ: أَخْبَرَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا أَنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم كُفِّنَ فى ثَلاثَةِ أَثْوَابٍ يَمَانِيَةٍ بِيضٍ سَحُولِيَّةٍ مِنْ كُرْسُفٍ، لَيْسَ فِيهِنَّ قَمِيصٌ وَلا عِمَامَةٌ.

بابُ الكَفَنِ فى ثَوْبَيْنِ.

٣٥٥ - حَدَّثَنَا أَبُو النُّعْمَانِ: حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا

"Wash him with water and Sidr and Shroud him in two pieces of cloth, and neither perfume him, nor cover his head, for he will be resurrected on the Day of Resurrection saying, 'Labbaik,' (I am present) (i. e. like a pilgrim)."

قَالَ: بَيْنَما رَجُلٌ وَاقِفٌ بِعَرَفَةَ إِذْ وَقَعَ عَنْ رَاحِلَتِهِ فَوَقَصَتْهُ أَوْ قَالَ فَأَوْقَصَتْهُ، قَالَ النَّبِيُّ صلى اللهُ عليه وسلَّم: اغْسِلُوهُ بِماءٍ وَسِدْرٍ وَكَفِّنُوهُ فِى ثَوْبَيْنِ وَلا تُحَنِّطُوهُ وَلا تُخَمِّرُوا رَأْسَهُ، فَإِنَّهُ يُبْعَثُ يَوْمَ القِيامَةِ مُلَبِّيًا.

CHAPTER. The perfuming of a dead body with Ḥunūṭ (a kind of perfume).

بابُ الحَنُوطِ لِلمَيِّتِ.

356. Narrated Ibn 'Abbās رضي الله عنهما : While a man was in 'Arafāt (for Ḥajj) with Allāh's Apostle ﷺ he fell down from his Mount and broke his neck (and died). So Allāh's Apostle ﷺ said, "Wash him with water and Sidr and shroud him in two pieces of cloth and neither perfume him nor cover his head, for Allāh will resurrect him on the Day of Resurrection saying 'Labbaik'."

٣٥٦ ـ حَدَّثَنا قُتَيْبَةُ: حَدَّثَنا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ سَعِيدِ بنِ جُبَيْرٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: بَيْنَما رَجُلٌ وَاقِفٌ مَعَ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم بِعَرَفَةَ إِذْ وَقَعَ مِنْ رَاحِلَتِهِ فَأَقْصَعَتْهُ أَوْ قالَ: فَأَقْعَصَتْهُ، فَقالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم: اغْسِلُوهُ بِماءٍ وَسِدْرٍ، وَكَفِّنُوهُ فِى ثَوْبَيْنِ، وَلا تُحَنِّطُوهُ وَلا تُخَمِّرُوا رَأْسَهُ فَإِنَّ اللهَ يَبْعَثُهُ يَوْمَ القِيامَةِ مُلَبِّيًا.

CHAPTER. How to shroud a Muḥrim (one assuming the Iḥrām, state for Ḥajj or 'Umra).

بابٌ كَيْفَ يُكَفَّنُ المُحْرِمُ ؟

357. Narrated Ibn 'Abbās رضي الله عنهما : A man was killed by his camel while we were with the Prophet ﷺ and he was Muḥrim. So the Prophet ﷺ said, "Wash him with water and Sidr and shroud

٣٥٧ ـ حَدَّثَنا أَبُو النُّعْمانِ: أَخْبَرَنا أَبُو عَوانَةَ، عَنْ أَبِى بَشِيرٍ، عَنْ سَعِيدِ ابنِ جُبَيْرٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما أَنَّ رَجُلًا وَقَصَهُ بَعِيرُهُ وَنَحْنُ

him in two pieces of cloth and neither perfume him nor cover his head, for Allāh will resurrect him on the Day of Resurrection, saying 'Labbaik'."

مَعَ النَّبِيِّ صلى اللهُ عليهِ وسلَّم وَهُوَ مُحْرِمٌ فقالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم: اغْسِلُوهُ بِماءٍ وسِدْرٍ وكَفِّنُوهُ فى ثَوْبَيْنِ وَلا تُمَسُّوهُ طِيباً وَلا تُخَمِّرُوا رَأْسَهُ فإنَّ اللهَ يَبْعَثُهُ يَوْمَ القِيامَةِ مُلَبِّيا .

358. Narrated Ibn 'Abbās ؓ: A man fell from his Mount and died while he was with the Prophet ﷺ in 'Arafāt. The Prophet ﷺ said, "Wash him with water and Sidr and shroud him in two pieces of cloth and neither perfume him nor cover his head, for he will be resurrected on the Day of Resurrection saying, 'Labbaik'."

٣٥٨ ـ حدَّثَنا مُسَدَّدٌ: حدَّثَنا حَمَّادُ ابنُ زَيْدٍ عَنْ عَمْرٍو، وأيُّوبَ، عَنْ سَعِيدِ بنِ جُبَيْرٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما، قالَ: كانَ رَجُلٌ وَاقِفا مَعَ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ بعَرَفَةَ فوَقَعَ عَنْ رَاحِلَتِهِ. قالَ أيُّوبُ: فوَقَصَتْهُ، وقالَ عَمْرٌو: فأقْصَعَتْهُ، فماتَ فقالَ: اغْسِلُوهُ بِماءٍ وَسِدْرٍ، وكَفِّنُوهُ فى ثَوْبَيْنِ، وَلا تُحَنِّطُوهُ وَلا تُخَمِّرُوا رَأْسَهُ، فإنَّهُ يُبْعَثُ يَوْمَ القِيامَةِ مُلَبِّيا. قالَ أيُّوبُ: يُلَبِّى وقالَ عَمْرٌو: مُلَبِّيا .

CHAPTER. To shroud one in a shirt, stitched or unstitched.

بابُ الكَفَنِ فى القَمِيصِ الَّذِى يُكَفُّ أوْ لا يُكَفُّ.

359. Narrated Ibn 'Umar ؓ: When 'Abdullāh bin Ubai (the chief of hypocrites) died, his son came to the Prophet ﷺ and said, "O Allāh's Apostle! Give me your shirt to shroud him in it. Please offer his funeral prayer and ask for Allāh's forgiveness for him." So Allāh's Apostle ﷺ gave his shirt to him and said, "Inform me

٣٥٩ ـ حدَّثَنا مُسَدَّدٌ قالَ: حدَّثَنا يَحْيى بنُ سَعِيدٍ، عَنْ عُبَيْدِ اللهِ قالَ: حدَّثَنى نافِعٌ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّ عَبْدَ اللهِ بنَ أُبَىٍّ لَمَّا تُوُفِّى جاءَ ابْنُهُ إلى النَّبِيِّ صلى اللهُ عليهِ وسلَّم فقالَ: يا رَسُولَ اللهِ، أعْطِنى قَمِيصَكَ

(When the funeral is ready) so that I may offer the funeral prayer." So, he informed him and when the Prophet ﷺ intended to offer the funeral prayer, 'Umar took hold of his hand and said, "Has Allāh not forbidden you to offer the funeral prayer for the hypocrites?" The Prophet ﷺ said, "I have been given the choice for Allāh تعالى says: '(It does not avail) Whether you ask forgiveness for them (hypocrites) (O, Muḥammad!), or do not ask for forgiveness for them. Even though you asked forgiveness for them seventy times, Allāh will not forgive them.' (63:6)" So the Prophet ﷺ offered the funeral prayer and on that the revelation came: "And never (O Muḥammad) pray (funeral prayer) for any of them (i. e. hypocrites) who dies." (9 : 84)

أُكَفِّنْهُ فِيهِ، وَصَلِّ عَلَيْهِ وَاسْتَغْفِرْ لَهُ. فَأَعْطَاهُ النَّبِيُّ صلى اللهُ عليهِ وسلَّم قَمِيصَهُ فَقَالَ: آذِنِّي أُصَلِّي عَلَيْهِ فَآذَنَهُ. فَلَمَّا أَرَادَ أَنْ يُصَلِّيَ عَلَيْهِ جَذَبَهُ عُمَرُ رَضِيَ اللهُ عَنْهُ فَقَالَ: أَلَيْسَ اللهُ قَدْ نَهَاكَ أَنْ تُصَلِّيَ عَلَى المُنَافِقِينَ؟ فَقَالَ: أَنَا بَيْنَ خِيَرَتَيْنِ، قَالَ اللهُ تَعَالَى - اسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللهُ لَهُمْ - فَصَلَّى عَلَيْهِ فَنَزَلَتْ - وَلَا تُصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا.

360. Narrated Jābir رضي الله عنه : The Prophet ﷺ came to (the grave of) 'Abdullāh bin Ubai after his body was buried. The body was brought out and then the Prophet ﷺ put his saliva over the body and clothed it in his shirt.

٣٦٠ - حدَّثنا مالكُ بنُ إسماعيلَ: حدَّثنا ابنُ عُيَيْنَةَ، عَنْ عَمْرٍو: سَمِعَ جابِرًا رَضِيَ اللهُ عَنْهُ قالَ: أَتَى النَّبِيُّ صلى اللهُ عليهِ وسلَّم عَبْدَ اللهِ بنَ أُبَيٍّ بَعْدَ ما دُفِنَ فَأَخْرَجَهُ فَنَفَثَ فِيهِ مِنْ رِيقِهِ، وَأَلْبَسَهُ قَمِيصَهُ.

CHAPTER. To shroud (a dead) body without using a shirt.

بابُ الكَفَنِ بِغَيْرِ قَمِيصٍ.

361. Narrated 'Aisha رضي الله عنها : The Prophet ﷺ was shrouded in three pieces of cloth which were made of Suḥūl (a type of cotton), and neither a shirt nor a turban were used.

٣٦١ - حدَّثنا أبو نُعَيْمٍ: حدَّثنا سُفْيانُ، عَنْ هِشامٍ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: كُفِّنَ

النَّبِيُّ صلى اللهُ عليهِ وسلَّم فى ثَلاثَةِ أثْوابٍ سُحُولٍ كُرْسُفٍ، لَيْسَ فِيها قَمِيصٌ وَلا عِمامَةٌ.

362. Narrated 'Aisha رضي الله عنها : Allāh's Apostle ﷺ was shrouded in three pieces of cloth and neither a shirt nor a turban were used.

٣٦٢ ـ حدَّثَنا مُسَدَّدٌ: حدَّثَنا يَحْيَى، عَنْ هِشامٍ: حَدَّثَنى أبي، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم كُفِّنَ فى ثَلاثَةِ أثْوابٍ لَيْسَ فِيها قَمِيصٌ وَلا عِمامَةٌ.

CHAPTER. Using no turban in shrouding.

بابُ الكَفَنِ بِلا عِمامَةٍ.

363. Narrated 'Aisha رضي الله عنها : Allāh's Apostle ﷺ was shrouded in three pieces of cloth which were made of white Suḥūl and neither a shirt nor a turban were used.

٣٦٣ ـ حدَّثَنا إسماعِيلُ قالَ: حدَّثَنى مالِكٌ، عَنْ هِشامِ بنِ عُرْوَةَ، عَنْ أبِيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم كُفِّنَ فى ثَلاثَةِ أثْوابٍ بِيضٍ سُحُولِيَّةٍ لَيْسَ فِيها قَمِيصٌ وَلا عِمامَةٌ.

CHAPTER. To shroud one with (the price of) all of one's property, and this is said by 'Aṭā', Az-Zuhrī, and 'Amr bin Dīnār and Qatāda. 'Amr bin Dīnār added, "Also Ḥunuṭ is to be taken from his property." And Ibrāhīm said, "Start with the shroud first then pay his debts, then follow his will." And Sufyān said, "The payment for the grave (digging etc.), and for washing the body is also included in the shroud expenses."

بابُ الكَفَنِ مِنْ جَمِيعِ المالِ.

وَبِهِ قالَ عَطاءٌ وَالزُّهْرِيُّ وَعَمْرُو بنُ دِينارٍ وَقَتادَةُ. وَقالَ عَمْرُو بنُ دِينارٍ: الحَنُوطُ مِنْ جَمِيعِ المالِ. وَقالَ إبْراهِيمُ: يُبْدَأُ بِالكَفَنِ، ثُمَّ بِالدَّيْنِ، ثُمَّ بِالوَصِيَّةِ. وَقالَ سُفْيانُ: أجْرُ القَبْرِ وَالغَسْلِ هُوَ مِنَ الكَفَنِ.

364. Narrated Sa'd from his father: Once the meal of 'Abdur-Raḥmān bin 'Auf ﵁ was brought in front of him, and he said, "Mus'ab bin 'Umair was martyred and he was better than I, and he had nothing except his Burd (a black square narrow dress) to be shrouded in. Hamza or another person was martyred and he was also better than I and he had nothing to be shrouded in except his Burd. No doubt, I fear that the rewards of my deeds might have been given early in this world." Then he started weeping.

٣٦٤ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ الْمَكِّىُّ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ سَعْدٍ، عَنْ أَبِيهِ قَالَ: أُتِىَ عَبْدُ الرَّحْمَنِ ابْنُ عَوْفٍ رَضِىَ اللهُ عَنْهُ يَوْمًا بِطَعَامِهِ فَقَالَ: قُتِلَ مُصْعَبُ بْنُ عُمَيْرٍ وَكَانَ خَيْرًا مِنِّى فَلَمْ يُوجَدْ لَهُ مَا يُكَفَّنُ فِيهِ إِلَّا بُرْدَةٌ. وَقُتِلَ حَمْزَةُ أَوْ رَجُلٌ آخَرُ خَيْرٌ مِنِّى، فَلَمْ يُوجَدْ لَهُ مَا يُكَفَّنُ فِيهِ إِلَّا بُرْدَةٌ. لَقَدْ خَشِيتُ أَنْ تَكُونَ قَدْ عُجِّلَتْ لَنَا طَيِّبَاتُنَا فِى حَيَاتِنَا الدُّنْيَا، ثُمَّ جَعَلَ يَبْكِى.

CHAPTER. If there is nothing except one piece of cloth.

بَابٌ إِذَا لَمْ يُوجَدْ إِلَّا ثَوْبٌ وَاحِدٌ.

365. Narrated Ibrāhīm: Once a meal was brought to 'Abdur-Raḥmān bin 'Auf ﵁ and he was fasting. He said, "Muṣ'ab bin 'Umair was martyred and he was better than I and was shrouded in his Burd and when his head was covered with it, his legs became bare, and when his legs were covered his head got uncovered. Ḥamza was martyred and was better than I. Now the worldly wealths have been bestowed upon us (or said a similar thing). No doubt, I fear that the rewards of my deeds might have been given earlier in this world." Then he started weeping and left his food.

٣٦٥ - حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ: أَخْبَرَنَا عَبْدُ اللهِ: أَخْبَرَنَا شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ إِبْرَاهِيمَ، أَنَّ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ رَضِىَ اللهُ عَنْهُ أُتِىَ بِطَعَامٍ وَكَانَ صَائِمًا فَقَالَ: قُتِلَ مُصْعَبُ بْنُ عُمَيْرٍ وَهُوَ خَيْرٌ مِنِّى، كُفِّنَ فِى بُرْدِهِ، إِنْ غُطِّىَ رَأْسُهُ بَدَتْ رِجْلَاهُ، وَإِنْ غُطِّىَ رِجْلَاهُ بَدَا رَأْسُهُ. وَأُرَاهُ قَالَ: وَقُتِلَ حَمْزَةُ وَهُوَ خَيْرٌ مِنِّى ثُمَّ بُسِطَ لَنَا مِنَ الدُّنْيَا مَا بُسِطَ أَوْ قَالَ: أُعْطِينَا مِنَ الدُّنْيَا مَا أُعْطِينَا وَقَدْ خَشِينَا أَنْ تَكُونَ حَسَنَاتُنَا عُجِّلَتْ لَنَا ثُمَّ جَعَلَ يَبْكِى حَتَّى تَرَكَ الطَّعَامَ.

CHAPTER. If sufficient cloth for the shroud is not available but only that much which covers the head or the feet, then the head is to be covered.

بَابٌ إِذَا لَمْ يَجِدْ كَفَنًا إِلاَّ مَا يُوَارِي رَأْسَهُ أَوْ قَدَمَيْهِ غَطَّى رَأْسَهُ .

366. Narrated Khabbāb ؓ : We emigrated with the Prophet ﷺ in Allāh's cause, and so our reward became with Allāh. Some of us died and they did not take anything from their rewards in this world, and amongst them was Mus'ab bin 'Umair; and the others were those who got their rewards. Mus'ab bin 'Umair was martyred on the day of the Battle of Uhud and we could get nothing except his Burd to shroud him in. And when we covered his head his feet became bare and vice versa. So the Prophet ﷺ ordered us to cover his head only and to put Adhkhar (a kind of shrub) over his feet.

٣٦٦ ـ حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ : حَدَّثَنَا أَبِي : حَدَّثَنَا الأَعْمَشُ : حَدَّثَنَا شَقِيقٌ : حَدَّثَنَا خَبَّابٌ رَضِيَ اللَّهُ عَنْهُ قَالَ : هَاجَرْنَا مَعَ النَّبِيِّ صلى اللهُ عليهِ وسلَّم نَلْتَمِسُ وَجْهَ اللهِ ، فَوَقَعَ أَجْرُنَا عَلَى اللهِ . فَمِنَّا مَنْ مَاتَ لَمْ يَأْكُلْ مِنْ أَجْرِهِ شَيْئًا ، مِنْهُمْ مُصْعَبُ بْنُ عُمَيْرٍ ، وَمِنَّا مَنْ أَيْنَعَتْ لَهُ ثَمَرَتُهُ فَهُوَ يَهْدِبُهَا قُتِلَ يَوْمَ أُحُدٍ فَلَمْ نَجِدْ مَا نُكَفِّنُهُ بِهِ إِلاَّ بُرْدَةً إِذَا غَطَّيْنَا بِهَا رَأْسَهُ خَرَجَتْ رِجْلاهُ ، وَإِذَا غَطَّيْنَا رِجْلَيْهِ خَرَجَ رَأْسُهُ فَأَمَرَنَا النَّبِيُّ صلى اللهُ عليهِ وسلَّم أَنْ نُغَطِّيَ رَأْسَهُ وَأَنْ نَجْعَلَ عَلَى رِجْلَيْهِ مِنَ الإِذْخِرِ .

CHAPTER. Somebody prepared his shroud (before his death) in the life-time of the Prophet ﷺ , and the Prophet ﷺ did not object to that.

بَابُ مَنِ اسْتَعَدَّ الكَفَنَ فِي زَمَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم فَلَمْ يُنْكَرْ عَلَيْهِ .

367. Narrated Sahl ؓ : A woman brought a woven Burda (sheet) with its border to the Prophet ﷺ , Then Sahl asked them whether they knew what Burda meant, they said that Burda meant cloak and Sahl confirmed their reply. Then the woman said, "I have woven it with my

٣٦٧ ـ حَدَّثَنَا عَبْدُ اللهِ بْنُ مَسْلَمَةَ قَالَ : حَدَّثَنَا ابْنُ أَبِي حَازِمٍ . عَنْ أَبِيهِ ، عَنْ سَهْلٍ رَضِيَ اللهُ عَنْهُ أَنَّ امْرَأَةً جَاءَتِ النَّبِيَّ صلى اللهُ عليهِ وسلَّم بِبُرْدَةٍ مَنْسُوجَةٍ فِيهَا حَاشِيَتُهَا . أَتَدْرُونَ

own hands and I have brought it so that you may wear it." The Prophet ﷺ accepted it, and at that time he was in need of it. So he came out wearing it as his waist-sheet. A man praised it and said, "Will you give it to me? How nice it is!" The other people said, "You have not done the right thing as the Prophet ﷺ is in need of it and you have asked for it when you know that he never turns down anybody's request." The man replied, "By Allāh, I have not asked for it to wear it but to make it my shroud." Later it was his shroud.

CHAPTER. (Is it permissible for) women to accompany the funeral procession?

368. Narrated Um ʿAṭiyya رضي الله عنها: We were forbidden to accompany funeral processions but not strictly.

CHAPTER. The mourning of a woman for a dead person other than her husband.

369. Narrated Muḥammad bin Sīrīn: One of the sons of Um ʿAṭiyya رضي الله عنها died, and when it was the third day she asked for a yellow perfume and put it over her body, and said, "We were forbidden to mourn for more than three days except for our husbands."

ما البُرْدَةُ؟ قالُوا: الشَّمْلَةُ. قالَ: نَعَمْ. قالَتْ: نَسَجْتُها بِيَدِي فجِئْتُ لأكْسُوكَها، فأخَذَها النَّبِيُّ صلى الله عليه وسلَّمَ مُحْتاجاً إلَيْها فخَرَجَ إلَيْنا وإنَّها إزارُهُ، فحَسَّنَها فُلانٌ فقالَ: اكْسُنِيها ما أحْسَنَها. قالَ القَوْمُ: ما أحْسَنْتَ، لَبِسَها النَّبِيُّ صلى الله عليهِ وسلَّمَ مُحْتاجاً إلَيْها ثُمَّ سَألْتَهُ وعَلِمْتَ أنَّهُ لا يَرُدُّ. قالَ: إنِّي واللهِ ما سَألْتُهُ لألْبَسَها، إنَّما سَألْتُهُ لِتَكُونَ كَفَنِي. قالَ سَهْلٌ: فكانَتْ كَفَنَهُ.

باب اتِّباعِ النِّساءِ الجَنازَةَ.

٣٦٨ - حدَّثَنا قَبِيصَةُ بنُ عُقْبَةَ: حدَّثَنا سُفْيانُ، عَنْ خالِدٍ الحَذَّاءِ عَنْ أُمِّ الهُذَيْلِ، عَنْ أُمِّ عَطِيَّةَ رَضِيَ اللهُ عَنْها قالَتْ: نُهِينا عَنِ اتِّباعِ الجَنائِزِ ولَمْ يُعْزَمْ عَلَيْنا.

باب إحْدادِ المَرْأةِ عَلَى غَيْرِ زَوْجِها.

٣٦٩ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا بِشْرُ ابنُ المُفَضَّلِ: حدَّثَنا سَلَمَةُ بنُ عَلْقَمَةَ، عَنْ مُحَمَّدِ بنِ سِيرِينَ قالَ: تُوُفِّيَ ابنٌ لأُمِّ عَطِيَّةَ رَضِيَ اللهُ عَنْها. فلَمَّا كانَ اليَوْمُ الثَّالِثُ دَعَتْ بِصُفْرَةٍ فتَمَسَّحَتْ بِهِ وقالَتْ: نُهِينا أنْ نُحِدَّ أكْثَرَ مِنْ ثَلاثٍ إلاَّ بِزَوْجٍ.

370. Narrated Zainab bint Abī Salama: When the news of the death of Abū Sufyān reached from Shā›m, Um Ḥabība on the third day, asked for a yellow perfume and scented her cheeks and forearms and said, "No doubt, I would not have been in need of this, had I not heard the Prophet ﷺ saying: "It is not legal for a woman who believes in Allāh and the Last Day to mourn for more than three days for any dead person except her husband, for whom she could mourn for four months and ten days."

٣٧٠ - حَدَّثَنَا الحُمَيْدِيُّ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا أَيُّوبُ بْنُ مُوسَى قَالَ: أَخْبَرَنِي حُمَيْدُ بْنُ نَافِعٍ، عَنْ زَيْنَبَ بِنْتِ أَبِي سَلَمَةَ قَالَتْ: لَمَّا جَاءَ نَعْيُ أَبِي سُفْيَانَ مِنَ الشَّأْمِ دَعَتْ أُمُّ حَبِيبَةَ رَضِيَ اللهُ عَنْهَا بِصُفْرَةٍ فِي اليَوْمِ الثَّالِثِ، فَمَسَحَتْ عَارِضَيْهَا وَذِرَاعَيْهَا وَقَالَتْ: إِنِّي كُنْتُ عَنْ هٰذَا لَغَنِيَّةً لَوْلَا أَنِّي سَمِعْتُ النَّبِيَّ صلى اللهُ عليه وسلَّم يَقُولُ: لَا يَحِلُّ لِامْرَأَةٍ تُؤْمِنُ بِاللهِ وَاليَوْمِ الآخِرِ أَنْ تُحِدَّ عَلَى مَيِّتٍ فَوْقَ ثَلَاثٍ إِلَّا عَلَى زَوْجٍ فَإِنَّهَا تُحِدُّ عَلَيْهِ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا.

371. Narrated Zainab bint Abī Salama: I went to Um Ḥabība رضي الله عنها, the wife of Prophet ﷺ, who said, "I heard the Prophet ﷺ saying, 'It is not legal for a woman who believes in Allāh and the Last Day to mourn for any dead person for more than three days except for her husband, (for whom she can mourn) for four months and ten days'." Later I went to Zainab bint Jaḥsh when her brother died; she asked for some scent, and after using it she said, "I am not in need of scent but I heard Allāh's Apostle ﷺ saying, 'It is not legal for a woman who believes in Allāh and the Last Day to mourn for more than three days for any dead person except her husband, (for whom she can mourn) for four months and ten days.' "

٣٧١ - حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنِي مَالِكٌ، عَنْ عَبْدِ اللهِ بْنِ أَبِي بَكْرِ بْنِ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَزْمٍ، عَنْ حُمَيْدِ بْنِ نَافِعٍ، عَنْ زَيْنَبَ بِنْتِ أَبِي سَلَمَةَ، أَخْبَرَتْهُ قَالَتْ: دَخَلْتُ عَلَى أُمِّ حَبِيبَةَ زَوْجِ النَّبِيِّ صلى اللهُ عليه وسلَّم فَقَالَتْ: سَمِعْتُ النَّبِيَّ صلى اللهُ عليه وسلَّم يَقُولُ: لَا يَحِلُّ لِامْرَأَةٍ تُؤْمِنُ بِاللهِ وَاليَوْمِ الآخِرِ تُحِدُّ عَلَى مَيِّتٍ فَوْقَ ثَلَاثٍ إِلَّا عَلَى زَوْجٍ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا. ثُمَّ دَخَلْتُ عَلَى زَيْنَبَ بِنْتِ جَحْشٍ حِينَ تُوُفِّيَ أَخُوهَا فَدَعَتْ بِطِيبٍ فَمَسَّتْ بِهِ ثُمَّ قَالَتْ: مَا لِي بِالطِّيبِ مِنْ حَاجَةٍ غَيْرَ أَنِّي سَمِعْتُ رَسُولَ اللهِ صلى اللهُ عَلَيْهِ وسلَّم

يَقُولُ: لا يَحِلُّ لامْرَأَةٍ تُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ تُحِدُّ عَلَى مَيِّتٍ فَوْقَ ثَلاثٍ إِلاَّ عَلَى زَوْجٍ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا.

باب زِيَارَةِ الْقُبُورِ.

CHAPTER. Visiting the graves.

٣٧٢ - حَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا ثَابِتٌ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: مَرَّ النَّبِيُّ صلى الله عليه وسلم بِامْرَأَةٍ تَبْكِي عِنْدَ قَبْرٍ، فَقَالَ: اتَّقِي اللهَ وَاصْبِرِي، قَالَتْ: إِلَيْكَ عَنِّي، فَإِنَّكَ لَمْ تُصَبْ بِمُصِيبَتِي، وَلَمْ تَعْرِفْهُ. فَقِيلَ لَهَا: إِنَّهُ النَّبِيُّ صلى الله عليه وسلم فَأَتَتْ بَابَ النَّبِيِّ صلى الله عليه وسلم فَلَمْ تَجِدْ عِنْدَهُ بَوَّابِينَ. فَقَالَتْ: لَمْ أَعْرِفْكَ. فَقَالَ: إِنَّمَا الصَّبْرُ عِنْدَ الصَّدْمَةِ الأُولَى.

372. Narrated Anas bin Mālik رضي الله عنه: The Prophet ﷺ passed by a woman who was weeping beside a grave. He told her to fear Allāh and be patient. She said to him, "Go away, for you have not been afflicted with a calamity like mine." And she did not recognise him. Then she was informed that he was the Prophet ﷺ. So she went to the house of the Prophet ﷺ and there she did not find any guard. Then she said to him, "I did not recognise you." He said, "Patience is at the first stroke of a calamity."

باب قَوْلِ النَّبِيِّ صلى الله عليه وسلم: يُعَذَّبُ الْمَيِّتُ بِبَعْضِ بُكَاءِ أَهْلِهِ عَلَيْهِ إِذَا كَانَ النَّوْحُ مِنْ سُنَّتِهِ.

لِقَوْلِ اللهِ تَعَالَى - قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا - وَقَالَ النَّبِيُّ صلى الله عليه وسلم: كُلُّكُمْ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ. فَإِذَا لَمْ يَكُنْ مِنْ سُنَّتِهِ فَهُوَ كَمَا قَالَتْ عَائِشَةُ رَضِيَ اللهُ عَنْهَا - وَلا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى - وَهُوَ كَقَوْلِهِ: - وَإِنْ

CHAPTER. The statement of the Prophet ﷺ: The deceased is punished because of the weeping of some of his relatives (if wailing and excessive sorrow was the custom of that dead person)."

This is in agreement with the statement of Allāh تعالى "Save yourself and your families from a fire." And the Prophet ﷺ said, "All of you are guardians and responsible for your wards." If that (wailing) was not his custom, so, as 'Āisha رضي الله عنها (quoting the Qur'ān) said, "No soul will be burdened with another's sins." And this is in accordance with Allāh's statement: If one (soul) heavily laden (with sins) should call another to (bear) its load, not the least portion of it can be carried (by the other)." And what is said regarding the permission of weeping without wailing, and the Prophet ﷺ said, "Not a single soul is murdered unjustly but the first son of Ādam will have a share of the responsibility of the crime, because he was the first to commit a murder."

تَدْعُ مُثْقَلَةٌ ـ ذُنُوبا إلى حِمْلِها لا يُحْمَلُ مِنْهُ شَيْءٌ ـ وما يُرَخَّصُ مِنَ البُكاءِ فى غَيْرِ نَوْحٍ. و قالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ: لا تُقْتَلُ نَفْسٌ ظُلْمًا إلاَّ كانَ عَلى ابنِ آدَمَ الأوَّلِ كِفْلٌ مِنْ دَمِها. وَذلكَ لأنَّهُ أوَّلُ مَنْ سَنَّ القَتْلَ.

373. Narrated Usāma bin Zaid رضي الله عنهما:

The daughter of the Prophet ﷺ sent (a messenger) to the Prophet ﷺ requesting him to come as her child was dying (or was gasping), but the Prophet ﷺ returned the messenger and told him to convey his greeting to her and say: "What Allāh has taken or given, all belongs to Him, and everything with Him has an appointed time (in this world) and so she should be patient and hope for Allāh's reward." She again sent for him, asking him by Allāh that he should come. The Prophet ﷺ got up with Sa'd bin 'Ubāda, Mu'ādh bin Jabal, Ubai bin Ka'b, Zaid bin Thābit and some other men. The child was brought to Allāh's Apostle ﷺ and his soul was cracking (the sub-narrator thinks that Usāma added:) like an old dried leather water container. On that the eyes of the Prophet ﷺ started shedding tears. Sa'd said, "O Allāh's Apostle! What is this?" He replied, "It is the

٣٧٣ـ حدَّثَنا عَبْدَانُ و مُحَمَّدٌ قالا: أخْبَرَنا عَبْدُ اللهِ: أخْبَرَنا عاصِمُ بنُ سُلَيْمانَ، عَنْ أبى عُثْمانَ قالَ: حدَّثَنِى أُسامَةُ بن زَيْد رَضِىَ اللهُ عَنْهُما قالَ: أرْسَلَتْ بِنْتٌ النَّبِىِّ صلى اللهُ عليهِ وسلَّمَ إلَيْهِ: أنَّ ابْنًا لى قُبِضَ فائْتِنا. فأرْسَلَ يُقْرِئُ السَّلامَ و يَقُولُ: إنَّ لله ما أخَذَ وَلَهُ ما أعْطَى و كُلٌّ عِنْدَهُ بأجَلٍ مُسَمًّى، فَلْتَصْبِرْ وَلْتَحْتَسِبْ. فأرْسَلَتْ إلَيْهِ تُقْسِمُ عَلَيْهِ لَيَأْتِيَنَّهَا. فقامَ و مَعَهُ سَعْدُ بن عُبادَةَ وَمُعاذُ بنُ جَبَلٍ و أُبَىُّ بن كَعْبٍ وَزَيْدُ بنُ ثابِتٍ وَرِجالٌ، فَرُفِعَ إلى رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ الصَّبِىُّ وَنَفْسُهُ تَتَقَعْقَعُ، قالَ: حَسِبْتُ أنَّهُ قالَ كأنَّها شَنٌّ فَفاضَتْ عَيْناهُ. فَقالَ سَعْدٌ: يا رَسُولَ اللهِ ما هَذا ؟ فَقالَ: هَذِهِ رَحْمَةٌ جَعَلَها اللهُ فى قُلُوبِ عِبادِهِ، و إنَّمَا يَرْحَمُ اللهُ مِنْ عِبادِهِ الرُّحَماءَ.

mercy which Allāh has lodged in the hearts of His devotees, and Allāh bestows mercy only on those devotees who are merciful."

374. Narrated Anas bin Mālik رضي الله عنه : We were (in the funeral procession) of one of the daughters of the Prophet ﷺ and he was sitting by the side of the grave. I saw his eyes shedding tears. He said, "Is there anyone among you who did not have sexual relations with his wife last night ?" Abū Ṭalḥa replied in the affirmative. And so the Prophet ﷺ told him to get down in the grave. And so he got down in her grave.

٣٧٤ ـ حَدَّثَنَا عَبْدُ اللهِ بنُ مُحَمَّدٍ قالَ: حَدَّثَنا أبو عامِرٍ قالَ: حَدَّثَنا فُلَيْحُ ابنُ سُلَيْمانَ، عَنْ هِلالِ بنِ عَلِيٍّ، عَنْ أنَسِ بنِ مالِكٍ رَضِيَ اللهُ عَنْهُ قالَ: شَهِدْنا بِنْتاً لِلنَّبِيِّ صلى اللهُ عليهِ وسلَّمَ قالَ: وَرَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ جالِسٌ عَلَى القَبرِ. قالَ: فَرَأَيْتُ عَيْنَيْهِ تَدْمَعانِ. قالَ: فَقالَ: هَلْ مِنْكُمْ رَجُلٌ لَمْ يُقارِفِ اللَّيْلَةَ ؟ فَقالَ أبو طَلْحَةَ: أنا. قالَ: فانْزِلْ، قالَ: فَنَزَلَ في قَبْرِها.

375. Narrated 'Abdullāh bin 'Ubaidullāh bin Abī Mulaika : One of the daughters of 'Uthmān رضي الله عنه died at Mecca. We went to attend her funeral procession. Ibn 'Umar and Ibn 'Abbās رضي الله عنهما were also present. I sat in between them (or said, I sat beside one of them. Then a man came and sat beside me.) 'Abdullāh bin 'Umar رضي الله عنهما said to 'Amr bin 'Uthmān, "Will you not prohibit crying as Allāh's Apostle ﷺ has said, 'The dead person is tortured by the crying of his relatives.' ?" Ibn 'Abbās رضي الله عنهما said, "'Umar رضي الله عنه used to say so." Then he added narrating, "I accompanied 'Umar رضي الله عنه on a journey from Mecca till we reached Al-Baidā'. There he saw some travellers in the shade of a Samura (A kind of forest tree). He said (to me), "Go and see who those travellers are."

٣٧٥ ـ حَدَّثَنا عَبْدانُ: حَدَّثَنا عَبْدُ اللهِ: أخْبَرَنا ابنُ جُرَيْجٍ قالَ: أخْبَرَني عَبْدُ اللهِ بنُ عُبَيْدِ اللهِ بنِ أبي مُلَيْكَةَ قالَ: تُوُفِّيَتْ بِنْتٌ لِعُثْمانَ رَضِيَ اللهُ عَنْهُ بِمَكَّةَ وَجِئْنا لِنَشْهَدَها وَحَضَرَها ابنُ عُمَرَ وَابنُ عَبّاسٍ رَضِيَ اللهُ عَنْهُما، وَإنّي لَجالِسٌ بَيْنَهُما أوْ قالَ: جَلَسْتُ إلى أحَدِهِما ثُمَّ جاءَ الآخَرُ فَجَلَسَ إلى جَنْبِي، فَقالَ عَبْدُ اللهِ بنُ عُمَرَ رَضِيَ اللهُ عَنْهُما لِعَمْرِو بنِ عُثْمانَ ألا تَنْهَى عَنِ البُكاءِ ؟ فإنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ قالَ: إنَّ المَيِّتَ لَيُعَذَّبُ بِبُكاءِ أهْلِهِ عَلَيْهِ. فَقالَ ابنُ عَبّاسٍ رَضِيَ اللهُ عَنْهُما: قَدْ كانَ عُمَرُ رَضِيَ اللهُ عَنْهُ

So I went and saw that one of them was Ṣuhaib. I told this to ʿUmar who then asked me to call him. So I went back to Suhaib and said to him, "Depart and follow the chief of the faithful believers." Later, when ʿUmar was stabbed, Suhaib came in weeping and saying, "O my brother, O my friend!" On this ʿUmar ؓ said to him, "O Ṣuhaib! Are you weeping for me while the Prophet ﷺ said, "The dead person is punished by some of the weeping of his relatives?" Ibn ʿAbbās added, "When ʿUmar ؓ died I told all this to ʿĀisha and she said, 'May Allāh be merciful to ʿUmar. By Allāh, Allāh's Apostle ﷺ did not say that a believer is punished by the weeping of his relatives. But he said, 'Allāh increases the punishment of a non-believer because of the weeping of his relatives.' " ʿAisha further added, "The Qurʾān is sufficient for you (to clear up this point) as Allāh has stated: 'No soul will be burdened with another's sin.' " Ibn ʿAbbās ؓ then said, "Only Allāh makes one laugh or cry." Ibn ʿUmar ؓ did not say anything after that.

يَقُولُ بَعْضَ ذَلِكَ ثُمَّ حَدَّثَ قَالَ: صَدَرْتُ مَعَ عُمَرَ رَضِيَ اللهُ عَنْهُ مِنْ مَكَّةَ حَتَّى إِذَا كُنَّا بِالبَيْدَاءِ إِذَا هُوَ بِرَكْبٍ تَحْتَ ظِلِّ سَمُرَةٍ، فَقَالَ: اذْهَبْ فَانْظُرْ مَنْ هَؤُلاءِ الرَّكْبُ. قَالَ: فَنَظَرْتُ فَإِذَا صُهَيْبٌ، فَأَخْبَرْتُهُ فَقَالَ: ادْعُهُ لِي، فَرَجَعْتُ إِلَى صُهَيْبٍ فَقُلْتُ: ارْتَحِلْ فَالْحَقْ بِأَمِيرِ المُؤْمِنِينَ. فَلَمَّا أُصِيبَ عُمَرُ دَخَلَ صُهَيْبٌ يَبْكِي يَقُولُ: وا أَخَاهُ، وا صَاحِبَاهُ. فَقَالَ عُمَرُ رَضِيَ اللهُ عَنْهُ: يَا صُهَيْبُ، أَتَبْكِي عَلَيَّ وَقَدْ قَالَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّمَ: إِنَّ المَيِّتَ يُعَذَّبُ بِبَعْضِ بُكَاءِ أَهْلِهِ عَلَيْهِ؟ قَالَ ابنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا: فَلَمَّا مَاتَ عُمَرُ رَضِيَ اللهُ عَنْهُ ذَكَرْتُ ذَلِكَ لِعَائِشَةَ رَضِيَ اللهُ عَنْهَا، فَقَالَتْ: رَحِمَ اللهُ عُمَرَ، وَاللهِ مَا حَدَّثَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ إِنَّ اللهَ لَيُعَذِّبُ المُؤْمِنَ بِبُكَاءِ أَهْلِهِ عَلَيْهِ، وَلَكِنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ قَالَ: إِنَّ اللهَ لَيَزِيدُ الكَافِرَ عَذَابًا بِبُكَاءِ أَهْلِهِ عَلَيْهِ. وَقَالَتْ: حَسْبُكُمُ القُرْآنُ - وَلا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى - قَالَ ابنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا عِنْدَ ذَلِكَ - وَاللهُ هُوَ أَضْحَكَ وَأَبْكَى - . قَالَ ابنُ أَبِي مُلَيْكَةَ: وَاللهِ مَا قَالَ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُمَا شَيْئًا.

376. Narrated 'Aisha ؓ, the wife of the Prophet ﷺ: Once Allah's Apostle ﷺ passed by (the grave of) a Jewess whose relatives were weeping over her. He said, "They are weeping over her and she is being tortured in her grave."

٣٧٦ ـ حَدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أخْبَرَنا مالِكٌ عَنْ عَبْدِ اللهِ بنِ أبي بَكْرٍ عَنْ أبيهِ عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ أنَّها أخْبَرَتْهُ أنَّها سَمِعَتْ عائِشَةَ رَضِيَ اللهُ عَنْها زَوْجَ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ تَقُولُ: إنَّما مَرَّ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ عَلى يَهُودِيَّةٍ يَبْكي عَلَيْها أهْلُها فَقالَ: إنَّهُمْ لَيَبْكُونَ عَلَيْها و إنَّها لَتُعَذَّبُ في قَبْرِها.

377. Narrated Abu Burda that his father said, "When 'Umar ؓ was stabbed, Suhaib started crying: O my brother! 'Umar said, 'Don't you know that the Prophet ﷺ said: The deceased is tortured for the weeping of the living'?"

٣٧٧ ـ حَدَّثَنا إسْماعِيلُ بنُ خَلِيلٍ: حَدَّثَنا عَلِيُّ بنُ مُسْهِرٍ: حَدَّثَنا أبو إسْحاقَ وَهُوَ الشَّيْبانيُّ، عَنْ أبي بُرْدَةَ، عَنْ أبيهِ قالَ: لَمَّا أُصِيبَ عُمَرُ رَضِيَ اللهُ عَنْهُ جَعَلَ صُهَيْبٌ يَقُولُ: وا أخاهُ فَقالَ عُمَرُ: أما عَلِمْتَ أنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ قالَ: إنَّ المَيِّتَ لَيُعَذَّبُ بِبُكاءِ الحَيِّ.

CHAPTER. What (sort of) wailing (on the person) is disliked.

'Umar said, "Let them weep for Abu Sulaiman (Khalid bin Al-Walid) provided that they do not throw dust on their heads or cry loudly."

بابُ ما يُكْرَهُ مِنَ النِّياحَةِ عَلى المَيِّتِ.

وَقالَ عُمَرُ رَضِيَ اللهُ عَنْهُ: دَعْهُنَّ يَبْكِينَ عَلى أبي سُلَيْمانَ ما لَمْ يَكُنْ نَقْعٌ أوْ لَقْلَقَةٌ. والنَّقْعُ: التُّرابُ عَلى الرأسِ، واللَّقْلَقَةُ: الصَّوْتُ.

378. Narrated Al-Mughira ؓ: I heard the Prophet ﷺ saying, "Ascribing false things to me is not like ascribing false things to anyone else. Whosever

٣٧٨ ـ حَدَّثَنا أبو نُعَيْمٍ قالَ: حَدَّثَنا سَعِيدُ بنُ عُبَيْدٍ، عَنْ عَلِيِّ بنِ رَبِيعَةَ، عَنِ المُغيرَةِ رَضِيَ اللهُ عَنْهُ قالَ:

tells a lie concerning me intentionally, let him take his seat in Hell." I heard the Prophet ﷺ saying, "The deceased who is wailed over is tortured for that wailing."

سَمِعْتُ النَّبِىَّ صلى الله عليه وسلم يَقُولُ: إِنَّ كَذِبًا عَلَىَّ لَيْسَ كَكَذِبٍ عَلَى أَحَدٍ. مَنْ كَذَبَ عَلَىَّ مُتَعَمِّدًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ. سَمِعْتُ النَّبِىَّ صلى الله عليه وسلم يَقُولُ: مَنْ يُنَحْ عَلَيْهِ يُعَذَّبْ بِمَا نِيحَ عليهِ.

379. Narrated Ibn 'Umar from his father رضي الله عنهما : The Prophet ﷺ said, "The deceased is tortured in his grave for the wailing done over him."

٣٧٩ - حَدَّثَنَا عَبْدَانُ قَالَ: أَخْبَرَنِى أَبِى، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ ابْنِ الْمُسَيَّبِ، عَنِ ابْنِ عُمَرَ، عَنْ أَبِيهِ، رَضِىَ اللهُ عَنْهُمَا عَنِ النَّبِىِّ صلى الله عليه وسلم قَالَ: الْمَيِّتُ يُعَذَّبُ فِى قَبْرِهِ بِمَا نِيحَ عَلَيْهِ. تَابَعَهُ عَبْدُ الأَعْلَى.

380. Narrated Shu'ba رضي الله عنه : The deceased is tortured for the wailing of the living ones over him.

٣٨٠ - حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا سَعِيدٌ: حَدَّثَنَا قَتَادَةُ. وَقَالَ آدَمُ عَنْ شُعْبَةَ: الْمَيِّتُ يُعَذَّبُ بِبُكَاءِ الْحَىِّ عَلَيْهِ.

CHAPTER.—

بَابٌ

381. Narrated Jābir bin 'Abdullāh رضي الله عنهما : On the day of the Battle of Uhud, my father was brought and he had been mayhemed and was placed in front of Allāh's Apostle ﷺ and a sheet was over him. I went intending to uncover my father but my people forbade me; again I wanted to uncover him but my people forbade me. Allāh's Apostle ﷺ gave his order and he was shifted away. At that time he heard the voice of a crying woman and asked, "Who is this ?" They said,

٣٨١ - حَدَّثَنَا عَلِىُّ بْنُ عَبْدِ اللهِ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا ابْنُ الْمُنْكَدِرِ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللهِ رَضِىَ اللهُ عَنْهُمَا قَالَ: جِىءَ بِأَبِى يَوْمَ أُحُدٍ قَدْ مُثِّلَ بِهِ حَتَّى وُضِعَ بَيْنَ يَدَىْ رَسُولِ اللهِ صلى الله عليه وسلم وَقَدْ سُجِّىَ ثَوْبًا، فَذَهَبْتُ أُرِيدُ أَنْ أَكْشِفَ عَنْهُ فَنَهَانِى قَوْمِى؛ ثُمَّ ذَهَبْتُ أَكْشِفُ عَنْهُ فَنَهَانِى قَوْمِى. فَأَمَرَ رَسُولُ اللهِ صلى الله عليه وسلم

"It is the daughter or the sister of ʿAmr." He said, "Why does she weep ? (or let her stop weeping), for the angels had been shading him with their wings till he (i. e. the body of the martyr) was shifted away."

فرُفِعَ فسَمِعَ صَوْتَ صائِحةٍ فقالَ : مَنْ هذهِ ؟ فقالُوا : ابْنَةُ عَمْرٍو ، أوْ أخْتُ عَمْرٍو . قالَ : فلِمَ تَبْكى أوْ لا تَبْكى ؟ فما زالَتِ المَلائِكَةُ تُظِلُّهُ بأجْنِحَتِها حتّى رُفِعَ .

CHAPTER. He who tears off his clothes is not from us.

باب لَيْسَ مِنّا مَنْ شَقَّ الجُيُوبَ .

382. Narrated ʿAbdullāh ؓ : The Prophet ﷺ said, "He who slaps his cheeks, tears his clothes and follows the ways and traditions of the Days of Ignorance is not one of us."

٣٨٢ - حدَّثنا أبو نُعَيْمٍ : حدَّثنا سُفْيانُ : حدَّثنا زُبَيْدٌ اليامىُّ ، عَنْ إبْراهيمَ ، عَنْ مَسْرُوقٍ ، عَنْ عَبْدِ اللهِ رَضِىَ اللهُ عَنْهُ قالَ : قالَ النَّبىُّ صلى اللهُ عليهِ وسلَّمَ : لَيْسَ مِنّا مَنْ لَطَمَ الخُدُودَ وَشَقَّ الجُيُوبَ ، وَدَعا بِدَعْوَى الجاهِلِيَّةِ .

CHAPTER. The sorrow of the Prophet ﷺ for Saʿd bin Khaula.

باب رِثاءِ النَّبِىِّ صلى اللهُ عليهِ وسلَّمَ سَعْدَ بنَ خَوْلَةَ .

383. Narrated ʿĀmir bin Saʿd bin Abī Waqqāṣ that his father said, "In the year of the last Ḥajj of the Prophet ﷺ I became seriously ill and the Prophet ﷺ used to visit me enquiring about my health. I told him, 'I am reduced to this state because of illness and I am wealthy and have no heritors except a daughter, (In this narration the name of ʿĀmir bin Saʿd is mentioned and in fact it is a mistake; the narrator is ʿĀisha bint Saʿd bin Abī Waqqāṣ). Should I give two-thirds of my

٣٨٣ - حدَّثنا عَبْدُ اللهِ بنُ يُوسُفَ : أخْبَرَنا مالكٌ ، عَنِ ابنِ شِهابٍ ، عَنْ عامِرِ بنِ سَعْدِ بنِ أبى وَقّاصٍ ، عَنْ أبيهِ رَضِىَ اللهُ عَنْهُ قالَ : كانَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ يَعُودُنى عامَ حَجَّةِ الوَداعِ مِنْ وَجَعٍ اشْتَدَّ بى ، فَقُلْتُ : إنّى قَدْ بَلَغَ بى مِنَ الوَجَعِ وَأنا ذُو مالٍ ، وَلا يَرِثُنى إلاّ ابْنَةٌ . أفأتَصَدَّقُ بِثُلُثَىْ مالى ؟ قالَ : لا . فَقُلْتُ : بالشَّطْرِ ؟ فقالَ :

property in charity ?' He said, 'No.' I asked, 'Half ?' He said, 'No.' Then he added, 'One-third, and even one-third is much. You'd better leave your heritors wealthy rather than leaving them poor, begging others. You will get a reward for whatever you spend for Allāh's sake, even for what you put in your wife's mouth.' I said, 'O Allāh's Apostle ! Will I be left alone after my companions have gone ?' He said, 'If you are left behind, whatever good deeds you will do will up-grade you and raise you high. And perhaps you will have a long life so that some people will be benefitted by you while others will be harmed by you. O Allāh ! Complete the emigration of my companions and do not turn them renegades.' But Allāh's Apostle ﷺ is sorry for poor Sa'd bin Khaula for his death at Mecca." (but Sa'd bin Abī Waqqāṣ lived long after the Prophet ﷺ.)

CHAPTER. Shaving the head on calamity is forbidden. Narrated Abū Burda bin Mūsā ﵁ : Abū Mūsā got seriously ill that he fainted and could not reply his wife while he was lying his head in her lap. When he came to his senses, ha said, "I am exempt from those from whom Allāh's Apostle ﷺ was exempt." Allāh's Apostle ﷺ is exempt from the woman who slaps her face and that who shaves her hair and that who tears off her clothes.

لا ، ثُمَّ قالَ: الثُّلُثُ والثُّلُثُ كَبِيرٌ أَوْ كَثِيرٌ. إنَّكَ إنْ تَذَرْ وَرَثَتَكَ أَغْنِياءَ خَيْرٌ مِنْ أنْ تَذَرَهُمْ عالَةً يَتَكَفَّفُونَ النَّاسَ. وَإنَّكَ لَنْ تُنْفِقَ نَفَقَةً تَبْتَغِي بِها وَجْهَ اللهِ إلاَّ أُجِرْتَ بِها حتَّى ما تَجْعَلُ فى فِى امْرَأَتِكَ. فَقُلْتُ: يا رَسُولَ اللهِ، أُخَلَّفُ بَعْدَ أصحابى ؟ قالَ: إنَّكَ لَنْ تُخَلَّفَ فَتَعْمَلَ عَمَلاً صالحا إلاَّ ازْدَدْتَ بِهِ دَرَجَةً وَرِفْعَةً. ثُمَّ لَعَلَّكَ أنْ تُخَلَّفَ حتَّى يَنْتَفِعَ بِكَ أقْوَامٌ. و يُضَرَّ بِكَ آخَرُونَ. اللَّهُمَّ أمْضِ لأَصحابى هِجْرَتَهُم. ولا تَرُدُّهُمْ عَلَى أعْقابِهِمْ. لَكِنِ البائسُ سَعْدُ بنُ خَوْلَةَ يَرْثى لَهُ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم أنْ ماتَ بِمَكَّةَ.

بابُ ما يُنْهَى مِنَ الحَلْقِ عِنْدَ المُصِيبَةِ. و قالَ الحَكَمُ بنُ مُوسَى: حدَّثَنا يَحْيَى بنُ أبى حَمْزَةَ ، عَنْ عَبْدِ الرَّحْمَنِ بنِ جابِرٍ أنَّ القاسِمَ بنَ مُخَيْمِرَةَ حدَّثَهُ قالَ: حدَّثَنى أبو بُرْدَةَ ابنُ مُوسَى رَضِيَ اللهُ عَنْهُ قالَ: وَجِعَ أبُو مُوسَى وَجَعًا فَغُشِيَ عَلَيْهِ وَرَأْسُهُ فى حَجْرِ امْرَأةٍ مِنْ أهْلِهِ فَلَمْ يَسْتَطِعْ أنْ يَرُدَّ عَلَيْها شَيْئًا. فَلَمَّا أفاقَ قالَ: أنا بَرِيءٌ مِمَّنْ بَرِيءَ مِنْهُ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم. إنَّ رَسُولَ اللهِ صلى اللهُ عليه وسلَّم بَرِيءَ مِنَ الصَّالِقَةِ وَالحالِقَةِ وَالشَّاقَّةِ.

CHAPTER. He who slaps his cheeks is not from us.

باب لَيْسَ مِنَّا مَنْ ضَرَبَ الخُدُودَ.

384. Narrated 'Abdullāh رضي الله عنه : The Prophet ﷺ said, "He who slaps the cheeks, tears the clothes and follows the tradition of the Days of Ignorance is not from us."

٣٨٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا سُفْيَانُ، عَنِ الأَعْمَشِ، عَنْ عَبْدِ اللهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ قالَ: لَيْسَ مِنَّا مَنْ ضَرَبَ الخُدُودَ، وَشَقَّ الجُيُوبَ، وَدَعَا بِدَعْوَى الجاهِلِيَّةِ.

CHAPTER. Prohibition of wailing and following the traditions of the Days of Ignorance on the falling of a calamity.

باب ما يُنْهَى مِنَ الوَيْلِ وَدَعْوَى الجاهِلِيَّةِ عِنْدَ المُصِيبَةِ.

385. Narrated 'Abdullāh رضي الله عنه : The Prophet ﷺ said, "He who slaps the cheeks, tears the clothes and follows the traditions of the Days of Ignorance is not from us."

٣٨٥ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ قالَ: حَدَّثَنَا أَبِي: حَدَّثَنَا الأَعْمَشُ، عَنْ عَبْدِ اللهِ ابْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ لَيْسَ مِنَّا مَنْ ضَرَبَ الخُدُودَ، وَشَقَّ الجُيُوبَ، وَدَعَا بِدَعْوَى الجاهِلِيَّةِ.

CHAPTER. Whoever sat down and looked and when a calamity befell him.

باب مَنْ جَلَسَ عِنْدَ المُصِيبَةِ يُعْرَفُ فِيهِ الحُزْنُ.

386. Narrated 'Āisha رضي الله عنها : When the Prophet ﷺ got the news of the death of Ibn Ḥāritha, Ja'far and Ibn Rawāḥa he sat down and looked sad and I was looking at him through the chink of the door. A

٣٨٦ - حَدَّثَنَا مُحَمَّدُ بْنُ المُثَنَّى: حَدَّثَنَا عَبْدُ الوَهَّابِ قالَ: سَمِعْتُ يَحْيَى قالَ: أَخْبَرَتْنِي عَمْرَةُ قالَتْ: سَمِعْتُ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: لَمَّا جاءَ النَّبِيَّ

man came and told him about the crying of the women of Ja'far. The Prophet ﷺ ordered him to forbid them. The man went and came again saying that he had told them but they did not listen to him. The Prophet ﷺ said, " Forbid them." So again he went and came back for the third time and said, "O Allāh's Apostle! By Allāh, they did not listen to us at all." ('Aisha added): Allāh's Apostle ﷺ ordered him to go and put dust in their mouths. I said, (to that man) "May Allāh stick your nose in the dust (i. e. humiliate you)! You could neither (persuade the women to) fulfil the order of Allāh's Apostle ﷺ nor did you relieve Allāh's Apostle ﷺ from fatigue."

387. Narrated Anas رضي الله عنه : When the reciters of Qur'ān were martyred, Allāh's Apostle ﷺ recited Qunūṭ for one month and I never saw him (i. e. Allāh's Apostle ﷺ) so sad as he was on that day.

CHAPTER. Showing no signs of sorrow on calamity.

And said Muḥammad bin Ka'b Al-Quraẓī, "Impatience means a bad saying or a bad thought," and Jacob عليه السلام said, "I only complain of my grief and sorrow to Allāh."

388. Narrated Anas bin Mālik رضي الله عنه : One of the sons of Abū Ṭalḥa became sick

صلى اللهُ عليهِ وسلَّم قَتْلُ ابنِ حارِثَةَ وَجَعْفَرٍ وابنِ رَوَاحَةَ جَلَسَ يُعْرَفُ فيهِ الحزْنُ وَأنا أنْظُرُ مِنْ صائِرِ البابِ، شَقّ البابِ فأتاهُ رَجُلٌ فقالَ: إنَّ نِساءَ جَعْفَرٍ وَذَكَرَ بُكاءَهُنَّ. فأمَرَهُ أنْ يَنهاهُنَّ. فَذَهَبَ ثُمَّ أتاهُ الثَّانِيَةَ لم يُطِعْنَهُ. فقالَ: انْهَهُنَّ. فأتاهُ الثَّالِثَةَ قالَ: واللهِ غَلَبْنَنا يا رَسُولَ اللهِ. فزَعَمَتْ أنَّهُ قالَ: فاحْثُ في أفْوَاهِهِنَّ التُّرابَ. فقُلْتُ: أرْغَمَ اللهُ أنْفَكَ، لم تَفْعَلْ ما أمَرَكَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم ولم تَتْرُكْ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم مِنَ العَناءِ.

٣٨٧ ـ حدَّثَنا عَمْرو بنُ علي: حدَّثنا مُحَمَّدُ بنُ فُضَيْلٍ: حدَّثَنا عاصِمٌ الأحْوَلُ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: قَنَتَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم شَهْرًا حِينَ قُتِلَ القُرَّاءُ فَما رَأيْتُ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم حَزِنَ حُزْنًا قَطُّ أشَدَّ مِنْهُ.

بابُ مَنْ لمْ يُظْهِرْ حُزْنَهُ عِنْدَ المُصِيبَةِ.

وقالَ مُحَمَّدُ بنُ كَعْبٍ القُرَظِيُّ: الجَزَعُ القَوْلُ السَّيِّءُ، والظَّنُّ السَّيِّءُ. وقالَ يَعْقُوبُ عَلَيْهِ السَّلامُ ـ إنَّما أشْكُو بَثّي وحُزْني إلى اللهِ ـ.

٣٨٨ ـ حدَّثَنا بِشْرُ بنُ الحَكَمِ: حدَّثَنا سُفْيانُ بنُ عُيَيْنَةَ: أخْبَرَنا إسحاقُ

and died and Abū Ṭalḥa at that time was not at home. When his wife saw that he was dead, she prepared him (washed and shrouded him) and placed him somewhere in the house. When Abū Ṭalḥa came, he asked, "How is the boy ?" She said, "The child is quiet and I hope he is in peace." Abū Ṭalḥa thought that she had spoken the truth. Abū Ṭalḥa passed the night and in the morning took a bath and when he intended to go out, she told him that his son had died, Abū Ṭalḥa offered the (morning) prayer with the Prophet ﷺ and informed the Prophet ﷺ of what had happened to them. Allāh's Apostle ﷺ said, "May Allāh bless you concerning your night. (That is, may Allāh bless you with good offspring)."

Sufyān said, "One of the Anṣār said, 'They (i. e. Abū Ṭalḥa and his wife) had nine sons and all of them became reciters of Qur'ān (by heart).' "

ابنُ عَبْدِ اللهِ بنِ أبي طَلْحَةَ أنَّهُ سَمِعَ أنَسَ بنَ مالِكٍ رَضِيَ اللهُ عَنْهُ يَقُولُ : اشْتَكَى ابنٌ لأبي طَلْحَةَ قالَ : فماتَ وأبُو طَلْحَةَ خارِجٌ . فَلَمَّا رَأتِ امْرَأتُهُ أنَّهُ قَدْ ماتَ هَيَّأتْ شَيْئًا وَنَحَّتْهُ فى جانِبِ البَيْتِ . فَلَمَّا جاءَ أبُو طَلْحَةَ قالَ : كَيْفَ الغُلامُ ؟ قالَتْ : قَدْ هَدَأتْ نَفْسُهُ وَأرْجُو أنْ يَكُونَ قَدِ اسْتَراحَ . وَظَنَّ أبُو طَلْحَةَ أنَّها صادِقَةٌ ، قالَ : فَباتَ فَلَمَّا أصْبَحَ اغْتَسَلَ فَلَمَّا أرادَ أنْ يَخْرُجَ أعْلَمَتْهُ أنَّهُ قَدْ ماتَ . فَصَلَّى مَعَ النَّبِيِّ صلى اللهُ عليه وسلَّم ثُمَّ أخْبَرَ النَّبِيَّ صلى اللهُ عليه وسلَّم بِما كانَ مِنْهُما ، فَقالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم : لَعَلَّ اللهَ أنْ يُبارِكَ لَكُما فى لَيْلَتِكُما . قالَ : سُفْيانُ : فَقالَ رَجُلٌ مِنَ الأنْصارِ : فَرَأيْتُ لهما تِسْعَةَ أوْلادٍ كُلُّهُمْ قَدْ قَرَأ القُرْآنَ .

CHAPTER. Patience is to be observed at the first stroke of a calamity, and said 'Umar رضي الله عنه, "How good the two equals are and how good the reward is for those who on falling into calamity, say : 'Innā lil-lāhi wa innā ilaihi rāji'ūn ' (We are for Allāh and we have to go back to him). On those (descend) blessing and mercy from their Lord and those are the ones who receive guidance." (" Blessing " and " Mercy " are the two equals and

باب الصَّبرِ عِنْدَ الصَّدْمَةِ الأُولى . وقالَ عُمَرُ رَضِيَ اللهُ عَنْهُ : نِعْمَ العِدْلانِ ، و نِعْمَ العِلاوَةُ الَّذينَ إذا أصابَتْهُمْ مُصيبَةٌ قالُوا - إنَّا للهِ وَإنَّا إلَيْهِ راجِعُونَ . أُولئِكَ عَلَيْهِمْ صَلَواتٌ مِنْ رَبِّهِمْ وَرَحْمَةٌ وَأُولئِكَ هُمُ المُهْتَدُونَ - . وَقَوْلُه تَعالى - وَاسْتَعِينُوا بالصَّبرِ وَالصَّلاةِ وَإنَّها لَكَبِيرَةٌ إلاَّ عَلَى الخاشِعِينَ - .

"Guidance" is the extra reward). And the statement of Allāh تعالى : "Take strength from patience and prayer, and it is very hard except for those who are submissive." (2 : 45)

389. Narrated Anas رضي الله عنه The Prophet ﷺ said, "The real patience is at the first stroke of the calamity."

٣٨٩ - حَدَّثَنا مُحَمَّدُ بنُ بَشَّارٍ: حَدَّثَنا غُنْدَرٌ: حَدَّثَنا شُعْبَةُ، عَنْ ثابِتٍ قالَ: سَمِعْتُ أَنَسًا رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم قالَ: الصَّبْرُ عِنْدَ الصَّدْمَةِ الأُولى .

CHAPTER. The saying of the Prophet ﷺ (at the death of his son Ibrāhīm) "Indeed we are grieved by your separation." And Ibn ʿUmar said, "The Prophet ﷺ said, 'The eyes shed tears and the heart grieve.' "

بابُ قَوْلِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم: إِنَّا بِكَ لَمَحْزُونُونَ. و قالَ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم: تَدْمَعُ العَيْنُ وَيَحْزَنُ القَلْبُ .

390. Narrated Anas bin Mālik رضي الله عنه : We went with Allāh's Apostle ﷺ to the blacksmith Abū Saif, and he was the husband of the wet-nurse of Ibrāhīm (the son of the Prophet ﷺ). Allāh's Apostle ﷺ took Ibrāhīm and kissed him and smelled him and later we entered Abū Saif's house and at that time Ibrāhīm was in his last breaths, and the eyes of Allāh's Apostle ﷺ started shedding tears. ʿAbdur Raḥmān bin ʿAuf said, "O Allāh's Apostle, even you are weeping !" He said, "O Ibn ʿAuf, this is mercy." Then he wept more and said, "The eyes are shedding tears and the heart is grieved, and we will not say except what pleases our Lord,

٣٩٠ - حَدَّثَنا الحَسَنُ بنُ عَبْدِ العَزِيزِ: حَدَّثَنا يَحْيَى بنُ حَسَّانَ: حَدَّثَنا قُرَيْشٌ هُوَ ابنُ حَيَّانَ، عَنْ ثابِتٍ، عَنْ أَنَسِ ابنِ مالِكٍ رَضِيَ اللهُ عَنْهُ قالَ: دَخَلْنا مَعَ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم عَلى أَبي سَيْفٍ القَيْنِ، و كانَ ظِئْرًا لإِبْراهِيمَ فَأَخَذَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم إِبْراهِيمَ فَقَبَّلَهُ وشَمَّهُ، ثُمَّ دَخَلْنا عليه بَعْدَ ذلِكَ وَ إِبْراهِيمُ يَجُودُ بِنَفْسِهِ. فَجَعَلَتْ عَيْنا رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم تَذْرِفانِ . فَقالَ لَهُ عَبْدُ الرَّحْمٰنِ ابنُ عَوْفٍ رَضِيَ اللهُ عَنْهُ: وَ أَنْتَ

O Ibrāhīm ! Indeed we are grieved by your seperation."

CHAPTER. To weep near a patient.

391. Narrated 'Abdullāh bin 'Umar رضي الله عنهما : Sa'd bin 'Ubāda became sick and the Prophet ﷺ along with 'Abdur Raḥmān bin 'Auf, Sa'd bin Abī Waqqāṣ and 'Abdullāh bin Mas'ūd رضي الله عنهم visited him to enquire about his health. When he came upon him, he found him surrounded by his household and he asked, "Has he died ?" They said, " No, O Allāh's Apostle." The Prophet ﷺ wept and when the people saw the weeping of Allāh's Apostle ﷺ they all wept. He said, "Will you listen ? Allāh does not punish for shedding tears, nor for the grief of the heart but he punishes or bestows His Mercy because of this." He pointed to his tongue and added, "The deceased is punished for the wailing of his relatives over him." 'Umar used to beat with a stick and throw stones and put dust over the faces (of those who used to wail over the dead).

يا رَسُولَ اللهِ ؟ فَقَالَ: يا ابنَ عَوْفٍ، إنَّها رَحْمَةٌ ثُمَّ أتْبَعَها بأخرَى. فقالَ صلى اللهُ عليهِ وسلَّم: إنَّ العينَ تَدْمَعُ، وَالقَلْبَ يَحْزَنُ، وَلا نَقُولُ إلاَّ ما يُرْضِي رَبَّنا، وَإنَّا بِفِرَاقِكَ يا إبْرَاهِيمُ لَمَحْزُونُونَ. رَوَاهُ مُوسَى، عَنْ سُلَيْمانَ ابنِ المُغِيرَةِ، عَنْ ثابِتٍ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ.

بابُ البُكاءِ عِنْدَ المَرِيضِ.

٣٩١ ـ حدَّثَنا أصْبَغُ، عَنِ ابنِ وَهْبٍ قالَ: أخْبَرَنِى عَمْرٌو، عَنْ سَعِيدِ بنِ الحارِثِ الأنْصارِيِّ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: اشْتَكَى سَعْدُ بنُ عُبادَةَ شَكْوَى لَهُ فأتاهُ النَّبِيُّ صلى اللهُ عليهِ وسلَّم يَعُودُهُ مَعَ عَبدِ الرَّحْمَنِ ابنِ عَوْفٍ وَسَعْدِ بنِ أبِي وَقَّاصٍ وَعَبْدِ اللهِ بنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُمْ، فَلَمَّا دَخَلَ عَلَيْهِ فَوَجَدَهُ فى غاشِيَةِ أهْلِهِ فَقَالَ: قَدْ قَضَى؟ قالُوا: لا يارَسُولَ اللهِ. فَبَكَى النَّبِيُّ صلى اللهُ عليهِ وسلَّم فَلَمَّا رَأى القَوْمُ بُكاءَ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم بَكَوْا، فقَالَ: ألا تَسْمَعُونَ؟ إنَّ اللهَ لا يُعَذِّبُ بِدمْعِ العَيْنِ وَلا بِحُزْنِ القلبِ، وَلَكِنْ يُعَذِّبُ بِهَذَا، وَأشارَ إلى لِسانِهِ أوْ يَرْحَمُ. وَإنَّ المَيِّتَ

CHAPTER. The forbiddance of wailing and crying aloud; and scolding those who practise them.

392. Narrated 'Āisha رضي الله عنها : When the news of the martyrdom of Zaid bin Hāritha, Ja'far and 'Abdullāh bin Rawāha came, the Prophet ﷺ sat down looking sad, and I was looking through the chink of the door. A man came and said, "O Allāh's Apostle! The women of Ja'far," and then he mentioned their crying. The Prophet ﷺ ordered him to stop them from crying. The man went and came back and said, "I tried to stop them but they disobeyed." The Prophet ﷺ ordered him for the second time to forbid them. He went again and came back and said, "They did not listen to me, (or "us": the sub-narrator Muhammad bin Haushab is in doubt as to which is right)." ('Āisha added: The Prophet ﷺ said, "Put dust in their mouths." I said (to that man), "May Allāh stick your nose in the dust (i. e. humiliate you)." By Allāh, you are not going to fulfil the order, besides you did not relieve Allāh's Apostle ﷺ from fatigue."

يُعَذَّبُ بِبُكَاءِ أَهْلِهِ عَلَيْهِ . وَكَانَ عُمَرُ رَضِيَ اللهُ عَنْهُ يَضْرِبُ فِيهِ بِالعَصَا وَيَرْمِي بِالحِجَارَةِ وَيَحْثِي بِالتُّرَابِ .

بَابُ مَا يُنْهَى مِنَ النَّوْحِ وَالبُكَاءِ وَالزَّجْرِ عَنْ ذَلِكَ .

٣٩٢ ـ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ حَوْشَبٍ : حَدَّثَنَا عَبْدُ الوَهَّابِ : حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ : أَخْبَرَتْنِي عَمْرَةُ قَالَتْ : سَمِعْتُ عَائِشَةَ رَضِيَ اللهُ عَنْهَا تَقُولُ : لَمَّا جَاءَ قَتْلُ زَيْدِ بْنِ حَارِثَةَ وَجَعْفَرٍ وَعَبْدِ اللهِ بْنِ رَوَاحَةَ جَلَسَ النَّبِيُّ صلى اللهُ عليه وسلَّم يُعْرَفُ فِيهِ الحُزْنُ ، وَأَنَا أَطَّلِعُ مِنْ شَقِّ البَابِ فَأَتَاهُ رَجُلٌ فَقَالَ : أَيْ رَسُولَ اللهِ ، إِنَّ نِسَاءَ جَعْفَرٍ وَذَكَرَ بُكَاءَهُنَّ فَأَمَرَهُ بِأَنْ يَنْهَاهُنَّ فَذَهَبَ الرَّجُلُ ثُمَّ أَتَى فَقَالَ : قَدْ نَهَيْتُهُنَّ وَذَكَرَ أَنَّهُنَّ لَمْ يُطِعْنَهُ . فَأَمَرَهُ الثَّانِيَةَ أَنْ يَنْهَاهُنَّ فَذَهَبَ ثُمَّ أَتَى فَقَالَ : وَاللهِ لَقَدْ غَلَبْنَنِي أَوْ غَلَبْنَنَا ، الشَّكُّ مِنْ مُحَمَّدِ بْنِ حَوْشَبٍ . فَزَعَمَتْ أَنَّ النَّبِيَّ صلى الله عليه وسلَّم قَالَ : فَاحْثُ فِي أَفْوَاهِهِنَّ التُّرَابَ . فَقُلْتُ : أَرْغَمَ اللهُ أَنْفَكَ ، فَوَاللهِ مَا أَنْتَ بِفَاعِلٍ وَمَا تَرَكْتَ رَسُولَ اللهِ صلى اللهُ عليه وسلَّم مِنَ العَنَاءِ .

393. Narrated Um 'Aṭiyya رضي الله عنها : At the time of giving the solemn pledge to the Prophet ﷺ one of the conditions was that we would not wail, but it was not fulfilled except by five women and they are Um Sulaim, Um Al- 'Alā', the daughter of Abī Ṣabra (the wife of Mu'ādh), and two other women; or the daughter of Abī Sabra and the wife of Mu'ādh and another woman.

٣٩٣ - حَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الوَهَّابِ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ: حَدَّثَنَا أَيُّوبُ، عَنْ مُحَمَّدٍ، عَنْ أُمِّ عَطِيَّةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: أَخَذَ عَلَيْنَا النَّبِيُّ صلى الله عليه وسلم عِنْدَ البَيْعَةِ أَنْ لا نَنُوحَ، فَمَا وَفَتْ مِنَّا امْرَأَةٌ غَيْرَ خَمْسِ نِسْوَةٍ: أُمُّ سُلَيْمٍ، وأُمُّ العَلاءِ، وابْنَةُ أَبِي سَبْرَةَ، امْرَأَةُ مُعَاذٍ، وَامْرَأَتَيْنِ أَوِ ابْنَةِ أَبِي سَبْرَةَ، وَامْرَأَةِ مُعَاذٍ، وَامْرَأَةٍ أُخْرَى.

CHAPTER. Standing for the funeral procession.

بابُ القِيَامِ لِلْجَنَازَةِ.

394. Narrated 'Āmir bin Rabī'a رضي الله عنه The Prophet ﷺ said, " Whenever you see a funeral procession, stand up till the procession goes ahead of you." Al-Ḥumaidī added, "Till the coffin leaves you behind or is put down."

٣٩٤ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللهِ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا الزُّهْرِيُّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، عَنْ عَامِرِ بْنِ رَبِيعَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ: إِذَا رَأَيْتُمُ الجَنَازَةَ فَقُومُوا حَتَّى تُخَلِّفَكُمْ. قَالَ سُفْيَانُ: قَالَ الزُّهْرِيُّ: أَخْبَرَنِي سَالِمٌ، عَنْ أَبِيهِ قَالَ: أَخْبَرَنَا عَامِرُ بْنُ رَبِيعَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم، زَادَ الحُمَيْدِيُّ: حَتَّى تُخَلِّفَكُمْ أَوْ تُوضَعَ.

CHAPTER. When should one sit after standing for the funeral procession ?

بابٌ مَتَى يَقْعُدُ إِذَا قَامَ لِلْجَنَازَةِ؟

395. Narrated 'Āmir bin Rabī'a رضي الله عنه The Prophet ﷺ said, "If any one of

٣٩٥ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا اللَّيْثُ، عَنْ نَافِعٍ، عَنِ ابْنِ

you see a funeral procession and he is not going along with it, then he should stand and remain standing till he gets behind it, or it leaves him behind, or the coffin is put down before it goes ahead of him."

ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما، عَنْ عامِرِ بنِ رَبِيعَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صلى اللهُ عليه وسلَّمَ قالَ: إذا رأى أحَدُكُمْ جِنازَةً، فإنْ لَمْ يَكُنْ ماشِيًا مَعَها فَلْيَقُمْ حَتَّى يُخَلِّفَها أوْ تُخَلِّفَهُ، أوْ تُوضَعَ مِنْ قَبْلِ أنْ تُخَلِّفَهُ.

396. Narrated Sa'īd Al-Maqburī that his father said, "While we were accompanying a funeral procession, Abū Huraira رضي الله عنه got hold of the hand of Marwān and they sat down before the coffin was put down. Then Abū Sa'īd came and took hold of Marwān's hand and said, "Get up. By Allāh, no doubt this (i. e. Abū Huraira) knows that the Prophet ﷺ forbade us to do that." Abū Huraira said, "He (Abū Sa'īd) has spoken the truth."

٣٩٦ - حدَّثَنا أحْمَدُ بنُ يُونُسَ: حدَّثَنا ابنُ أبي ذِئْبٍ، عَنْ سَعِيدٍ المَقْبُرِيِّ، عَنْ أبيهِ قالَ: كُنَّا في جِنازَةٍ فأخَذَ أبو هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ بِيَدِ مَرْوانَ فَجَلَسا قَبْلَ أنْ تُوضَعَ، فَجاءَ أبو سَعِيدٍ رَضِيَ اللهُ عَنْهُ فأخَذَ بِيَدِ مَرْوانَ فَقالَ: قُمْ، فَوَاللهِ لَقَدْ عَلِمَ هَذا أنَّ النَّبِيَّ صلى اللهُ عليه وسلَّمَ نَهانا عَنْ ذلكَ. فَقالَ أبو هُرَيْرَةَ: صَدَقَ.

CHAPTER. Whoever accompanies a funeral procession should not sit till the coffin is put down from the shoulders of men, and if someone sits before this, then he is to be ordered to stand up.

بابُ مَنْ تَبِعَ جِنازَةً فَلا يَقْعُدُ حَتَّى تُوضَعَ عَنْ مَناكِبِ الرِّجالِ، فإنْ قَعَدَ أُمِرَ بِالقِيامِ.

397. Narrated Abū Sa'īd Al-Khudrī رضي الله عنه : The Prophet ﷺ said, "When you see a funeral procession, you should stand up, and whoever accompanies it should not sit till the coffin is put down."

٣٩٧ - حدَّثَنا مُسْلِمٌ: حدَّثَنا هِشامٌ: حدَّثَنا يَحيى، عَنْ أبي سَلَمَةَ، عَنْ أبي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صلى اللهُ عليه وسلَّمَ قالَ: إذا رَأَيْتُمُ الجِنازَةَ فَقُومُوا فَمَنْ تَبِعَها فَلا يَقْعُدْ حَتَّى تُوضَعَ.

CHAPTER. Standing for the funeral procession of a Jew.

بابُ مَنْ قامَ لِجَنازَةِ يَهُودِيٍّ .

398. Narrated Jābir bin ʿAbdullāh ؓ : A funeral procession passed in front of us and the Prophet ﷺ stood up and we too stood up. We said, "O Allāh's Apostle ! This is the funeral procession of a Jew." He said, "Whenever you see a funeral procession, you should stand up." (1)

٣٩٨ - حدَّثنا مُعاذُ بنُ فَضالَةَ : حدَّثنا هِشامٌ ، عَنْ يَحْيَى ، عَنْ عُبَيْدِ اللهِ ابنِ مِقْسَمٍ ، عَنْ جابِرِ بنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما قالَ : مَرَّ بِنا جَنازَةٌ فَقامَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ فَقُمْنا فَقُلْنا : يا رَسُولَ اللهِ إنَّها جَنازَةُ يَهُودِيٍّ . قالَ : إذا رأيْتُمُ الجَنازَةَ فَقُومُوا.

399. Narrated ʿAbdur Raḥmān bin Abī Lailā : Sahl bin Ḥunaif and Qais bin Saʿd were sitting in the city of Al-Qādisiya. A funeral procession passed in front of them and they stood up. They were told that that funeral procession was of one of the inhabitants of the land i. e. of a non-believer, under the protection of Muslims. They said, "A funeral procession passed in front of the Prophet ﷺ and he stood up. When he was told that it was the coffin of a Jew, he said, " Is it not a living being (soul) ? "

٣٩٩ - حدَّثنا آدَمُ : حدَّثنا شُعْبَةُ : حدَّثنا عَمْرُو بنُ مُرَّةَ قالَ : سَمِعْتُ عَبْدَ الرَّحْمٰنِ بنَ أبي لَيْلَى قالَ : كانَ سَهْلُ بنُ حُنَيْفٍ وقَيْسُ بنُ سَعْدٍ قاعِدَيْنِ بالقادِسِيَّةِ ، فَمَرُّوا عَلَيْهِما بِجَنازَةٍ فَقاما ، فَقِيلَ لَهُما : إنَّها مِنْ أهْلِ الأرْضِ ، أيْ مِنْ أهْلِ الذِّمَّةِ . فَقالا : إنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ مَرَّتْ بِهِ جَنازَةٌ فَقامَ ، فَقِيلَ لَهُ إنَّها جَنازَةُ يَهُودِيٍّ ، فَقالَ : ألَيْسَتْ نَفْسًا ؟ وقالَ أبو حَمْزَةَ ، عَنِ الأعْمَشِ ، عَنْ عَمْرٍو ، عَنِ ابنِ أبي لَيْلَى قالَ : كُنْتُ مَعَ قَيْسٍ وسَهْلٍ رَضِيَ اللهُ عَنْهُما فَقالا : كُنَّا

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(1) This order of the Prophet ﷺ " You should stand up for a funeral procession" was cancelled by his last action according to the Hadith narrated by Ali in " Sahih Muslim" See Fateh-al-Bari III vol. Page 424.

مَعَ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ. وَقَالَ زَكَرِيَّاءُ، عَنِ الشَّعْبِيِّ، عَنِ ابنِ أبي لَيْلَى قالَ: كَانَ أبو مَسْعُودٍ وَقَيْسٌ يَقُومانِ للْجَنَازَةِ.

CHAPTER. Men and not women are to carry the coffin.

بابُ حَمْلِ الرِّجالِ الجنازَةَ دُونَ النِّساءِ.

400. Narrated Abū Sa'īd Al-Khudrī ؓ: Allāh's Apostle ﷺ said, "When the body is put in the coffin (when the funeral is ready) and the men carry it on their shoulders, if the deceased was righteous it will say, 'Present me (hurriedly),' and if he was not righteous, it will say, 'Woe to it (me)! Where are they taking it (me)?' Its voice will be heard by everything except man and if he heard it he would fall unconscious."

٤٠٠ ـ حدَّثنا عَبْدُ العَزِيزِ بنُ عَبْدِ اللهِ: حدَّثنا اللَّيْثُ، عَنْ سَعِيدٍ المَقْبُرِيِّ، عَنْ أبيهِ: أنهُ سَمِعَ أبا سَعِيدٍ الخُدْرِيَّ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ صلى الله عليهِ وسلَّمَ قالَ: إذَا وُضِعَتِ الجنازَةُ وَاحْتَمَلَهَا الرِّجالُ عَلَى أعْنَاقِهِمْ فإنْ كانَتْ صَالِحَةً قالَتْ: قَدِّمُونِي. وإنْ كانَتْ غَيْرَ صَالِحَةٍ قالَتْ: يا وَيْلَهَا أيْنَ يَذْهَبُونَ بِهَا؟ يَسْمَعُ صَوْتَهَا كُلُّ شَيْءٍ إلاَّ الإنْسانَ. وَلَوْ سَمِعَهُ صَعِقَ.

CHAPTER. Hurrying up with the coffin and Anas said, "Whenever you accompany a funeral procession, you should go in front, behind, to the right and to the left of the coffin." Someone else also (said the same and) added, "Close to it."

بابُ السُّرْعَةِ بالجَنَازَةِ. وَقالَ أنَسٌ: أنْتُمْ مُشَيِّعُونَ فامْشِ بَيْنَ يَدَيْهَا وَخَلْفَهَا وَعَنْ يَمِينِهَا وَعَنْ شِمَالِهَا. وَقالَ غَيْرُهُ: قَرِيبًا مِنْهَا.

401. Narrated Abū Huraira ؓ: The Prophet ﷺ said, "Hurry up with the dead body for if it was righteous, you are forwarding it to welfare; and if it was otherwise, then you are putting an evil thing down your necks."

٤٠١ ـ حدَّثنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثنا سُفْيانُ قالَ: حَفِظْناهُ مِنَ الزُّهْرِيِّ، عَنْ سَعِيدِ بنِ المُسَيَّبِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ

قَالَ: أَسْرِعُوا بِالجَنَازَةِ فَإِنْ تَكُ صَالِحَةً فَخَيْرٌ تُقَدِّمُونَهَا إِلَيهِ، وَإِنْ تَكُ سِوَى ذَلِكَ فَشَرٌّ تَضَعُونَهُ عَنْ رِقَابِكُمْ.

CHAPTER. The saying of the deceased while he is being carried on the bier, "Take me quickly."

بَابُ قَوْلِ المَيِّتِ وَهُوَ عَلَى الجَنَازَةِ: قَدِّمُونِي.

402. Narrated Abū Sa'id Al-Khudri ؓ: The Prophet ﷺ said, "When a funeral is ready and the men carry the deceased on their necks (shoulders), if it was pious then it will say, 'Present me quickly', and if it was not pious, then it will say, 'Woe to it (me), where are they taking it (me)?' And its voice will be heard by everything except man, and if he heard it he would fall unconscious."

٤٠٢ ـ حَدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ: حَدَّثَنَا اللَّيْثُ: حَدَّثَنَا سَعِيدٌ، عَنْ أَبِيهِ أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الخُدْرِيَّ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ صلى الله عليه وسلَّمَ يَقُولُ: إِذَا وُضِعَتِ الجَنَازَةُ فَاحْتَمَلَهَا الرِّجَالُ عَلَى أَعْنَاقِهِمْ، فَإِنْ كَانَتْ صَالِحَةً قَالَتْ: قَدِّمُونِي، وَإِنْ كَانَتْ غَيرَ صَالِحَةٍ قَالَتْ لِأَهْلِهَا: يَا وَيْلَهَا أَيْنَ يَذْهَبُونَ بِهَا؟ يَسْمَعُ صَوْتَهَا كُلُّ شَيْءٍ إِلَّا الإِنْسَانَ، وَلَوْ سَمِعَ الإِنْسَانُ لَصَعِقَ.

CHAPTER. Whoever aligned in two or three rows behind the Imām for the funeral prayers.

بَابُ مَنْ صَفَّ صَفَّيْنِ أَوْ ثَلَاثَةً عَلَى الجَنَازَةِ خَلْفَ الإِمَامِ.

403. Narrated Jābir bin 'Abdullāh ؓ: Allāh's Apostle ﷺ offered the funeral prayer for An-Najāshi and I was in the second or third row.

٤٠٣ ـ حَدَّثَنَا مُسَدَّدٌ، عَنْ أَبِي عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ عَطَاءٍ، عَنْ جَابِرِ بنِ عبدِ اللهِ رَضِيَ اللهُ عَنْهُمَا: أَنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ صَلَّى عَلَى النَّجَاشِيِّ فَكُنْتُ فِي الصَّفِّ الثَّانِي أَوِ الثَّالِثِ.

CHAPTER. The rows for funeral prayer.

404. Narrated Abū Huraira ؓ : The Prophet ﷺ informed his companions about the death of An-Najāshi and then he went ahead (to lead the prayer) and the people lined up behind him in rows and he said four Takbirs.

405. Narrated Ash-Shaibāni : Ash-Sha'bi said, " I was informed by a man who had seen the Propaet ﷺ going to a grave that was seperate from the other graves and he aligned the people in rows and said four Takbirs." I said, "O Abū 'Amr! who narrated (that) to you"? He said, "Ibn 'Abbās."

406. Narrated Jābir bin 'Abdullāh ؓ : The Prophet ﷺ said, "Today a pious man from Ethiopia (i. e. An-Najāshi) has expired, come on to offer the funeral prayer." (Jābir said) : We lined up in rows and after that the Prophet ﷺ led the prayer and we were in rows. Jābir added, " I was in the second row."

CHAPTER. The lining up of boys in rows with men in the funeral prayer.

بابُ الصُّفُوفِ على الجنازَةِ .

٤٠٤ ـ حدَّثنا مُسَدَّدٌ : حدَّثنا يزيدُ ابنُ زُرَيعٍ : حدَّثنا معْمَرٌ ، عنِ الزُّهريِّ ، عنْ سعيدٍ ، عنْ أبي هريْرَةَ رَضِيَ اللهُ عنْهُ قالَ : نَعَى النَّبِيُّ صلى اللهُ عليه وسلَّمَ إلى أصحابِهِ النَّجاشِيَّ ثُمَّ تقدَّمَ فصفُّوا خلْفَهُ فكبَّرَ أرْبعا .

٤٠٥ ـ حدَّثنا مُسْلِمٌ : حدَّثنا شُعْبةُ : حدَّثنا الشَّيْبانيُّ ، عنِ الشَّعْبيِّ قالَ : أخبرني منْ شَهِدَ النَّبِيَّ صلى اللهُ عليه وسلَّمَ أتى على قبرٍ منْبُوذٍ فصفَّهُمْ وكبَّرَ أرْبعا ، قُلْتُ : يا أبا عمْرٍو ، منْ حدَّثكَ ؟ قالَ : ابنُ عبَّاسٍ .

٤٠٦ ـ حدَّثنا إبْراهيمُ بنُ مُوسَى : أخبرَنا هشامُ بنُ يُوسُفَ أنَّ ابنَ جُرَيْجٍ أخْبرَهُمْ قالَ : أخْبرَني عطاءٌ أنَّهُ سَمِعَ جابِرَ بنَ عبْدِ اللهِ رَضِيَ اللهُ عنْهُما يقُولُ : قالَ النَّبِيُّ صلى اللهُ عليه وسلَّمَ : قدْ تُوُفِّيَ اليوْمَ رَجُلٌ صالِحٌ منَ الحَبَشِ فهلُمَّ فصلُّوا عليْهِ . قالَ : فصفَفْنا فصلَّى النَّبِيُّ صلى اللهُ عليه وسلَّمَ عليْهِ ونحْنُ صُفُوفٌ . قالَ أبو الزبيْرِ عنْ جابِرٍ : كُنْتُ في الصَّفِّ الثَّاني .

بابُ صُفُوفِ الصِّبْيانِ معَ الرِّجالِ في الجنائِزِ .

407. Narrated Ibn ʿAbbās رضي الله عنهما : Allāh's Apostle ﷺ passed by a grave of a deceased who had been buried at night. He said, "When was this (deceased) buried?" The people said, "Yesterday." He said, "Why did you not inform me?" They said, "We buried him when it was dark and so we disliked to wake you up." He stood up and we lined behind him. (Ibn ʿAbbās said): I was one of them, and the Prophet ﷺ offered the funeral prayer.

٤٠٧ ـ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا الشَّيْبَانِىُّ، عَنْ عَامِرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِىَ اللهُ عَنْهُمَا، أَنَّ رَسُولَ اللهِ صلى الله عليه وسلَّمَ مَرَّ بِقَبْرٍ قَدْ دُفِنَ لَيْلًا فَقَالَ: مَتَى دُفِنَ هَذَا؟ قَالُوا: الْبَارِحَةَ، قَالَ: أَفَلَا آذَنْتُمُونِى؟ قَالُوا: دَفَنَّاهُ فِى ظُلْمَةِ اللَّيْلِ فَكَرِهْنَا أَنْ نُوقِظَكَ، فَقَامَ فَصَفَفْنَا خَلْفَهُ. قَالَ ابْنُ عَبَّاسٍ: وَأَنَا فِيهِمْ فَصَلَّى عَلَيْهِ.

CHAPTER. The tradition of the funeral prayer. And the Prophet ﷺ said, "Whoever offered the funeral prayer," and also said, "Offer the funeral prayer for your friend." And also said, "Offer the funeral prayer for An-Najāshī." He called it a prayer although there is neither bowing, prostration, nor loud recitation in it, and there are Takbīrs and Taslīm. Ibn ʿUmar never offered the (funeral) prayer without ablution, nor at sunrise or at sunset and used to raise both his hands (at the time of saying Takbīr). Al-Ḥasan (Al-Baṣrī) said, "I noticed the people (i. e. the Prophet's companions) regarding as the most deserving man to lead the funeral prayer the one whom they were satisfied with to lead them in compulsory prayer. If a person has Ḥadath on the ʿĪd Day (during ʿĪd prayer), or during the funeral prayer, he should look for water and should not perform Tayammum. If anyone

بَابُ سُنَّةِ الصَّلَاةِ عَلَى الْجَنَازَةِ. وَقَالَ النَّبِىُّ صلى الله عليه وسلَّمَ: مَنْ صَلَّى عَلَى الْجَنَازَةِ. وَقَالَ: صَلُّوا عَلَى صَاحِبِكُمْ. وَقَالَ: صَلُّوا عَلَى النَّجَاشِىِّ، سَمَّاهَا صَلَاةً لَيْسَ فِيهَا رُكُوعٌ وَلَا سُجُودٌ وَلَا يُتَكَلَّمُ فِيهَا. وَفِيهَا تَكْبِيرٌ وَتَسْلِيمٌ. وَكَانَ ابْنُ عُمَرَ لَا يُصَلِّى إِلَّا طَاهِرًا، وَلَا يُصَلِّى عِنْدَ طُلُوعِ الشَّمْسِ وَلَا غُرُوبِهَا. وَيَرْفَعُ يَدَيْهِ. وَقَالَ الْحَسَنُ: أَدْرَكْتُ النَّاسَ وَأَحَقُّهُمْ عَلَى جَنَائِزِهِمْ مَنْ رَضُوهُ لِفَرَائِضِهِمْ. وَإِذَا أَحْدَثَ يَوْمَ الْعِيدِ أَوْ عِنْدَ الْجَنَازَةِ يَطْلُبُ الْمَاءَ وَلَا يَتَيَمَّمُ. وَإِذَا انْتَهَى إِلَى الْجَنَازَةِ وَهُمْ يُصَلُّونَ يَدْخُلُ مَعَهُمْ بِتَكْبِيرَةٍ. وَقَالَ ابْنُ الْمُسَيَّبِ يُكَبِّرُ بِاللَّيْلِ وَالنَّهَارِ

happens to pass by a funeral and the people are offering the (funeral) prayer, then it is advisable for him to join them by saying Takbīr. Ibn Al-Musaiyab said, "(In funeral prayer) there are four Takbīrs, Whether the prayer is offered at night or by day, in journey or at home." Anas said, "One Takbīr is for starting the prayer," and quoting Qur'ān he said, "And never pray on anyone of them (i. e. hypocrite) when he dies." And in the funeral prayer there are rows and Imām.

والسَّفَرِ والحَضَرِ أَرْبَعًا . وَقَالَ أَنَسٌ رَضِيَ اللهُ عَنْهُ: التَّكْبِيرَةُ الوَاحِدَةُ اسْتِفْتَاحُ الصَّلاةِ. وَقَالَ: ـ وَلا تُصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا ـ. وَفِيهِ صُفُوفٌ و إِمَامٌ.

408. Narrated Ash-Shaibānī: Ash-Sha'bī said, "Somebody who passed along with your Prophet ﷺ by a grave that was seperate from the other graves informed me (saying), "The Prophet ﷺ led us (in the prayer) and we aligned behind him." We said, "O Abū 'Amr! Who told you this narration?" He replied, "Ibn 'Abbās رضي الله عنهما."

٤٠٨ ـ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا شُعْبَةُ، عَنِ الشَّيْبَانِيِّ، عَنِ الشَّعْبِيِّ قَالَ: أَخْبَرَنِي مَنْ مَرَّ مَعَ نَبِيِّكُمْ صلى اللهُ عليهِ وسلَّمَ عَلَى قَبْرٍ مَنْبُوذٍ فَأَمَّنَا فَصَفَفْنَا خَلْفَهُ فَقُلْنَا: يا أَبا عَمْرٍو ومَنْ حَدَّثَكَ؟ قَالَ: ابْنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا.

CHAPTER. Superiority of accompanying funeral processions; and Zaid bin Thābit رضي الله عنه said, "If you have offered (the funeral prayer) then you have paid what was due on you." Said Ḥumaid bin Hilāl, "We do not think that it is necessary to take the permission of the relatives of the deceased to return from the funeral procession. But whoever returns after the funeral prayer will have a reward equal to one Qirāṭ (it is a great reward)."

باب فَضْلِ اتِّبَاعِ الجَنَائِزِ. وَقَالَ زَيْدُ بْنُ ثَابِتٍ رَضِيَ اللهُ عَنْهُ: إِذَا صَلَّيْتَ فَقَدْ قَضَيْتَ الَّذِي عَلَيْكَ. وَقَالَ حُمَيْدُ بْنُ هِلالٍ: مَا عَلِمْنَا عَلَى الجَنَازَةِ إِذْنًا، وَلَكِنْ مَنْ صَلَّى ثُمَّ رَجَعَ فَلَهُ قِيرَاطٌ.

409. Narrated Nāfi': Ibn 'Umar was told that Abū Huraira رضي الله عنه said,

٤٠٩ ـ حَدَّثَنَا أَبُو النُّعْمَانِ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ قَالَ: سَمِعْتُ نَافِعًا

"Whoever accompanies the funeral procession will have a reward equal to one Qirāt." Ibn 'Umar said, "Abū Huraira talks of a too enormous reward." 'Āisha attested Abū Huraira's narration and said, "I heard Allāh's Apostle ﷺ saying like that." Ibn 'Umar said, "We have lost numerous Qirāṭs." (Arabic word not translated.)

يَقُولُ: حَدَّثَ ابْنُ عُمَرَ: أَنَّ أَبَا هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ يَقُولُ: مَنْ تَبِعَ جَنَازَةً فَلَهُ قِيرَاطٌ، فَقَالَ: أَكْثَرَ أَبُو هُرَيْرَةَ عَلَيْنَا. فَصَدَّقَتْ يَعْنِى عَائِشَةَ أَبَا هُرَيْرَةَ وَقَالَتْ: سَمِعْتُ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ يَقُولُهُ. فَقَالَ ابْنُ عُمَرَ رَضِىَ اللهُ عَنْهُمَا: لَقَدْ فَرَّطْنَا فِى قَرَارِيطَ كَثِيرَةٍ. فَرَّطْتُ: ضَيَّعْتُ: مِنْ أَمْرِ اللهِ.

CHAPTER. Whoever waits till the deceased is buried.

بابُ مَنِ انْتَظَرَ حَتَّى تُدْفَنَ.

410. Narrated Abū Huraira رضي الله عنه that Allāh's Apostle ﷺ said, "Whoever attends the funeral procession till he offers the funeral prayer for it will get a reward equal to one Qirāṭ, and whoever accompanies it till burial, will get a reward equal to two Qirāṭs." It was asked, "What are two Qirāṭs?" He replied, "Like two huge mountains."

٤١٠ ـ حَدَّثَنَا عَبْدُ اللهِ بْنُ مَسْلَمَةَ قَالَ: قَرَأْتُ عَلَى ابْنِ أَبِى ذِئْبٍ، عَنْ سَعِيدِ بْنِ أَبِى سَعِيدٍ المَقْبُرِىِّ، عَنْ أَبِيهِ أَنَّهُ سَأَلَ أَبَا هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ فَقَالَ: سَمِعْتُ النَّبِىَّ صلى اللهُ عليهِ وسلَّمَ ح وَحَدَّثَنَا أَحْمَدُ بْنُ شَبِيبِ بْنِ سَعِيدٍ قَالَ: حَدَّثَنِى أَبِى: حَدَّثَنَا يُونُسُ: قَالَ ابْنُ شِهَابٍ ح، و حَدَّثَنِى عَبْدُ الرَّحْمَنِ الأَعْرَجُ أَنَّ أَبَا هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ: مَنْ شَهِدَ الجَنَازَةَ حَتَّى يُصَلِّىَ فَلَهُ قِيرَاطٌ وَمَنْ شَهِدَ حَتَّى تُدْفَنَ كَانَ لَهُ قِيرَاطَانِ. قِيلَ: وَمَا القِيرَاطَانِ؟ قَالَ: مِثْلُ الجَبَلَيْنِ العَظِيمَيْنِ.

CHAPTER. The offering of the funeral prayer by boys along with the people.

بابُ صَلاةِ الصِّبْيَانِ مَعَ النَّاسِ عَلَى الجَنَائِزِ.

411. Narrated ‘Āmir : Ibn ‘Abbās رضي الله عنهما (who was at that time a boy) said, "Allāh's Apostle ﷺ came to a grave and the people said, 'He or she was buried yesterday.' " Ibn ‘Abbās added, " We aligned behind the Prophet ﷺ and he led the funeral prayer of the deceased."

٤١١ - حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ: حَدَّثَنَا زَائِدَةُ: حَدَّثَنَا أَبُو إِسْحَاقَ الشَّيْبَانِي، عَنْ عَامِرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: أَتَى رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ قَبْرًا فَقَالُوا: هَذَا دُفِنَ أَوْ دُفِنَتْ الْبَارِحَةَ. قَالَ ابْنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا: فَصَفَّفْنَا خَلْفَهُ ثُمَّ صَلَّى عَلَيْهَا.

CHAPTER. To offer the funeral prayer at a Muṣallā and in the mosque.

بَابُ الصَّلَاةِ عَلَى الْجَنَائِزِ بِالْمُصَلَّى وَالْمَسْجِدِ.

412. Narrated Abū Huraira رضي الله عنه : Allāh's Apostle ﷺ revealed the news of the death of An-Najāshī (King of Ethiopia) on the day he expired. He said, "Ask Allāh's forgiveness for your brother."

Narrated Abū Huraira رضي الله عنه : The Prophet ﷺ made them align in rows at the Muṣallā and said four Takbīrs.

٤١٢ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ وَ أَبِي سَلَمَةَ: أَنَّهُمَا حَدَّثَاهُ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهَ عَنْهُ قَالَ: نَعَى لَنَا رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ النَّجَاشِيَّ صَاحِبَ الْحَبَشَةِ الْيَوْمَ الَّذِي مَاتَ فِيهِ، فَقَالَ: اسْتَغْفِرُوا لِأَخِيكُمْ. وَعَنِ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: إِنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ صَفَّ بِهِمْ بِالْمُصَلَّى فَكَبَّرَ عَلَيْهِ أَرْبَعًا.

413. Narrated ‘Abdullāh bin ‘Umar رضي الله عنهما : The jews brought to the Prophet ﷺ a man and a woman from amongst

٤١٣ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ: حَدَّثَنَا أَبُو ضَمْرَةَ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللهِ بْنِ

them who have committed adultery. He ordered both of them to be stoned (to death), near the place of offering the funeral prayers beside the mosque."

عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّ اليَهُودَ جاءُوا إلى النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ بِرَجُلٍ مِنْهُمْ وامْرأةٍ زَنَيا، فأمَرَ بِهِما فَرُجِما قَرِيبا مِنْ مَوْضِعِ الجَنائِزِ عِنْدَ المَسْجِدِ.

CHAPTER. What is disliked of establishing mosques over the graves. When Al-Ḥasan bin Al-Ḥasan bin 'Alī expired, his wife pitched a tent on his grave and it remained for one year and then was demolished. They heard a voice saying, "Have they found what they lost ?" A second voice replied, "No, they returned in despair."

بابُ ما يُكْرَهُ مِنَ اتِّخاذِ المَساجِدِ عَلَى القُبُورِ. ولَمّا ماتَ الحَسَنُ بنُ الحَسَنِ ابنِ عَلِيٍّ رَضِيَ اللهُ عَنْهُمْ ضَرَبَتِ امْرأتُهُ القُبَّةَ عَلَى قَبْرِهِ سَنَةً ثُمَّ رُفِعَتْ. فَسَمِعُوا صائِحا يَقُولُ: ألا هَلْ وَجَدُوا ما فَقَدُوا؟ فأجابَهُ آخَرُ: بَلْ يَئِسُوا فانْقَلَبُوا.

414. Narrated 'Urwa : 'Āisha ؓ said, " The Prophet ﷺ in his fatal illness said, 'Allāh cursed the Jews and the Christians because they took the graves of their Prophets as praying places.' " 'Āisha added, "Had it not been for that the grave of the Prophet ﷺ would have been made prominent but I am afraid it might be taken (as a) mosque."

٤١٤ - حدَّثَنا عُبَيْدُ اللهِ بنُ مُوسَى، عَنْ شَيْبانَ، عَنْ هِلالٍ هُوَ الوَزّانُ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ قالَ فى مَرَضِهِ الَّذى ماتَ فِيهِ: لَعَنَ اللهُ اليَهُودَ والنَّصارَى، اتَّخَذُوا قُبُورَ أنْبِيائِهِمْ مَسْجِدًا. قالَتْ: ولَوْلا ذَلِكَ لأُبْرِزَ قَبْرُهُ غَيْرَ أنِّى أخْشَى أنْ يُتَّخَذَ مَسْجِدًا.

CHAPTER. The offering of the funeral prayer of a woman who died during the delivery (of a child).

بابُ الصَّلاةِ عَلَى النُّفَساءِ إذا ماتَتْ فى نِفاسِها.

415. Narrated Samura bin Jundab ؓ : I offered the funeral prayer behind the Prophet ﷺ for a woman who had

٤١٥ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا يَزِيدُ ابنُ زُرَيْعٍ: حدَّثَنا حُسَيْنٌ: حدَّثَنا عَبْدُ اللهِ ابنُ بُرَيْدَةَ، عَنْ سَمُرَةَ بنِ جُنْدَبٍ.

died during child-birth and he stood up facing the coffin.

رَضِىَ اللهُ عَنْهُ قالَ: صَلَّيْتُ وَرَاءَ النَّبِىِّ صلى اللهُ عليهِ وسلَّمَ عَلَى امْرَأَةٍ ماتَتْ فى نِفاسِها فَقامَ عَلَيْها وَسَطَها .

CHAPTER. Where should the Imām stand while leading the funeral prayer of a female or a male ?

باب أَيْنَ يَقُومُ مِنَ المَرْأَةِ والرَّجُلِ ؟

416. Narrated Samura bin Jundab ؓ : I offered the funeral prayer behind the Prophet ﷺ for a woman who had died during child-birth and he stood up facing the middle of the coffin.

٤١٦ ـ حدَّثنا عِمْرانُ بنُ مَيْسَرَةَ: حدَّثنا عَبْدُ الوارِثِ، حدَّثنا حُسَيْنٌ، عَنِ ابنِ بُرَيْدَةَ: حدَّثنا سَمُرَةُ بنُ جُنْدَبٍ رَضِىَ اللهُ عَنْهُ قالَ: صَلَّيْتُ وَرَاءَ النَّبِىِّ صلى اللهُ عليهِ وسلَّمَ عَلَى امْرَأَةٍ ماتَتْ فى نِفاسِها فَقامَ عَلَيْها وَسَطَها .

CHAPTER. There are four Takbīrs in the funeral prayers. Said Ḥumaid, "Anas led a funeral prayer and said three Takbīrs and then performed Taslīm. When he was told about it he faced the Qibla and said the fourth Takbīr and performed Taslīm (again)."

بابُ التَّكْبِيرِ عَلَى الجَنازَةِ أَرْبَعًا. وَقالَ حُمَيْدٌ: صَلَّى بِنا أَنَسٌ فَكَبَّرَ ثَلاثًا، ثُمَّ سَلَّمَ فَقِيلَ لَهُ: فاسْتَقْبَلَ القِبْلَةَ ثُمَّ كَبَّرَ الرَّابِعَةَ. ثُمَّ سَلَّمَ .

417. Narrated Abū Huraira ؓ : Allāh's Apostle ﷺ revealed the news of the death of An-Najāshī on the day he died. He went out with us to the Muṣallā and we aligned in rows and he said four Takbīrs for An-Najāshī's funeral prayer.

٤١٧ ـ حدَّثنا عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبَرَنا مالِكٌ، عَنِ ابنِ شِهابٍ، عَنْ سَعِيدِ بنِ المُسَيَّبِ، عَنْ أَبى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ نَعَى النَّجاشِىَّ فى اليَوْمِ الذى ماتَ فيهِ وَخَرَجَ بِهِمْ إلى المُصَلَّى فَصَفَّ بِهِمْ وَكَبَّرَ عَلَيْهِ أَرْبَعَ تَكْبِيراتٍ .

418. Narrated Jābir رضي الله عنه : The Prophet ﷺ offered the funeral prayer of Aṣ-Ḥama An-Najāshī and said four Takbīrs.

٤١٨ - حَدَّثَنَا مُحَمَّدُ بنُ سِنَانٍ: حَدَّثَنَا سَلِيمُ بنُ حَيَّانَ: حَدَّثَنَا سَعِيدُ بنُ مِينَاءَ، عَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ: أَنَّ النَّبِيَّ صلى الله عليه وسلم صَلَّى عَلَى أَصْحَمَةَ النَّجَاشِيِّ فَكَبَّرَ أَرْبَعًا. وَقَالَ يَزِيدُ بنُ هَارُونَ وَعَبْدُ الصَّمَدِ عَنْ سَلِيمٍ: أَصْحَمَةَ.

CHAPTER. The recitation of Sūrat-al-Fātiḥa in the funeral prayer.

Al-Ḥasan said, "Recite Al-Fātiḥa in the funeral prayer for a child and then say :—

'Allāhumma ij'alhu lanā faraṭan wa salafan wa ajran.
(O Allāh! Make him, as the one who prepares the way for us
and as a source of reward for us.')

بابُ قِرَاءَةِ فَاتِحَةِ الكِتَابِ عَلَى الجَنَازَةِ. وَقَالَ الحَسَنُ: يَقْرَأُ عَلَى الطِّفْلِ بِفَاتِحَةِ الكِتَابِ وَيَقُولُ: اللَّهُمَّ اجْعَلْهُ لَنَا فَرَطًا وَسَلَفًا وَأَجْرًا.

419. Narrated Ṭalḥa bin 'Abdullāh bin 'Auf: I offered the funeral prayer behind Ibn 'Abbas رضي الله عنهما , and he recited Al-Fātiḥa and said, "You should know that it (i.e. recitation of Al-Fātiḥa) is the tradition of the Prophet Muḥammad ﷺ .

٤١٩ - حَدَّثَنَا مُحَمَّدُ بنُ بَشَّارٍ قَالَ: حَدَّثَنَا غُنْدَرٌ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدٍ، عَنْ طَلْحَةَ قَالَ: صَلَّيْتُ خَلْفَ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا. حَدَّثَنَا مُحَمَّدُ بنُ كَثِيرٍ قَالَ: أَخْبَرَنَا سُفْيَانُ، عَنْ سَعْدِ بنِ إِبْرَاهِيمَ، عَنْ طَلْحَةَ بنِ عَبْدِ اللهِ بنِ عَوْفٍ قَالَ: صَلَّيْتُ خَلْفَ ابنِ عَبَّاسٍ عَلَى جَنَازَةٍ فَقَرَأَ بِفَاتِحَةِ الكِتَابِ، قَالَ: لِتَعْلَمُوا أَنَّهَا سُنَّةٌ.

CHAPTER. To offer the funeral prayer on the grave after the burial of the deceased.

بابُ الصَّلاةِ عَلَى القَبْرِ بَعْدَ مَا يُدْفَنُ.

420. Narrated Sulaimān Ash-Shaibānī: I heard Ash-Sha'bī saying, "I was told by a man who had passed with the Prophet ﷺ by a grave that was seperate from the other graves that he (the Prophet ﷺ) led them in the prayer and they prayed behind him." I said, "O Abū 'Amr! Who narrated that to you?" He replied, "Ibn 'Abbās."

٤٢٠ ـ حدَّثنا حَجَّاجُ بنُ مِنْهَال: حدَّثنا شُعْبَةُ قالَ: حدَّثني سُلَيْمانُ الشَّيْبانى قالَ: سَمِعْتُ الشَّعْبىَّ قالَ: أخْبرَنى مَنْ مَرَّ مَعَ النَّبىِّ صلى اللهُ عليهِ وسلَّمَ عَلى قَبرٍ مَنْبُوذٍ فأمَّهُمْ وَصَلَّوْا خَلْفَهُ. قُلْتُ: منْ حدَّثَكَ هَذَا يا أبا عَمْرٍو؟ قالَ: ابنُ عَبَّاسٍ رَضِىَ اللهُ عَنْهُما.

421. Narrated Abū Huraira ﵁: A black person, a male or a female used to clean the Mosque and then died. The Prophet ﷺ did not know about it. One day the Prophet ﷺ remembered him and said, "What happened to that person?" The people replied, "O Allāh's Apostle! He died." He said, "Why did you not inform me?" They said, "His story was so and so (i. e. regarded him as insignificant)." He said, "Show me his grave." He then went to his grave and offered the funeral prayer.

٤٢١ ـ حدَّثنا مُحَمَّدُ بنُ الفَضلِ قالَ: حدَّثنا حَمَّادُ بنُ زَيْدٍ، عَنْ ثابِتٍ، عَنْ أبى رَافِعٍ، عَنْ أبى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ: أنَّ أسْوَدَ رَجُلاً أو امْرأةً كانَ يَقُمُّ المَسْجِدَ فَمَاتَ ولَمْ يَعْلَمِ النَّبى صلى اللهُ عليهِ وسلَّمَ بِمَوْتِهِ. فَذَكَرَهُ ذَاتَ يَوْمٍ فقالَ عليهِ الصَّلاةُ والسَّلامِ: ما فَعَلَ ذَلكَ الإنْسانُ؟ قالُوا: ماتَ يا رَسُولَ اللهِ. قالَ: أفَلا آذَنْتُمُونى؟ فَقالُوا: إنَّهُ كانَ كَذَا و كَذَا قِصَّتُهُ. قالَ: فحَقَّرُوا شأْنَهُ. قالَ: فَدُلُّونى عَلى قَبرِهِ. فأتى قَبرَهُ فَصَلَّى عَلَيْهِ.

CHAPTER. A dead person hears the footsteps (of the living).

بابُ المَيِّتِ يَسْمَعُ خَفْقَ النِّعالِ.

422. Narrated Anas ﵁: The Prophet ﷺ said, "When a human being is laid in his grave and his companions return and he even hears their footsteps,

٤٢٢ ـ حدَّثنا عَيَّاشٌ: حدَّثنا عَبْدُ الأعْلى: حدَّثنا سَعيدٌ ح و قالَ لى خَليفَةُ: حدَّثنا ابنُ زُرَيْعٍ: حدَّثنا

two angels come to him and make him sit and ask him: What did you use to say about this man, Muḥammad ﷺ? He will say: I certify that he is Allāh's devotee and His Apostle. Then it will be said to him, 'Look at your place in the Hell Fire. Allāh has given you a place in Paradise instead of it.'" The Prophet ﷺ added, "The dead person will see both his places. But the non-believer or the hypocrite will say to the angels, 'I do not know, but I used to say what the people used to say! It will be said to him, 'Neither did you know nor did you take the guidance (1) (by reciting the Qur'ān).' Then he will be hit with an iron hammer between his two ears, and he will cry and that cry will be heard by whatever approaches him except human beings and jinns."

سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِىِّ صلى اللهُ عليهِ وسلَّمَ قالَ: العَبْدُ إذَا وُضِعَ فى قَبْرِهِ وَتُوُلِّىَ وَذَهَبَ أَصْحابُهُ حتَّى إنَّهُ لَيَسْمَعُ قَرْعَ نِعالِهِمْ، أتاهُ مَلَكانِ فأقْعَدَاهُ فَيَقُولانِ لَهُ: ما كُنْتَ تَقُولُ فى هَذَا الرَّجُلِ مُحَمَّدٍ صلى اللهُ عليهِ وسلَّمَ؟ فَيَقُولُ: أشْهَدُ أنَّهُ عَبْدُ اللهِ وَرَسُولُهُ. فَيُقالُ: انْظُرْ إلى مَقْعَدِكَ مِنَ النَّارِ أبْدَلَكَ اللهُ بِهِ مَقْعَدًا مِنَ الجَنَّةِ. قالَ النَّبىُّ صلى اللهُ عليهِ وسلَّمَ: فَيَراهُما جَمِيعا. وأمَّا الكافِرُ أوِ المُنافِقُ فَيَقُولُ: لا أدْرِى، كُنْتُ أقُولُ ما يَقُولُ النَّاسُ. فَيُقالُ: لا دَرَيْتَ وَلا تَلَيْتَ. ثُمَّ يُضْرَبُ بِمِطْرَقَةٍ مِنْ حَدِيدٍ ضَرْبَةً بَيْنَ أُذُنَيْهِ فَيَصِيحُ صَيْحَةً يَسْمَعُها مَنْ يَلِيهِ إلاَّ الثَّقَلَيْنِ.

CHAPTER. Whoever desired to be buried in the sacred land (i. e. Jerusalem) or something like it.

بابُ مَنْ أحَبَّ الدَّفْنَ فى الأرْضِ المُقَدَّسَةِ أوْ نَحْوِها.

423. Narrated Abū Huraira رَضِيَ اللهُ عَنْهُ: The angel of death was sent to Moses عليهما السلامُ and when he went to him, Moses slapped him severely, spoiling one of his eyes. The angel went back to his Lord, and said, "You sent me to a devotee who does

٤٢٣ ـ حدَّثَنا مَحْمُودٌ: حدَّثَنا عَبْدُ الرَّزَّاقِ قالَ: أخْبَرَنا مَعْمَرٌ، عَنِ ابنِ طاوُسٍ، عَنْ أبِيهِ، عَنْ أبى هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: أُرْسِلَ مَلَكُ المَوْتِ إلى مُوسَى عَلَيْهِما السَّلامُ فَلَمَّا

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(1) Fateḥ-ul-Bārī Vol: III Page 450: quoted this from the Book "Musnad-al-Aḥmad.

not want to die." Allāh restored his eye and said, " Go back and tell him (i. e. Moses ﵇) to place his hand over the back of an ox, for he will be allowed to live for a number of years equal to the number of hairs coming under his hand." (So the angel came to him and told him the same). Then Moses asked, "O my Lord ! What will be then ?" He said, "Death will be then." He said, "(Let it be) now." He asked Allāh that He bring him near the Sacred Land at a distance of a stone's throw. Allāh's Apostle ﷺ said, " Were I there I would show you the grave of Moses by the way near the red sand-hill."

جَاءَهُ صَكَّهُ فَرَجَعَ إِلَى رَبِّهِ فَقَالَ: أَرْسَلْتَنِي إِلَى عَبْدٍ لَا يُرِيدُ الْمَوْتَ. فَرَدَّ اللهُ عَلَيْهِ عَيْنَهُ وَقَالَ: ارْجِعْ فَقُلْ لَهُ يَضَعُ يَدَهُ عَلَى مَتْنِ ثَوْرٍ، فَلَهُ بِكُلِّ مَا غَطَّتْ بِهِ يَدُهُ بِكُلِّ شَعْرَةٍ سَنَةٌ. قَالَ: أَيْ رَبِّ، ثُمَّ مَاذَا؟ قَالَ: ثُمَّ الْمَوْتُ. قَالَ: فَالْآنَ، فَسَأَلَ اللهَ أَنْ يُدْنِيَهُ مِنَ الْأَرْضِ الْمُقَدَّسَةِ رَمْيَةً بِحَجَرٍ، قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: فَلَوْ كُنْتُ ثَمَّ لَأَرَيْتُكُمْ قَبْرَهُ إِلَى جَانِبِ الطَّرِيقِ عِنْدَ الْكَثِيبِ الْأَحْمَرِ.

CHAPTER. Burial at night and Abū Bakr ﵁ was buried at night.

بَابُ الدَّفْنِ بِاللَّيْلِ. وَدُفِنَ أَبُو بَكْرٍ رَضِيَ اللهُ عَنْهُ لَيْلًا.

424. Narrated Ibn ʿAbbās ﵄ : The Prophet ﷺ offered the funeral prayer of a man one night after he was buried, he and his companions stood up (for the Prayer). He had asked about him before standing, saying, "Who is this ?" They said, "He is so and so and was buried last night." So all of them offered the funeral prayer.

٤٢٤ ـ حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنِ الشَّيْبَانِيِّ، عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: صَلَّى النَّبِيُّ صلى الله عليه وسلم عَلَى رَجُلٍ بَعْدَ مَا دُفِنَ بِلَيْلَةٍ، قَامَ هُوَ وَأَصْحَابُهُ، وَكَانَ سَأَلَ عَنْهُ فَقَالَ: مَنْ هَذَا؟ فَقَالُوا: فُلَانٌ دُفِنَ الْبَارِحَةَ، فَصَلَّوْا عَلَيْهِ.

CHAPTER. Building a place of worship at a grave.

بَابُ بِنَاءِ الْمَسْجِدِ عَلَى الْقَبْرِ.

425. Narrated ʿĀisha ﵂ : When the Prophet ﷺ became ill, some of his wives talked about a church which they had seen in Ethiopia and it was called Māriya.

٤٢٥ ـ حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: لَمَّا

Um Salma and Um Ḥabība رضي الله عنهما had been to Ethiopia, and both of them narrated its (the Church's) beauty and the pictures it contained. The Prophet ﷺ raised his head and said, "Those are the people who, whenever a pious man dies amongst them, make a place of worship at his grave and then they make those pictures in it. Those are the worst creatures before Allāh."

CHAPTER. Who may get down in the grave of a woman.

426. Narrated Anas رضي الله عنه : We were in the funeral procession of the daughter of Allāh's Apostle ﷺ and Allāh's Apostle ﷺ was sitting near the grave and I saw his eyes full of tears. He said, "Is there anyone amongst you who did not have sexual relation with his wife last night?" Abū Ṭalḥa replied in the affirmative. And so Allāh's Apostle ﷺ told him to get down in her grave and he got down in her grave and buried her.

CHAPTER. The funeral prayer of a martyr.

اشْتَكَى النَّبِيُّ صلى الله عليه وسلَّمَ ذَكَرَتْ بَعْضُ نِسائِهِ كَنِيسَةً رَأَيْنَهَا بِأَرْضِ الحَبَشَةِ يُقالُ لَهَا مارِيَةُ. وكانَتْ أُمُّ سَلَمَةَ وأُمُّ حَبِيبَةَ رَضِيَ اللهُ عَنْهُما أَتَتا أَرْضَ الحَبَشَةِ فَذَكَرَتا مِنْ حُسْنِها وتَصاوِيرَ فيها، فَرَفَعَ رأسَهُ فَقالَ: أُولَئِكَ إذا ماتَ مِنْهُمُ الرَّجُلُ الصَّالِحُ بَنَوْا عَلَى قَبْرِهِ مَسْجِدًا ثُمَّ صَوَّرُوا فِيهِ تِلْكَ الصُّورَةَ، أُولَئِكَ شِرارُ الخَلْقِ عِنْدَ اللهِ.

بابُ مَنْ يَدْخُلُ قَبْرَ المَرْأةِ.

٤٢٦ ـ حدَّثَنا مُحَمَّدُ بنُ سِنانٍ قالَ: حدَّثَنا فُلَيْحُ بنُ سُلَيْمانَ: حدَّثَنا هِلالُ ابنُ عَلِيٍّ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: شَهِدْنا بِنْتَ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ ورَسُولُ اللهِ صلى الله عليه وسلَّمَ جالِسٌ عَلَى القَبْرِ، فَرَأَيْتُ عَيْنَيْهِ تَدْمَعانِ، فَقالَ: هَلْ فِيكُمْ مِنْ أَحَدٍ لَمْ يُقارِفِ اللَّيْلَةَ: فَقالَ أبو طَلْحَةَ: أَنا، قالَ: فانْزِلْ فى قَبْرِها، فَنَزَلَ فى قَبْرِها فَقَبَرَها. قالَ ابنُ المُبارَكِ: قالَ فُلَيْحٌ: أُراهُ يَعْنى الذَّنْبَ. قالَ أبوعَبْدِ اللهِ: لِيَقْتَرِفُوا: لِيَكْتَسِبُوا.

بابُ الصَّلاةِ عَلَى الشَّهِيدِ.

427. Narrated Jābir bin ʿAbdullāh رضي الله عنهما : The Prophet ﷺ collected every two martyrs of Uḥud in one piece of cloth, then he would ask, "Which of them had more of the Qur›ān?" When one of them was pointed out for him, he would present that one first to the grave and say, "I will be a witness on these on the Day of Resurrection." He ordered them to be buried with their blood on their bodies and they were neither washed nor was a funeral prayer offered for them.

٤٢٧ - حَدَّثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ : حَدَّثَنَا اللَّيْثُ قَالَ : حَدَّثَنِى ابْنُ شِهَابٍ ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَعْبِ بْنِ مَالِكٍ ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ : كَانَ النَّبِىُّ صلى الله عليه وسلم يَجْمَعُ بَيْنَ الرَّجُلَيْنِ مِنْ قَتْلَى أُحُدٍ فِى ثَوْبٍ وَاحِدٍ ، ثُمَّ يَقُولُ : أَيُّهُمْ أَكْثَرُ أَخْذًا لِلْقُرْآنِ ؟ فَإِذَا أُشِيرَ لَهُ إِلَى أَحَدِهِمَا قَدَّمَهُ فِى اللَّحْدِ وَ قَالَ : أَنَا شَهِيدٌ عَلَى هَؤُلَاءِ يَوْمَ الْقِيَامَةِ . وَ أَمَرَ بِدَفْنِهِمْ فِى دِمَائِهِمْ وَ لَمْ يُغَسَّلُوا وَ لَمْ يُصَلَّ عَلَيْهِمْ .

428. Narrated ʿUqba bin ʿĀmir رضي الله عنه : One day the Prophet ﷺ went out and offered the funeral prayers of the martyrs of Uḥud and then went up the pulpit and said, "I will pave the way for you as your predecessor and will be a witness for you. By Allāh! I see my Fount (Kauthar) just now and I have been given the keys of all the treasures of the earth (or the keys of the earth). By Allāh! I am not afraid that you will worship others along with Allāh after my death, but I am afraid that you will fight with one another for the worldly things."

٤٢٨ - حَدَّثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ : حَدَّثَنَا اللَّيْثُ : حَدَّثَنِى يَزِيدُ بْنُ أَبِى حَبِيبٍ ، عَنْ أَبِى الْخَيْرِ عَنْ عُقْبَةَ بْنِ عَامِرٍ أَنَّ النَّبِىَّ صلى الله عليه وسلم خَرَجَ يَوْمًا فَصَلَّى عَلَى أَهْلِ أُحُدٍ صَلَاتَهُ عَلَى الْمَيِّتِ . ثُمَّ انْصَرَفَ إِلَى الْمِنْبَرِ فَقَالَ : إِنِّى فَرَطٌ لَكُمْ وَ أَنَا شَهِيدٌ عَلَيْكُمْ . وَ إِنِّى وَاللهِ أَنْظُرُ إِلَى حَوْضِى الْآنَ . وَ إِنِّى أُعْطِيتُ مَفَاتِيحَ خَزَائِنِ الْأَرْضِ أَوْ مَفَاتِيحَ الْأَرْضِ . وَ إِنِّى وَاللهِ مَا أَخَافُ عَلَيْكُمْ أَنْ تُشْرِكُوا بَعْدِى . وَ لَكِنْ أَخَافُ عَلَيْكُمْ أَنْ تَنَافَسُوا فِيهَا .

CHAPTER. The burial of two or three men in one grave.

بَابُ دَفْنِ الرَّجُلَيْنِ وَالثَّلَاثَةِ فِى قَبْرٍ .

429. Narrated Jābir bin 'Abdullāh ؓ: The Prophet ﷺ buried every two martyrs of Uḥud in one grave.

٤٢٩ - حَدَّثَنَا سَعِيدُ بْنُ سُلَيْمَانَ: حَدَّثَنَا اللَّيْثُ: حَدَّثَنَا ابْنُ شِهَابٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَعْبٍ أَنَّ جَابِرَ بْنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا أَخْبَرَهُ أَنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ كَانَ يَجْمَعُ بَيْنَ الرَّجُلَيْنِ مِنْ قَتْلَى أُحُدٍ.

CHAPTER. Whoever thinks that no bath is required for the martyrs.

بابُ مَنْ لَمْ يَرَ غَسْلَ الشُّهَدَاءِ.

430. Narrated Jābir ؓ: The Prophet ﷺ said, "Bury them (i. e. martyrs) with their blood." (that was) On the day of the Battle of Uhud. He did not get them washed.

٤٣٠ - حَدَّثَنَا أَبُو الوَلِيدِ: حَدَّثَنَا لَيْثٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ الرَّحْمَنِ ابْنِ كَعْبٍ، عَنْ جَابِرٍ قَالَ: قَالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ: ادْفِنُوهُمْ فِي دِمَائِهِمْ، يَعْنِي يَوْمَ أُحُدٍ وَلَمْ يُغَسِّلْهُمْ.

CHAPTER. Who should be put first in the 'Laḥd' (A side extention of a grave) and it is called 'Laḥd' because it is to the side. If it is a straight one (i. e. has no side extention), it is called 'Ḍariḥ'.

بابُ مَنْ يُقَدَّمُ فِي اللَّحْدِ. وَسُمِّيَ اللَّحْدُ لِأَنَّهُ فِي نَاحِيَةٍ، وَكُلُّ جَائِرٍ مُلْحِدٌ، مُلْتَحَدًا مَعْدِلًا، وَلَوْ كَانَ مُسْتَقِيمًا كَانَ ضَرِيحًا.

431. Narrated Jābir bin 'Abdullāh ؓ: Allāh's Apostle ﷺ shrouded every two martyrs of Uḥud in one piece of cloth and then he would ask, "Which of them knew more Qur'ān ?" When one of them was pointed out he would present him first to the grave. He said, "I am a witness for these." Then he ordered them to be buried with blood on their bodies. Neither did he offer their funeral prayer

٤٣١ - حَدَّثَنَا ابْنُ مُقَاتِلٍ: أَخْبَرَنَا عَبْدُ اللهِ: أَخْبَرَنَا اللَّيْثُ بْنُ سَعْدٍ قَالَ: حَدَّثَنِي ابْنُ شِهَابٍ، عَنْ عَبْدِ الرَّحْمَنِ ابْنِ كَعْبِ بْنِ مَالِكٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا: أَنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ كَانَ يَجْمَعُ بَيْنَ الرَّجُلَيْنِ مِنْ قَتْلَى أُحُدٍ فِي ثَوْبٍ وَاحِدٍ، ثُمَّ يَقُولُ أَيُّهُمْ أَكْثَرُ أَخْذًا

nor did he get them washed. (Jābir bin ʽAbdullāh ؓ added): Allāh's Apostle ﷺ was asked about the martyrs of Uḥud saying, "Which of them had more of the Qur'ān?" And when one of them was pointed out as having more of it he would present him to the grave before his companions. (Jābir added): My father and my uncle were shrouded in one sheet.

CHAPTER. The placing of Adhkhar (a kind of shrub with a good smell) and grass in the grave.

432. Narrated Ibn ʽAbbās ؓ: The Prophet ﷺ said, "Allāh has made Mecca a sanctuary (sacred place) and it was a sanctuary before me and will be so after me. It was made legal for me (to fight in it) for a few hours of the day. None is allowed to uproot its thorny shrubs or to cut its trees or to chase its game or to pick up its fallen things except by a person who announces it publicly." On that Al-ʽAbbās ؓ said (to the Prophet ﷺ), "Except Al-Adhkhar for our goldsmiths and for our graves." And so the Prophet ﷺ added, "Except Al-Adhkhar."

لِلقُرآنِ ؟ فإذَا أُشِيرَ لَهُ إلى أحَدِهِمَا قَدَّمَهُ في اللَّحْدِ، وقالَ: أنا شَهِيدٌ عَلَى هَؤُلاءِ . وَأمَرَ بِدَفْنِهِمْ بِدِمائِهِمْ ، ولَمْ يُصَلِّ عَلَيْهِمْ ولَمْ يُغَسِّلْهُمْ . قالَ ابنُ المُبارَكِ: وأخْبَرَنا الأوْزاعِيُّ، عَنِ الزُّهْرِيِّ، عَنْ جابِرِ بنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما قالَ: كانَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ يَقُولُ لِقَتْلَى أُحُدٍ: أيُّ هَؤُلاءِ أكْثَرُ أخْذًا للقرآنِ: فإذَا أُشِيرَ لَهُ إلى رَجُلٍ قَدَّمَهُ في اللَّحْدِ قَبْلَ صاحِبِهِ . وقالَ جابِرٌ: فَكُفِّنَ أبي وعَمِّي في نَمِرَةٍ واحِدَةٍ . وقالَ سُلَيْمانُ ابنِ كَثِيرٍ: حَدَّثَنِي مَنْ سَمِعَ جابِرًا رَضِيَ اللهُ عَنْهُ .

بابُ الإذْخِرِ والحَشِيشِ في القَبْرِ .

٤٣٢ ـ حَدَّثَنا مُحَمَّدُ بنُ عَبْدِ اللهِ بنِ حَوْشَبٍ قالَ: حَدَّثَنا عَبْدُ الوَهَّابِ قالَ: حَدَّثَنا خالِدٌ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ قالَ: حَرَّمَ اللهُ مَكَّةَ فَلَمْ تَحِلَّ لأحَدٍ قَبْلِي ولا لأحَدٍ بَعْدِي، أُحِلَّتْ لِي ساعَةً مِنْ نَهارٍ، لا يُخْتَلَى خَلاها ولا يُعْضَدُ شَجَرُها، ولا يُنَفَّرُ صَيْدُها، ولا تُلْتَقَطُ لُقَطَتُها إلاَّ لِمُعَرِّفٍ . فَقالَ العَبَّاسُ رَضِيَ اللهُ عَنْهُ:

And Abū Huraira رضي الله عنه narrated that the Prophet ﷺ said, "Except Al-Adhkhar for our graves and houses." And Ibn ʿAbbās رضي الله عنهما said, "For their goldsmiths and houses."

إِلاَّ الإِذْخِرَ لِصَاغَتِنَا وَقُبُورِنَا. فَقَالَ: إِلاَّ الإِذْخِرَ. وَقَالَ أَبُو هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ صلى اللهُ عليه وسلَّمَ لِقُبُورِنَا وَبُيُوتِنَا. وَقَالَ أَبَانُ بْنُ صَالِحٍ، عَنِ الْحَسَنِ بْنِ مُسْلِمٍ عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ: سَمِعْتُ النَّبِيَّ صلى اللهُ عليه وسلَّمَ مِثْلَهُ. وقال مُجَاهِدٌ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا: لِقَيْنِهِمْ وَبُيُوتِهِمْ.

CHAPTER. Can the dead body be taken out of its grave and Laḥd for some reason?

بَابٌ هَلْ يُخْرَجُ الْمَيِّتُ مِنَ الْقَبْرِ وَاللَّحْدِ لِعِلَّةٍ؟

433. Narrated Jābir bin ʿAbdullāh رضي الله عنهما: Allāh's Apostle ﷺ came to ʿAbdullāh bin Ubaī (a hypocrite) after he has been laid in his grave. He ordered (that he be taken out of the grave) and he was taken out. Then he placed him on his knees and threw some of his saliva on him and clothed him in his (the Prophet's) own shirt. Allāh knows better (why he did so). ʿAbdullāh bin Ubai had given his shirt to Al-ʿAbbās to wear. Sufyan said from Abū Hārūn, "Allāh's Apostle ﷺ at that time had two shirts and the son of ʿAbdullāh bin Ubai said to him, 'O Allāh's Apostle! Clothe my father in your shirt which contacts your skin.'" Sufyan added, "Thus people think that the Prophet ﷺ clothed ʿAbdullāh bin Ubai in his shirt in lieu of what he (ʿAbdullāh) had done (for Al-ʿAbbās, the Prophet's uncle)."

٤٣٣ - حَدَّثَنَا عَلِيٌّ بْنُ عَبْدِ اللهِ: حَدَّثَنَا سُفْيَانُ: قَالَ عَمْرٌو: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللهِ: رَضِيَ اللهُ عَنْهُمَا قَالَ: أَتَى رَسُولُ اللهِ صلى اللهُ عليه وسلَّمَ عَبْدَ اللهِ ابْنَ أُبَيٍّ بَعْدَ مَا أُدْخِلَ حُفْرَتَهُ فَأَمَرَ بِهِ فَأُخْرِجَ، فَوَضَعَهُ عَلَى رُكْبَتَيْهِ وَنَفَثَ عَلَيْهِ مِنْ رِيقِهِ وَأَلْبَسَهُ قَمِيصَهُ، فَاللهُ أَعْلَمُ. وَكَانَ كَسَا عَبَّاسًا قَمِيصًا، قَالَ سُفْيَانُ: وَقَالَ أَبُو هَارُونَ: وَكَانَ عَلَى رَسُولِ اللهِ صلى اللهُ عليه وسلَّمَ قَمِيصَانِ، فَقَالَ لَهُ ابْنُ عَبْدِ اللهِ: يَا رَسُولَ اللهِ أَلْبِسْ أَبِي قَمِيصَكَ الَّذِي يَلِي جِلْدَكَ. قَالَ سُفْيَانُ: فَيَرَوْنَ أَنَّ النَّبِيَّ صلى اللهُ عليه وسلَّمَ أَلْبَسَ عَبْدَ اللهِ قَمِيصَهُ مُكَافَأَةً لِمَا صَنَعَ.

434. Narrated Jābir ؓ : When the time of the Battle of Uhud approached, my father called me at night and said, "I think that I will be the first amongst the companions of the Prophet ﷺ to be martyred. I do not leave anyone after me dearer to me than you, except Allāh's Apostle's soul and I owe some debt and you should repay it and treat your sisters favourably (nicely and politely)." So in the morning he was the first to be martyred and was buried along with another (martyr). I did not like to leave him with the other (martyr) so I took him out of the grave after six months of his burial and he was in the same condition as he was on the day of burial, except a slight change near his ear.

٤٣٤ - حَدَّثَنَا مُسَدَّدٌ: أَخْبَرَنَا بِشْرُ ابْنُ الْمُفَضَّلِ: حَدَّثَنَا حُسَيْنٌ الْمُعَلِّمُ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ رَضِىَ اللهُ عَنْهُ قَالَ: لَمَّا حَضَرَ أُحُدٌ دَعَانِى أَبِى مِنَ اللَّيْلِ فَقَالَ: مَا أُرَانِى إِلَّا مَقْتُولًا فى أَوَّلِ مَنْ يُقْتَلُ مِنْ أَصْحَابِ النَّبِىِّ صلى اللهُ عليه وسلَّمَ، و إِنِّى لا أَتْرُكُ بَعْدِى أَعَزَّ عَلَىَّ مِنْكَ غَيْرَ نَفْسِ رَسُولِ اللهِ صلى اللهُ عليه وسلَّمَ. وَإِنَّ عَلَىَّ دَيْنًا فَاقْضِ وَاسْتَوْصِ بِأَخَوَاتِكَ خَيْرًا. فَأَصْبَحْنَا فَكَانَ أَوَّلَ قَتِيلٍ وَدُفِنَ مَعَهُ آخَرُ فى قَبْرٍ. ثُمَّ لَمْ تَطِبْ نَفْسِى أَنْ أَتْرُكَهُ مَعَ الْآخَرِ فَاسْتَخْرَجْتُهُ بَعْدَ سِتَّةِ أَشْهُرٍ فَإِذَا هُوَ كَيَوْمَ وَضَعْتُهُ هُنَيَّةً غَيْرَ أُذُنِهِ.

435. Narrated Jābir ؓ : A man was buried along with my father and I did not like it till I took him (i. e. my father) out and buried him in a seperate grave.

٤٣٥ - حَدَّثَنَا عَلِىُّ بْنُ عَبْدِ اللهِ: حَدَّثَنَا سَعِيدُ بْنُ عَامِرٍ، عَنْ شُعْبَةَ عَنِ ابْنِ أَبِى نَجِيحٍ عَنْ عَطَاءٍ، عَنْ جَابِرٍ رَضِىَ اللهُ عَنْهُ، قَالَ: دُفِنَ مَعَ أَبِى رَجُلٌ فَلَمْ تَطِبْ نَفْسِى حَتَّى أَخْرَجْتُهُ فَجَعَلْتُهُ فى قَبْرٍ عَلَى حِدَةٍ.

CHAPTER. The Lahd and the (straight) cut in the grave.

بَابُ اللَّحْدِ والشَّقِّ فى القَبْرِ.

436. Narrated Jābir bin 'Abdullāh ؓ : The Prophet ﷺ collected every two martyrs of Uhud (in one grave) and then he would ask, "Which of them knew

٤٣٦ - حَدَّثَنَا عَبْدَانُ: أَخْبَرَنَا عَبْدُ اللهِ: أَخْبَرَنَا اللَّيْثُ بْنُ سَعْدٍ قَالَ: حَدَّثَنِى ابْنُ شِهَابٍ، عَنْ عَبْدِ الرَّحْمَنِ

the Qur'ān more ?" And if one of them was pointed out for him as having more knowledge, he would present him first to the Laḥd. The Prophet ﷺ said, "I will be a witness for these on the Day of Resurrection." Then he ordered them to be buried with their blood on their bodies and he did not have them washed.

ابنِ كَعْبِ بنِ مالكٍ ، عَنْ جابِرِ بنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما قالَ : كانَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ يَجْمَعُ بَيْنَ رَجُلَيْنِ مِنْ قَتْلَى أُحُدٍ ثُمَّ يَقُولُ : أَيُّهُمْ أَكْثَرُ أَخْذًا للقُرآنِ ؟ فإذا أُشِيرَ لَهُ إلى أحَدِهِما قَدَّمَهُ في اللَّحْدِ ، فَقالَ : أنا شَهِيدٌ عَلَى هَؤُلاءِ يَوْمَ القِيامَةِ . فأمَرَ بِدَفْنِهِمْ بدِمائهِمْ وَلَمْ يُغَسِّلْهُمْ .

CHAPTER. If a boy becomes a Muslim and then dies, should a funeral prayer be offered for him ? Should Islam be explained to a boy (below the age of puberty) ?

بابٌ إذا أسْلَمَ الصَّبِيُّ فَماتَ ، هَلْ يُصَلَّى عَلَيْهِ ؟ وَهَلْ يُعْرَضُ عَلَى الصَّبِيِّ الإسْلامُ ؟ وَقالَ الحَسَنُ وَشُرَيْحٌ وَإبْراهِيمُ وَقَتادَةُ : إذا أسْلَمَ أحَدُهُما فالوَلَدُ مَعَ المُسْلِمِ . وكانَ ابنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما مَعَ أُمِّهِ مِنَ المُسْتَضْعَفِينَ ، ولَمْ يَكُنْ مَعَ أبِيهِ عَلَى دِينِ قَوْمِهِ . وَقالَ : الإسْلامُ يَعْلُو وَلا يُعْلَى .

And Al-Ḥasan, Shuraiḥ, Ibrāhīm and Qatāda said, "If one of the parents of the boy becomes a Muslim, then the boy will be with the Muslim parent." And Ibn 'Abbās was with his mother who was (amongst the weak and the poor people) and was not with his father who was on the religion of his nation. And it is said, "Islam is always superior and never inferior."

437. Narrated Ibn 'Umar ؓ :

'Umar went along with the Prophet ﷺ with a group of people to Ibn Ṣaiyād till they saw him playing with the boys near the hillocks of Banī Mughāla. Ibn Ṣaiyād at that time was nearing his age of puberty and did not notice (us) untill the Prophet ﷺ stroked him with his hand and said

٤٣٧ - حَدَّثَنا عَبْدانُ : أخْبَرَنا عَبْدُ اللهِ ، عَنْ يُونُسَ ، عَنِ الزُّهْرِيِّ قالَ : أخْبَرَنِي سالِمُ بنُ عَبْدِ اللهِ أنَّ ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُما أخْبَرَهُ : أنَّ عُمَرَ انْطَلَقَ مَعَ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ في رَهْطٍ قِبَلَ ابنِ صَيَّادٍ حَتَّى وَجَدُوهُ يَلْعَبُ مَعَ الصِّبْيانِ عِنْدَ أُطُمِ بَنِي

to him, "Do you certify that I am Allāh's Apostle?" Ibn Ṣaiyād looked at him and said, "I certify that you are the Messenger of illiterates." Then Ibn Ṣaiyād asked the Prophet ﷺ, "Do you certify that I am Allāh's Apostle?" The Prophet ﷺ refuted it and said, "I believe in Allāh and His Apostles." Then he said (to Ibn Ṣaiyād), (1) "What do you think?" Ibn Ṣaiyād answered, "Both true people and liars visit me." The Prophet ﷺ said, "You have been confused by the situation." Then the Prophet ﷺ said to him, "I have a thought about you which I have concerted in my heart (can you tell me that?)" Ibn Ṣaiyād said, "It is Dukh (the smoke)."(2) The Prophet ﷺ said, "Let you be in ignominy. You cannot cross your limits." On that 'Umar رضي الله عنه said, "O Allāh's Apostle! Allow me to chop his head off." The Prophet ﷺ said, "If he is he (i. e. Dajjāl), then you cannot over-power him, and if he is not, then there is no use of murdering him." (Ibn 'Umar رضي الله عنهما added): Later on Allāh's Apostle ﷺ once again went along with Ubaī bin Ka'b to the date-palm trees (garden) where Ibn Ṣaiyād was staying. The Prophet ﷺ wanted to hear something from Ibn Ṣaiyād before Ibn Ṣaiyād could see him, and the Prophet ﷺ saw him lying covered with a sheet and

مَغَالَةَ، وَقَدْ قَارَبَ ابنُ صَيَّادٍ الحُلُمَ فَلَمْ يَشْعُرْ حَتَّى ضَرَبَ النَّبِيُّ صلى الله عليه وسلَّمَ بِيَدِهِ ثُمَّ قَالَ لِابْنِ صَيَّادٍ: أَتَشْهَدُ أَنِّي رَسُولُ اللهِ؟ فَنَظَرَ إِلَيْهِ ابْنُ صَيَّادٍ فَقَالَ: أَشْهَدُ أَنَّكَ رَسُولُ الأُمِّيِّينَ، فَقَالَ ابنُ صَيَّادٍ لِلنَّبِيِّ صلى الله عليه وسلَّمَ: أَتَشْهَدُ أَنِّي رَسُولُ اللهِ؟ فَرَفَضَهُ، وَقَالَ: آمَنْتُ بِاللهِ وَبِرُسُلِهِ. فَقَالَ لَهُ: مَاذَا تَرَى؟ قَالَ ابنُ صَيَّادٍ: يَأْتِينِي صَادِقٌ وَكَاذِبٌ. فَقَالَ النَّبِيُّ صلى الله عليه وسلَّمَ: خُلِّطَ عَلَيْكَ الأَمْرُ. ثُمَّ قَالَ لَهُ النَّبِيُّ صلى الله عليه وسلَّمَ: إِنِّي قَدْ خَبَأْتُ لَكَ خَبِيئًا، فَقَالَ ابنُ صَيَّادٍ: هُوَ الدُّخُّ، فَقَالَ: اخْسَأْ، فَلَنْ تَعْدُوَ قَدْرَكَ. فَقَالَ عُمَرُ رَضِيَ اللهُ عَنْهُ: دَعْنِي يَا رَسُولَ اللهِ أَضْرِبْ عُنُقَهُ، فَقَالَ النَّبِيُّ صلى الله عليه وسلم: إِنْ يَكُنْهُ فَلَنْ تُسَلَّطَ عَلَيْهِ، وَإِنْ لَمْ يَكُنْهُ فَلَا خَيْرَ لَكَ فِي قَتْلِهِ. وَقَالَ سَالِمٌ: سَمِعْتُ ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُمَا يَقُولُ: انْطَلَقَ بَعْدَ ذَلِكَ رَسُولُ اللهِ صلى الله عليه وسلَّمَ وَأُبَيُّ بنُ كَعْبٍ إِلَى النَّخْلِ الَّتِي فِيهَا ابنُ صَيَّادٍ وَهُوَ يَخْتِلُ

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(1) Ibn Ṣaiyād: was a sooth sayer.

(2) i. e. verse No: 10 of the Sura-Ad-Dukhān, 44 : 10

some voice was coming from under it. Ibn Ṣaiyād's mother saw Allāh's Apostle ﷺ while he was hiding himself behind the date-palm-trees. She said to Ibn Ṣaiyād, "O Ṣāf ! (and this was the name of Ibn Ṣaiyād) Here is Muḥammad." And with that Ibn Ṣaiyād got up.

The Prophet ﷺ said, "Had this woman left him (Had she not disturbed him), then Ibn Ṣaiyād would have spoken clearly."

أنْ يَسْمَعَ مِنِ ابنِ صَيَّادٍ شَيْئًا قَبْلَ
أنْ يَرَاهُ ابنُ صَيَّادٍ . فَرَآهُ النَّبِيُّ
صلى اللهُ عليهِ وسلَّمَ وَهُوَ مُضْطَجِعٌ ،
يَعْنِي فى قَطِيفَةٍ لَهُ فِيهَا رَمْزَةٌ أَوْ
زَمْرَةٌ ، فَرَأَتْ أُمُّ ابنِ صَيَّادٍ
رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ وَهُوَ
يَتَّقِي بِجُذُوعِ النَّخْلِ فَقَالَتْ لابنِ
صَيَّادٍ : يا صَافِ ، وَهُوَ اسْمُ ابنِ صَيَّادٍ ،
هَذَا مُحَمَّدٌ ، فَثَارَ ابنُ صَيَّادٍ ، فَقَالَ
النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ : لَوْ تَرَكَتْهُ
بَيَّنَ . وَقَالَ شُعَيْبٌ : زَمْزَمَةٌ فَرَفَصَهُ .
وَقَالَ إِسْحَاقُ الكَلْبِيُّ وَعُقَيْلٌ :
رَمْرَمَةٌ . وَقَالَ مَعْمَرٌ : رَمْزَةٌ .

438. Narrated Anas ؓ : A young Jew used to serve the Prophet ﷺ and he became sick. So the Prophet ﷺ went to visit him. He sat near his head and asked him to embrace Islam. The boy looked at his father, who was sitting there; the latter told him to obey Abu-l-Qāsim ﷺ and the boy embraced Islam. The Prophet ﷺ came out saying, "All the praises are for Allāh Who saved the boy from the Hell-fire."

٤٣٨ ـ حدَّثَنَا سُلَيْمانُ بنُ حَرْبٍ :
حدَّثَنَا حَمَّادٌ وَهُوَ ابنُ زَيْدٍ ، عَنْ
ثابتٍ ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قالَ :
كانَ غُلامٌ يَهُودِيٌّ يَخْدُمُ النَّبِيَّ صلى اللهُ
عليهِ وسلَّمَ فَمَرِضَ فَأتاهُ النَّبِيُّ صلى اللهُ
عليهِ وسلَّمَ يَعُودُهُ ، فَقَعَدَ عِنْدَ رأسِهِ
فَقالَ لَهُ : أَسْلِمْ ، فَنَظَرَ إلى أبيهِ وَهُوَ
عِنْدَهُ فَقالَ لَهُ : أطِعْ أبا القاسِمِ صلى الله
عليهِ وسلَّمَ فأسْلَمَ فَخَرَجَ النَّبِيُّ صلى اللهُ
عليهِ وسلَّمَ وَهُوَ يَقُولُ : الْحَمْدُ لِلهِ
الذى أنْقَذَهُ مِنَ النَّارِ .

439. Narrated Ibn 'Abbās ؓ : I and my mother were among the poor and

٤٣٩ ـ حدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ :
حدَّثَنا سُفْيانُ قالَ : قالَ عُبَيْدُ اللهِ : سَمِعْتُ

weak Muslims. I was among (the poor and weak) boys, and my mother was among (the poor) women.

ابنَ عبَّاسٍ رَضِيَ اللهُ عنهُما يقولُ: كُنتُ أنا و أُمِّي مِنَ المُستَضعَفِينَ، أنا مِنَ الوِلْدانِ و أُمِّي مِنَ النِّساءِ.

440. Narrated Ibn Shihāb: The funeral prayer should be offered for every child even if he were the son of a prostitute as he was born with a true faith of Islam (surrender to Allāh). If his parents are Muslims, particularly the father, even if his mother were a non-Muslim, and if he after the delivery cries (even once) before his death (i. e. born alive) then the funeral prayer must be offered. And if the child does not cry after his delivery (i. e. born dead) then his funeral prayer should not be offered, and he will be considered as a miscarriage. As Abū Huraira رضي الله عنه narrated: The Prophet ﷺ said, "Every child is born with a true faith (surrender to Allāh) but his parents convert him to Judaism or to Christianity or to Magainism, as an animal delivers a perfect baby animal. Do you find it mutilated?" Then Abū Huraira رضي الله عنه recited the holy verses:— 'It is Allāh's nature (true faith—surrender to Allāh) in which He has created human beings.'"

٤٤٠ ـ حدَّثنا أبو اليمانِ: أخبرَنا شُعَيبٌ: قالَ ابنُ شِهابٍ: يُصَلَّى عَلى كُلِّ مَولُودٍ مُتَوَفًّى وَإنْ كانَ لِغَيَّةٍ مِن أجلِ أنَّهُ وُلِدَ عَلى فِطرَةِ الإسلامِ، يَدَّعِي أبَواهُ الإسلامَ أو أبوهُ خاصَّةً. وَإنْ كانَتْ أُمُّهُ عَلى غيرِ الإسلامِ إذا استَهَلَّ صارِخًا صُلِّيَ عَلَيهِ وَلا يُصَلَّى عَلى مَنْ لا يَستَهِلُّ مِنْ أجلِ أنَّهُ سِقْطٌ، فإنَّ أبا هُرَيرَةَ رَضِيَ اللهُ عنهُ كانَ يُحَدِّثُ: قالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم: ما مِنْ مَولُودٍ إلاَّ يُولَدُ عَلى الفِطرَةِ، فأبَواهُ يُهَوِّدانِهِ أو يُنَصِّرانِهِ أو يُمَجِّسانِهِ. كما تُنتَجُ البَهِيمَةُ بَهِيمَةً جَمعاءَ، هَلْ تُحِسُّونَ فيها مِنْ جَدعاءَ؟ ثُمَّ يَقُولُ أبو هُرَيرَةَ رَضِيَ اللهُ عنهُ ـ فِطرَةَ اللهِ الَّتي فَطَرَ النَّاسَ عَلَيها ـ الآيةَ.

441. Narrated Abū Huraira رضي الله عنه: Allāh's Apostle ﷺ said, "Every child is born with a true faith of Islam (surrender to Allāh) but his parents convert him to Judaism, Christianity or Magainism, as an animal delivers a perfect baby animal. Do

٤٤١ ـ حدَّثنا عَبْدانُ: أخبرَنا عبدُاللهِ: أخبرَنا يُونُسُ، عَنِ الزُّهرِيِّ: أخبرَني أبو سَلَمَةَ بنُ عبدِ الرَّحمنِ: أنَّ أبا هُرَيرَةَ رَضِيَ اللهُ عنهُ قالَ: قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم: مامِنْ

you find it mutilated?" Then Abū Huraira رضي الله عنه recited the holy verses :— "It is Allāh's nature (true faith of Islam) in which He has created human beings. The laws of Allāh's creation never change. That is the right religion (Islam) but most of the people do not know."

مَوْلُودٍ إِلاَّ يُولَدُ عَلَى الفِطْرَةِ ، فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ أَوْ يُمَجِّسَانِهِ ، كَمَا تُنْتَجُ البَهِيمَةُ بَهِيمَةً جَمْعَاءَ ، هَلْ تُحِسُّونَ فِيهَا مِنْ جَدْعَاءَ ؟ . ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ ـ فِطْرَةَ اللهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لا تَبْدِيلَ لِخَلْقِ اللهِ ذَلِكَ الدِّينُ القَيِّمُ ـ .

CHAPTER. If a pagan says, "None has the right to be worshipped but Allāh" at the time of his death.

بابٌ إِذا قالَ المشْرِكُ عِنْدَ المَوْتِ لا إِلَهَ إِلاَّ اللهُ .

442. Narrated Sa'īd bin Al-Musaiyab from his father : When the time of the death of Abū Ṭālib approached, Allāh's Apostle ﷺ went to him and found Abū Jahl bin Hishām and 'Abdullāh bin Abī Umaiya bin Al-Mughīra by his side. Allāh's Apostle ﷺ said to Abū Ṭālib, "O uncle ! Say : None has the right to be warshipped but Allāh. I shall be a witness through it for you before Allāh. Abū Jahl and 'Abdullāh bin Abī Umaiya said, "O Abū Ṭālib ! Are you going to denounce the religion of 'Abdul Muṭṭalib?" Allāh's Apostle ﷺ kept on inviting Abū Ṭālib to say it (i. e. 'None has the right to be worshipped but Allāh') while they (Abū Jahl and 'Abdullāh) kept on repeating their statement till Abū Ṭālib said as his last statement that he was on the religion of 'Abdul Muṭṭalib and refused to say, 'None has the right to be wor-

٤٤٢ ـ حَدَّثَنَا إِسْحَاقُ : أَخْبَرَنَا يَعْقُوبُ ابْنُ إِبْرَاهِيمَ قَالَ حَدَّثَنِي أَبِي عَنْ صَالِحٍ ، عَنِ ابْنِ شِهَابٍ قَالَ : أَخْبَرَنِي سَعِيدُ بْنُ المُسَيَّبِ عَنْ أَبِيهِ أَنَّهُ أَخْبَرَهُ أَنَّهُ لَمَّا حَضَرَتْ أَبَا طَالِبٍ الوَفَاةُ جَاءَهُ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ فَوَجَدَ عِنْدَهُ أَبَا جَهْلِ ابْنَ هِشَامٍ وَعَبْدَ اللهِ بْنَ أَبِي أُمَيَّةَ بْنِ المُغِيرَةِ ، قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ لأَبِي طَالِبٍ : يَا عَمِّ ، قُلْ لا إِلَهَ إِلاَّ اللهُ ، كَلِمَةً أَشْهَدُ لَكَ بِهَا عِنْدَ اللهِ . فَقَالَ أَبُو جَهْلٍ وَعَبْدُ اللهِ بْنُ أَبِي أُمَيَّةَ : يَا أَبَا طَالِبٍ ، أَتَرْغَبُ عَنْ مِلَّةِ عَبْدِ المُطَّلِبِ ؟ فَلَمْ يَزَلْ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ يَعْرِضُهَا عَلَيْهِ وَيَعُودَانِ بِتِلْكَ المَقَالَةِ حَتَّى قَالَ أَبُو طَالِبٍ آخِرَ مَا كَلَّمَهُمْ هُوَ عَلَى

shipped but Allāh'. Then Allāh's Apostle ﷺ said, "I will keep on asking Allāh's forgiveness for you unless I am forbidden (by Allāh) to do so." Allāh revealed the verse concerning him (i. e. 'The Prophet ﷺ and the Muslims should not ask forgiveness from Allāh for the pagans'). (9 : 113)

مِلَّةِ عَبْدِ المُطَّلِبِ، وَأَبَى أَنْ يَقُولَ لا إِلَهَ إِلَّا اللهُ. فَقَالَ رَسُولُ اللهِ صلى الله عليه وسلم: أَمَا وَاللهِ لَأَسْتَغْفِرَنَّ لَكَ ما لَمْ أُنْهَ عَنْكَ فَأَنْزَلَ اللهُ تَعالى فِيهِ الآيَةَ.

CHAPTER. Placing a leaf of a date-palm over the grave. And Buraida Al-Aslamī asked that two leaves of a date-palm be put on his grave. Ibn 'Umar saw a tent made of hair (of goats) over the grave of 'Abdur Raḥmān and said, "O Boy! Remove it from the grave for his deeds will shade him."

And Khārija bin Zaid said, "(I remember) When we were young during the caliphate of 'Uthmān رضي الله عنه we (used to jump over the graves and) used to consider as the best jumper the one who would jump over the grave of Uthmān bin Maz'ūn."

Uthman bin Ḥakīm said, "Khārija caught hold of my hand and made me sit over a grave and informed me that his uncle Yazīd bin Thābit said, 'Sitting over a grave is disliked for one with the purpose of doing Ḥadath over it.'" And Nāfi' said, "Ibn 'Umar رضي الله عنهما used to sit over the graves."

بابُ الجَرِيدَةِ عَلَى القَبْرِ. وَأَوْصَى بُرَيْدَةُ الأَسْلَمِيُّ أَنْ يُجْعَلَ في قَبْرِهِ جَرِيدَتانِ. وَرَأَى ابْنُ عُمَرَ رَضِيَ اللهُ عَنْهُما قُسْطاطا عَلَى قَبْرِ عَبْدِ الرَّحْمَنِ فَقالَ: انْزَعْهُ يا غُلامُ فإنَّما يُظِلُّهُ عَمَلُهُ: وَقالَ خارِجَةُ بنُ زَيْدٍ رَأَيْتُنِي وَنَحْنُ شُبَّانٌ في زَمَنِ عُثْمانَ رَضِيَ اللهُ عَنْهُ وَإِنَّ أَشَدَّنا وَثْبَةً الذي يَثِبُ قَبْرَ عُثْمانَ بنِ مَظْعُونٍ حَتَّى يُجاوِزَهُ. وقالَ عُثْمانُ بنُ حَكِيمٍ: أَخَذَ بِيَدِي خارِجَةُ فأَجْلَسَنِي عَلَى قَبْرٍ وَأَخْبَرَنِي عَنْ عَمِّهِ يَزِيدَ بنِ ثابِتٍ قالَ: إِنَّما كُرِهَ ذلكَ لِمَنْ أَحْدَثَ عَلَيْهِ. وقالَ نافِعٌ: كانَ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُما يَجْلِسُ عَلَى القُبُورِ.

443. Narrated Ibn 'Abbās رضي الله عنهما : The Prophet ﷺ once passed by two graves, and those two persons (in the graves) were being tortured. He said,

٤٤٣ ـ حَدَّثَنا يَحْيَى قالَ: حَدَّثَنا أَبُو مُعاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ مجاهد، عَنْ طاوُسٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ

"They are being tortured not for a great thing to avoid. One of them never saved himself from being soiled with his urine, while the other was going about with columnies (to make enmity between friends). He then took a green leaf of a date-palm and split it into two pieces and fixed one on each grave. The people said, "O Allah's Apostle! Why have you done so?" He replied, "I hope that their punishment may be decreased till these get dry."

عَنْهُما ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم: أنَّهُ مَرَّ بِقَبرَيْنِ يُعَذَّبانِ فَقالَ: إنَّهُما لَيُعَذَّبانِ فى كَبيرٍ. أمَّا أحَدُهُما فَكانَ لا يَسْتَتِرُ مِنَ البَوْلِ ، وَأمَّا الآخَرُ فكانَ يَمْشِى بالنَّمِيمَةِ. ثُمَّ أخَذَ جَرِيدَةً رَطْبَةً فَشَقَّها بِنِصْفَيْنِ ثُمَّ غَرَزَ فى كُلِّ قَبرٍ وَاحِدَةً، فَقالُوا: يا رَسُولَ اللهِ لِمَ صَنَعْتَ هَذَا ؟ فَقالَ: لَعَلَّهُ أنْ يُخَفَّفَ عَنْهُما ما لَمْ يَيْبَسَا .

CHAPTER. The delivery of a lecture by a preacher at the grave and the sitting of his companions around him. (Explanation of some Arabic words not translated).

بابُ مَوْعِظَةِ المحَدِّثِ عِنْدَ القَبرِ وَقُعُودِ أصْحابِهِ حَوْلَهُ

- يَوْمَ يَخْرُجُونَ مِنَ الأجْدَاثِ - الأجْدَاثُ: القُبُورُ. بُعْثِرَتْ: أُثِيرَتْ. بَعْثَرْتُ حَوْضِى أىْ جعلْتُ أسْفَلَهُ أعْلاهُ. الإيفاضُ: الإسراعُ. وَقَرَأَ الأعمَشُ - إلى نَصْبٍ يُوفِضُونَ - إلى شَىْءٍ مَنْصُوبٍ يَسْتَبِقُونَ إلَيْهِ. والنُّصْبُ وَاحِدٌ. وَالنَّصْبُ مَصْدَرٌ. يَوْمُ الخُرُوجِ مِنْ قُبُورِهِمْ. يَنْسِلُونَ: يَخْرُجُونَ.

444. Narrated 'Alī رضي الله عنه : We were accompanying a funeral procession in Baqī'-l-Gharqad. The Prophet ﷺ came up to us and sat and we sat around him. He had an inverted slender stick and was scratching the ground with it. Then he said, "For any of you, for any living soul, its place in Paradise and in Hell is written and it is also written whether it is among

٤٤٤ - حدَّثَنا عُثْمانُ قالَ: حدَّثَنى جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ سَعْدِ بنِ عُبَيْدَةَ عَنْ أبى عَبْدِ الرَّحْمَنِ، عَنْ عَلِىٍّ رَضِىَ اللهُ عَنْهُ قالَ: كُنَّا فى جَنَازَةٍ فى بَقِيعِ الغَرْقَدِ فأتانا النَّبِىُّ صلى اللهُ عليهِ وسلَّم فَقَعَدَ وَقَعَدْنا حَوْلَهُ وَمَعَهُ مِخْصَرَةٌ فَنَكَّسَ فَجَعَلَ يَنْكُتُ

the blessed or wretched." A man said, "O Allāh's Apostle! Should we not depend on what has been written for us and leave the deeds as whoever amongst us is blessed will do the deeds of a blessed person and whoever amongst us will be wretched, will do the deeds of an wretched person?" The Prophet ﷺ said, "The good deeds are made easy for the blessed, and bad deeds are made easy for the wretched." Then he recited the Verses:—

> "As for him who gives alms and is
> Allāh-fearing
> And believes in goodness." (92:5-6)

CHAPTER. What is said about him who commits suicide.

445. Narrated Thābit bin Aḍ-Ḍaḥḥāk ؓ: The Prophet ﷺ said, "Whoever intentionally swears falsely by a religion other than Islam, then he is what he has said, (e. g. if he says, 'If such thing is not true then I am a Jew,' he is really a Jew). And whoever commits suicide with piece of iron will be punished with the same piece of iron in the Hell Fire." In the Mosque, Jundab narrated that the Prophet ﷺ said, "A man was inflicted with wounds and he committed suicide, and so Allāh said: My slave has inflicted death on himself hurriedly, so I forbid Paradise for him."

بِمِخْصَرَتِهِ، ثُمَّ قَالَ: مَا مِنْكُمْ مِنْ أَحَدٍ، مَا مِنْ نَفْسٍ مَنْفُوسَةٍ إِلَّا كُتِبَ مَكَانُهَا مِنَ الْجَنَّةِ وَالنَّارِ، وَ إِلَّا قَدْ كُتِبَتْ شَقِيَّةً أَوْ سَعِيدَةً. فَقَالَ رَجُلٌ: يَا رَسُولَ اللهِ، أَفَلَا نَتَّكِلُ عَلَى كِتَابِنَا وَنَدَعُ الْعَمَلَ؟ فَمَنْ كَانَ مِنَّا مِنْ أَهْلِ السَّعَادَةِ فَسَيَصِيرُ إِلَى عَمَلِ أَهْلِ السَّعَادَةِ. وَأَمَّا مَنْ كَانَ مِنَّا مِنْ أَهْلِ الشَّقَاوَةِ فَسَيَصِيرُ إِلَى عَمَلِ أَهْلِ الشَّقَاوَةِ. قَالَ: أَمَا أَهْلُ السَّعَادَةِ فَيُيَسَّرُونَ لِعَمَلِ السَّعَادَةِ، وَ أَمَّا أَهْلُ الشَّقَاوَةِ فَيُيَسَّرُونَ لِعَمَلِ الشَّقَاوَةِ. ثُمَّ قَرَأَ ـ فَأَمَّا مَنْ أَعْطَى وَاتَّقَى وَصَدَّقَ بِالْحُسْنَى ـ الْآيَةَ.

بَابُ مَا جَاءَ فِى قَاتِلِ النَّفْسِ.

٤٤٥ ـ حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَزِيدُ ابْنُ زُرَيْعٍ: حَدَّثَنَا خَالِدٌ، عَنْ أَبِى قِلَابَةَ، عَنْ ثَابِتِ بْنِ الضَّحَّاكِ رَضِىَ اللهُ عَنْهُ، عَنِ النَّبِىِّ صلى اللهُ عليه وسلَّم قَالَ: مَنْ حَلَفَ بِمِلَّةٍ غَيْرِ الإِسْلَامِ كَاذِبًا مُتَعَمِّدًا فَهُوَ كَمَا قَالَ، وَمَنْ قَتَلَ نَفْسَهُ بِحَدِيدَةٍ عُذِّبَ بِهِ فِى نَارِ جَهَنَّمَ. وَقَالَ حَجَّاجُ ابْنُ مِنْهَالٍ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ، عَنِ الْحَسَنِ: حَدَّثَنَا جُنْدَبٌ رَضِىَ اللهُ عَنْهُ فِى هَذَا الْمَسْجِدِ فَمَا نَسِينَا وَمَا نَخَافُ أَنْ يَكْذِبَ جُنْدَبٌ عَنِ النَّبِىِّ صلى اللهُ عليه وسلَّم. قَالَ: كَانَ بِرَجُلٍ جِرَاحٌ،

قَتَلَ نَفْسَهُ فَقَالَ اللهُ عَزَّ وَجَلَّ: بَدَرَنِى عَبْدِى بِنَفْسِهِ، حَرَّمْتُ عَلَيْهِ الْجَنَّةَ.

446. Narrated Abū Huraira ؓ: The Prophet ﷺ said, "He who commits suicide by throttling shall throttle himself in the Hell Fire, and he who stabs himself shall stab himself in the Hell Fire."

٤٤٦ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ: حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِىُّ صلى اللهُ عليه وسلَّم: الذى يَخْنُقُ نَفْسَهُ يَخْنُقُهَا فِى النَّارِ، والذى يَطْعُنُهَا يَطْعُنُهَا فِى النَّارِ.

CHAPTER. It is disliked to offer the funeral prayer for the hypocrites, and to ask Allāh's forgiveness for the pagans.

This is narrated by Ibn 'Umar ؓ from the Prophet ﷺ.

بَابُ مَا يُكْرَهُ مِنَ الصَّلَاةِ عَلَى الْمُنَافِقِينَ وَالِاسْتِغْفَارِ لِلْمُشْرِكِينَ. رَوَاهُ ابْنُ عُمَرَ رَضِىَ اللهُ عَنْهُمَا، عَنِ النَّبِىِّ صلى اللهُ عليه وسلَّم.

447. Narrated 'Umar bin Al-Khaṭṭāb ؓ: When 'Abdullāh bin Ubai bin Salul died, Allāh's Apostle ﷺ was called upon to offer his funeral prayer. When Allāh's Apostle ﷺ stood up to offer the prayer, I got up quickly and said, "O Allāh's Apostle! Are you going to pray for Ibn Ubai and he said so and so on such and such occasions?" And started mentioning all that he had said. Allāh's Apostle ﷺ smiled and said, "O 'Umar! Go away from me." When I talked too much he said, "I have been given the choice and so I have chosen (to offer the prayer). Had I known that he would be forgiven by asking for Allāh's forgiveness for more than seventy times, surely I would

٤٤٧ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ قَالَ: حَدَّثَنِى اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ، عَنِ ابْنِ عَبَّاسٍ، عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِىَ اللهُ عَنْهُمْ أَنَّهُ قَالَ: لَمَّا مَاتَ عَبْدُ اللهِ بْنُ أُبَىٍّ ابْنُ سَلُولَ دُعِىَ لَهُ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم لِيُصَلِّى عَلَيْهِ. فَلَمَّا قَامَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم وَثَبْتُ إِلَيْهِ فَقُلْتُ: يَا رَسُولَ اللهِ أَتُصَلِّى عَلَى ابْنِ أُبَىٍّ؟ وَقَدْ قَالَ يَوْمَ كَذَا وَكَذَا، كَذَا وَكَذَا، أُعَدِّدُ عَلَيْهِ قَوْلَهُ. فَتَبَسَّمَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم وَقَالَ: أَخِّرْ عَنِّى يَا عُمَرُ، فَلَمَّا

have done so." ('Umar added): Allāh's Apostle ﷺ offered his funeral prayer and returned and after a short while the two verses of Sūrat Barā' were revealed; i. e. "And never (O Muḥammad) offer funeral prayer for one of them who dies ... (to the end of the verse) they are rebellious and perverse." —— ('Umar added), " Later on I was astonished on my daring before Allāh's Apostle ﷺ on that day. And Allāh and His Apostle know better."

أَكْثَرْتُ عَلَيْهِ قَالَ : إِنِّى خُيِّرْتُ فَاخْتَرْتُ لَوْ أَعْلَمُ أَنِّى لَوْ زِدْتُ عَلَى السَّبْعِينَ يُغْفَرُ لَهُ لَزِدْتُ عَلَيْهَا . قَالَ : فَصَلَّى عَلَيْهِ رَسُولُ اللهِ صلى الله عليه وسلم ثُمَّ انْصَرَفَ فَلَمْ يَمْكُثْ إِلاَّ يَسِيرًا حَتَّى نَزَلَتِ الآيَتَانِ مِنْ بَرَاءَةَ - وَلا تُصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا - إِلَى - وَهُمْ فَاسِقُونَ - قَالَ : فَعَجِبْتُ بَعْدُ مِنْ جُرْأَتِى عَلَى رَسُولِ اللهِ صلى الله عليه وسلم يَوْمَئِذٍ ، وَاللهُ وَرَسُولُهُ أَعْلَمُ .

CHAPTER. The praising of a deceased by the people.

بابُ ثَنَاءِ النَّاسِ عَلَى الْمَيِّتِ .

448. Narrated Anas bin Mālik رضي الله عنه : A funeral procession passed and the people praised the deceased. The Prophet ﷺ said, "It has been affirmed to him." Then another funeral procession passed and the people spoke badly of the deceased. The Prophet ﷺ said, "It has been affirmed to him". 'Umar bin Al-Khaṭṭāb asked (Allāh's Apostle ﷺ), "What has been affirmed?" He replied, "You praised this, so Paradise has been affirmed to him; and you spoke badly of this, so Hell has been affirmed to him. You people are Allāh's witnesses on earth."

٤٤٨ - حَدَّثَنَا آدَمُ : حَدَّثَنَا شُعْبَةُ : حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ قَالَ : سَمِعْتُ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللهُ عَنْهُ يَقُولُ : مُرَّ بِجَنَازَةٍ فَأَثْنَوْا عَلَيْهَا خَيْرًا ، فَقَالَ النَّبِىُّ صلى اللهُ عليه وسلم : وَجَبَتْ . ثُمَّ مَرُّوا بِأُخْرَى فَأَثْنَوْا عَلَيْهَا شَرًّا ، فَقَالَ : وَجَبَتْ . فَقَالَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ مَا وَجَبَتْ ؟ قَالَ : هَذَا أَثْنَيْتُمْ عَلَيْهِ خَيْرًا فَوَجَبَتْ لَهُ الْجَنَّةُ ، وَهَذَا أَثْنَيْتُمْ عَلَيْهِ شَرًّا فَوَجَبَتْ لَهُ النَّارُ ، أَنْتُمْ شُهَدَاءُ اللهِ فِى الأَرْضِ .

449. Narrated Abū Al-Aswad: I came to Medina when an epidemic had broken out. While I was sitting with

٤٤٩ - حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ ، هُوَ الصَّفَّارُ : حَدَّثَنَا دَاوُدُ بْنُ أَبِى الْفُرَاتِ ،

ʿUmar bin Al-Khaṭṭāb رضي الله عنه a funeral procession passed by and the people praised the deceased. ʿUmar said, "It has been affirmed to him." And another funeral procession passed by and the people praised the deceased. ʿUmar said, "It has been affirmed to him." A third (funeral procession) passed by and the people spoke badly of the deceased. He said, "It has been affirmed to him." I (Abū Al-Aswad) asked, "O the chief of the faithful believers! What has been affirmed?" He replied, "I said the same as the Prophet ﷺ had said, that is: if four persons testify the piety of a Muslim, Allāh will grant him Paradise." We asked, "If three persons testify his piety?" He (the Prophet ﷺ) replied, "Even three." Then we asked, "If two?" He replied, "Even two." We did not ask him regarding one witness.

CHAPTER. What is said regarding the punishment in the grave. And the statement of Allāh تعالى :—

"If you could see,
When the wrong-doers;
Reach the pangs of death
And the angels stretch their hands out,
Saying: Deliver us your souls.
Today you are awarded doom of degradation." (6 : 93)

And also the statement of Allāh جلّ جلاله :—

"We shall chastise them twice
And then they will be

عَنْ عَبْدِ اللهِ بنِ بُرَيْدَةَ ، عَنْ أبي الأسْوَدِ قالَ: قَدِمْتُ المَدِينَةَ وَقَدْ وَقَعَ بِها مَرَضٌ فَجَلَسْتُ إلى عُمَرَ بن الخَطَّابِ رَضِيَ اللهُ عَنْهُ فَمَرَّتْ بِهِمْ جَنازَةٌ فأُثْنِيَ عَلى صاحِبِها خَيْرًا. فَقالَ عُمَرُ رَضِيَ اللهُ عَنْهُ: وَجَبَتْ. ثُمَّ مُرَّ بأُخْرَى فأُثْنِيَ عَلى صاحِبِها خَيْرًا فَقالَ عُمَرُ رَضِيَ اللهُ عَنْهُ: وَجَبَتْ، ثُمَّ مُرَّ بالثَّالِثَةِ فأُثْنِيَ عَلى صاحِبِها شَرًّا، فَقالَ: وَجَبَتْ. فَقالَ أبو الأسْوَدِ: فَقُلْتُ وَما وَجَبَتْ يا أمِيرَ المُؤْمِنِينَ؟ قالَ: قُلْتُ كَما قالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ: أيُّما مُسْلِمٍ شَهِدَ لَهُ أرْبَعَةٌ بِخَيْرٍ أدْخَلَهُ اللهُ الجَنَّةَ. فَقُلْنا: وَثَلاثَةٌ؟ قالَ: وَثَلاثَةٌ. فَقُلْنا: وَاثْنانِ؟ قالَ: وَاثْنانِ، ثُمَّ لَمْ نَسْألْهُ عَنِ الواحِدِ.

بابُ ما جاءَ في عَذابِ القَبْرِ.

وَقَوْلِهِ تَعالى - إذِ الظَّالِمُونَ في غَمَراتِ المَوْتِ وَالمَلائِكَةُ باسِطُو أيْدِيهِمْ أخْرِجُوا أنْفُسَكُمُ اليَوْمَ تُجْزَوْنَ عَذابَ الهُونِ - قالَ أبو عَبْدِ اللهِ: الهُونُ هُوَ الهَوانُ. والهَوْنُ: الرِّفْقُ. وَقَوْلُهُ جَلَّ ذِكْرُهُ - سَنُعَذِّبُهُمْ مَرَّتَيْنِ ثُمَّ يُرَدُّونَ إلى عَذابٍ عَظِيمٍ - وَقَوْلُهُ تَعالى - وَحاقَ بآلِ فِرْعَوْنَ سُوءُ العَذابِ، النَّارُ يُعْرَضُونَ عَلَيْها غُدُوًّا وَعَشِيًّا

Relegated to a great punishment."
(9 : 101).

وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ - .

And also the statement of Allāh تعالى :—

" Pharaoh's folk have been surrounded
By the worse torture, the fire ;
They are exposed to it morning and evening
And on the Day when the Hour is established
(It will be said): Admit Pharaoh's folk
Into the awfulest torture." (40:46)

450. Narrated Al-Barā' bin 'Āzib رضي الله عنه : The Prophet ﷺ said, " When a faithful believer is made to sit in his grave, then (the angels) come to him and he certifies that none has the right to be worshipped but Allāh and Muḥammad ﷺ is Allāh's Apostle. And that corresponds to Allāh's statement : Allāh confirms those who believe with a firm saying .... "
(14 : 27)

٤٥٠ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ : حَدَّثَنَا شُعْبَةُ ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ عَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللهُ عَنْهُمَا ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ قالَ : إِذَا أُقْعِدَ الْمُؤْمِنُ فى قَبْرِهِ أُتِيَ ثُمَّ شَهِدَ أَنْ لا إِلَهَ إِلَّا اللهُ ، وأَنَّ مُحَمَّدًا رَسُولُ اللهِ ، فَذَلِكَ قَوْلُهُ - يُثَبِّتُ اللهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ - .

451. Narrated Shu'ba same as above and added, " 'Allāh confirms those who believe,......' was revealed concerning the punishment of the grave."

٤٥١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ : حَدَّثَنَا غُنْدَرٌ : حَدَّثَنَا شُعْبَةُ بِهَذَا ، وَزَادَ - يُثَبِّتُ اللهُ الَّذِينَ آمَنُوا - نَزَلَتْ فى عَذَابِ الْقَبْرِ .

452. Narrated Ibn 'Umar رضي الله عنه : The Prophet ﷺ looked at the people

٤٥٢ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللهِ : حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ : حَدَّثَنِى أَبِى ،

of the well (the well in which the bodies of the pagans killed in the Battle of Badr were laid) and said, "Did you find what your Lord promised true?" Somebody said to him, "You are addressing dead people." He replied, "You do not hear better than they but they cannot reply."

453. Narrated ʿAisha رضي الله عنها : The Prophet ﷺ said, "They now realise that what I used to tell them was the truth." And Allāh تعالى said, 'Lo! You cannot make the dead hear.'"

454. Narrated Masrūq : ʿAisha رضي الله عنها said that a Jewess came to her and mentioned the punishment in the grave, saying to her, "May Allāh protect you from the punishment of the grave." ʿAisha then asked Allāh's Apostle ﷺ about the punishment of the grave. He said, "Yes, (there is) punishment in the grave." ʿAisha رضي الله عنها added, "After that I never saw Allāh's Apostle ﷺ but asking for Allāh's refuge from the punishment in the grave in every prayer he prayed."

عَنْ صَالِحٍ: حَدَّثَنِي نَافِعٌ أَنَّ ابْنَ عُمَرَ رَضِيَ اللهُ عَنْهُمَا أَخْبَرَهُ قَالَ: اطَّلَعَ النَّبِيُّ صلى اللهُ عَلَيْهِ وسلَّمَ عَلَى أَهْلِ الْقَلِيبِ فَقَالَ: وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا؟ فَقِيلَ لَهُ: تَدْعُو أَمْوَاتًا فَقَالَ: مَا أَنْتُمْ بِأَسْمَعَ مِنْهُمْ وَلَكِنْ لَا يُجِيبُونَ.

٤٥٣ - حَدَّثَنَا عَبْدُ اللهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا سُفْيَانُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ؛ عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: إِنَّمَا قَالَ النَّبِيُّ صلى اللهُ عَلَيْهِ وسلَّمَ: إِنَّهُمْ لَيَعْلَمُونَ الْآنَ أَنَّ مَا كُنْتُ أَقُولُ لَهُمْ حَقٌّ. وَقَدْ قَالَ اللهُ تَعَالَى - إِنَّكَ لَا تُسْمِعُ الْمَوْتَى -.

٤٥٤ - حَدَّثَنَا عَبْدَانُ، أَخْبَرَنِي أَبِي عَنْ شُعْبَةَ: سَمِعْتُ الْأَشْعَثَ، عَنْ أَبِيهِ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا: أَنَّ يَهُودِيَّةً دَخَلَتْ عَلَيْهَا فَذَكَرَتْ عَذَابَ الْقَبْرِ فَقَالَتْ لَهَا: أَعَاذَكِ اللهُ مِنْ عَذَابِ الْقَبْرِ. فَسَأَلَتْ عَائِشَةُ رَسُولَ اللهِ صلى اللهُ عليه وسلَّمَ عَنْ عَذَابِ الْقَبْرِ، فَقَالَ: نَعَمْ عَذَابُ الْقَبْرِ. قَالَتْ عَائِشَةُ رَضِيَ اللهُ عَنْهَا: فَمَا رَأَيْتُ رَسُولَ اللهِ صلى اللهُ عليه وسلَّمَ بَعْدُ صَلَّى صَلَاةً إِلَّا تَعَوَّذَ مِنْ عَذَابِ الْقَبْرِ. وَزَادَ غُنْدَرٌ، عَذَابُ الْقَبْرِ حَقٌّ.

455. Narrated Asmā' bint Abī Bakr رضي الله عنهما : Allāh's Apostle ﷺ once stood up delivering a sermon and mentioned the trial which people will face in the grave. When he mentioned that, the Muslims started shouting loudly.

٤٥٥ - حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِى يُونُسُ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِى عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّهُ سَمِعَ أَسْمَاءَ بِنْتَ أَبِى بَكْرٍ رَضِىَ اللهُ عَنْهُمَا تَقُولُ: قَامَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّمَ خَطِيبًا فَذَكَرَ فِتْنَةَ الْقَبْرِ الَّتِى يَفْتَتِنُ فِيهَا الْمَرْءُ، فَلَمَّا ذَكَرَ ذَلِكَ ضَجَّ الْمُسْلِمُونَ ضَجَّةً.

456. Narrated Anas bin Mālik رضي الله عنه : Allāh's Apostle ﷺ said, "When (Allāh's) servant is put in his grave and his companions start returning while he still hears their footsteps, two angels come to him and make him to sit and ask, 'What did you use to say about this man (i. e. Muḥammad ﷺ)?' The faithful believer will say, 'I certify that he is Allāh's slave and His Apostle.' Then they will say to him, 'Look at your place in the Hell Fire; Allāh has given you a place in Paradise instead.' So he will see both the places." (Qatāda said, "We were informed that his grave would be made spacious." Then Qatāda returns to the narration of Anas who said:) Whereas a hypocrite or a non-believer will be asked, "What did you use to say about this man." He will reply, "I do not know; I used to say whatever the people used to say." So they will say to him, "You neither knew nor read (the Qur'ān)." Then he will be hit

٤٥٦ - حَدَّثَنَا عَيَّاشُ بْنُ الْوَلِيدِ: حَدَّثَنَا عَبْدُ الأَعْلَى: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِىَ اللهُ عَنْهُ: أَنَّهُ حَدَّثَهُمْ أَنَّ رَسُولَ اللهِ صلى اللهُ عليه وسلَّمَ قَالَ: إِنَّ الْعَبْدَ إِذَا وُضِعَ فِى قَبْرِهِ وَتَوَلَّى عَنْهُ أَصْحَابُهُ، وَإِنَّهُ لَيَسْمَعُ قَرْعَ نِعَالِهِمْ، أَتَاهُ مَلَكَانِ فَيُقْعِدَانِهِ فَيَقُولَانِ: مَا كُنْتَ تَقُولُ فِى هَذَا الرَّجُلِ مُحَمَّدٍ صلى اللهُ عليه وسلَّمَ؟ فَأَمَّا الْمُؤْمِنُ فَيَقُولُ: أَشْهَدُ أَنَّهُ عَبْدُ اللهِ وَرَسُولُهُ. فَيُقَالُ لَهُ: انْظُرْ إِلَى مَقْعَدِكَ مِنَ النَّارِ قَدْ أَبْدَلَكَ اللهُ بِهِ مَقْعَدًا مِنَ الْجَنَّةِ. فَيَرَاهُمَا جَمِيعًا. قَالَ قَتَادَةُ: وَذُكِرَ لَنَا أَنَّهُ يُفْسَحُ لَهُ فِى قَبْرِهِ. ثُمَّ رَجَعَ إِلَى حَدِيثِ أَنَسٍ قَالَ: وَأَمَّا الْمُنَافِقُ وَالْكَافِرُ فَيُقَالُ لَهُ: مَا كُنْتَ تَقُولُ فِى هَذَا

with iron hammers once, that he will send such a cry as everything near to him will hear, except the Jins and the human beings

الرَّجُلِ ؟ فَيَقُولُ : لا أَدْرِي ، كُنْتُ أَقُولُ ما يَقُولُهُ النَّاسُ . فَيُقالُ : لا دَرَيْتَ ولا تَلَيْتَ ، وَيُضْرَبُ بِمِطارِقَ مِنْ حَدِيدٍ ضَرْبَةً فَيَصِيحُ صَيْحَةً يَسْمَعُها مَنْ يَلِيهِ غَيْرَ الثَّقَلَيْنِ .

CHAPTER. To ask Allāh's refuge from the punishment in the grave.

بابُ التَّعَوُّذِ مِنْ عَذابِ القَبْرِ .

457. Narrated Abū Aiyūb ؓ : Once the Prophet ﷺ went out after sunset and heard a dreadful voice, and said, "The jews are being punished in their graves."

٤٥٧ ـ حَدَّثَنا مُحَمَّدُ بنُ المُثَنَّى : أَخْبَرَنا يَحْيَى : حَدَّثَنا شُعْبَةُ قالَ : حَدَّثَنِى عَوْنُ بنُ أَبِى جُحَيْفَةَ عَنْ أَبِيهِ ، عَنِ البَراءِ بنِ عازِبٍ ، عَنْ أَبِى أَيُّوبَ رَضِيَ اللهُ عَنْهُمْ قالَ : خَرَجَ النَّبِىُّ صلى اللهُ عليهِ وسلَّمَ وَقَدْ وَجَبَتِ الشَّمْسُ فَسَمِعَ صَوْتًا فَقالَ : يَهُودُ تُعَذَّبُ فى قُبُورِها . وَقالَ النَّضْرُ : أَخْبَرَنا شُعْبَةُ : حَدَّثَنا عَوْنٌ : سَمِعْتُ أَبِى قالَ : سَمِعْتُ البَراءَ عَنْ أَبِى أَيُّوبَ عَنِ النَّبِىِّ صلى اللهُ عليهِ وسلَّمَ .

458. Narrated Mūsā bin 'Uqba from the daughter of Khālid bin Sa‘id bin Al-‘Āṣī who said that she had heard the Prophet ﷺ asking Allāh's refuge from the punishment in the grave.

٤٥٨ ـ حَدَّثَنا مُعَلًّى : حَدَّثَنا وُهَيْبٌ ، عَنْ مُوسَى بنِ عُقْبَةَ قالَ : حَدَّثَتْنِى ابْنَةُ خالِدِ بنِ سَعِيدِ بنِ العاصِى أَنَّها سَمِعَتِ النَّبِىَّ صلى اللهُ عليهِ وسلَّمَ وَهُوَ يَتَعَوَّذُ مِنْ عَذابِ القَبْرِ .

459. Narrated Abū Huraira ؓ : Allāh's Apostle ﷺ used to invoke

٤٥٩ ـ حَدَّثَنا مُسْلِمُ بنُ إِبْراهِيمَ : حَدَّثَنا هِشامٌ : حَدَّثَنا يَحْيَى ، عَنْ

(Allāh) :—

"Allāhumma innī a'ūdhu bika min
'adhābi-l-Qabr, wa min 'adhābi-n-nār,
wa min fitnati-l-mahyā wa-l-mamāt,
wa min fitnati-l-masīh ad-dajjāl.
(O Allāh ! I seek Your refuge
from the punishment in the grave
And from the punishment in the Hell-fire
And from the trials of life and death,
And the trials of pseudo-Christ (Dajjāl)."

CHAPTER. Punishment in the grave because of back-biting and soiling one's clothes with one's urine.

460. Narrated Ibn 'Abbās رضي الله عنهما : The Prophet ﷺ passed by two graves and said, "They (the deceased persons in those graves) are being punished but not for a great thing to avoid." And then added, "Yes, (they are being punished for a big sin), for one of them used to go about with calumnies while the other never saved himself from being soiled with his urine." (Ibn 'Abbās added) : Then he took a green leaf of (a date-palm) and split it into two pieces and fixed one piece on each grave and said, "May their punishment be abated till these (two pieces) get dry."

CHAPTER. The deceased is shown his actual place (in Paradise or in Hell) both in the morning and in the evening.

أبي سَلَمَةَ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: كانَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّمَ يَدْعُو: اللَّهُمَّ إنِّي أعُوذُ بِكَ مِنْ عَذَابِ القَبرِ، وَمِنْ عَذَابِ النَّارِ، وَمِنْ فِتْنَةِ المَحْيا وَالمَماتِ، وَمِنْ فِتْنَةِ المَسِيحِ الدَّجَّالِ.

بابُ عَذَابِ القَبرِ مِنَ الغِيبَةِ والبَوْلِ.

٤٦٠- حدَّثَنا قُتَيْبَةُ: حدَّثَنا جَرِيرٌ، عَنِ الأعْمَشِ، عَنْ مُجَاهِدٍ، عَنْ طاوُسٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: مَرَّ النَّبِيُّ صلى اللهُ عليه وسلَّمَ عَلَى قَبرَيْنِ فَقالَ: إنَّهُما لَيُعَذَّبانِ وَما يُعَذَّبانِ فِي كَبِيرٍ. ثُمَّ قالَ: بَلَى، أمَّا أحَدُهُما فَكانَ يَسْعَى بالنَّمِيمَةِ. و أمَّا الآخَرُ فَكانَ لا يَسْتَتِرُ مِنْ بَوْلِهِ. قالَ: ثُمَّ أخَذَ عُودًا رَطْبًا فَكَسَرَهُ باثْنَتَيْنِ ثُمَّ غَرَزَ كُلَّ وَاحِدٍ مِنْهُما عَلَى قَبرٍ ثُمَّ قالَ: لَعَلَّهُ يُخَفَّفُ عَنْهُما مالَمْ يَيْبَسا.

بابُ المَيِّتِ يُعْرَضُ عَلَيْهِ بالغَداةِ والعَشِيِّ.

461. Narrated 'Abdullāh bin 'Umar ؓ: Allāh's Apostle ﷺ said, "When any of you dies, he is shown his place both in the morning and in the evening. If he is one of the people of Paradise; he is shown his place in it, and if he is from the people of the Hell-Fire; he is shown his place there-in. Then it is said to him, 'This is your place till Allāh resurrect you on the Day of Resurrection.' "

٤٦١ ـ حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا أَنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ قَالَ: إِنَّ أَحَدَكُمْ إِذَا مَاتَ عُرِضَ عَلَيْهِ مَقْعَدُهُ بِالْغَدَاةِ وَالْعَشِيِّ، إِنْ كَانَ مِنْ أَهْلِ النَّارِ فَمِنْ أَهْلِ النَّارِ، فَيُقَالُ: هَذَا مَقْعَدُكَ حَتَّى يَبْعَثَكَ اللهُ إِلَى يَوْمِ الْقِيَامَةِ.

CHAPTER. The speech of the deceased after it is lifted upon the bier.

بَابُ كَلَامِ الْمَيِّتِ عَلَى الْجَنَازَةِ.

462. Narrated Abū Sa'īd Al-Khudrī ؓ: Allāh's Apostle ﷺ said, "When the coffin is ready (for its burial) and the people lift it on their shoulders, then if the deceased is a righteous person he says, 'Take me ahead,' and if he is not a righteous one then he says, 'Woe to it (me)! Where are you taking it (me)?' And his voice is audible to everything except human beings; and if they heard it they would be fall down unconscious."

٤٦٢ ـ حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِيهِ: أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ رَضِيَ اللهُ عَنْهُ يَقُولُ: قَالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ: إِذَا وُضِعَتِ الْجَنَازَةُ فَاحْتَمَلَهَا الرِّجَالُ عَلَى أَعْنَاقِهِمْ فَإِنْ كَانَتْ صَالِحَةً قَالَتْ: قَدِّمُونِي قَدِّمُونِي وَإِنْ كَانَتْ غَيْرَ صَالِحَةٍ قَالَتْ: يَا وَيْلَهَا، أَيْنَ يَذْهَبُونَ بِهَا؟ يَسْمَعُ صَوْتَهَا كُلُّ شَيْءٍ إِلَّا الْإِنْسَانَ وَلَوْ سَمِعَهَا لَصَعِقَ.

CHAPTER. What is said regarding the dead children of Muslims. And Abū Huraira ؓ narrated from the Prophet ﷺ "He whose three children died before the age of puberty, will have them act as a screen for him from the Hell-Fire, or will enter Paradise."

بَابُ مَا قِيلَ فِي أَوْلَادِ الْمُسْلِمِينَ. وَقَالَ أَبُو هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ: مَنْ مَاتَ لَهُ ثَلَاثَةٌ مِنَ الْوَلَدِ لَمْ يَبْلُغُوا الْحِنْثَ كَانَ لَهُ حِجَابًا مِنَ النَّارِ أَوْ دَخَلَ الْجَنَّةَ.

463. Narrated Ans bin Mālik ؓ : Allāh's Apostle ﷺ said, "Any Muslim whose three children died before the age of puberty will be granted Paradise by Allāh because of His mercy to them."

٤٦٣ ـ حَدَّثَنَا يَعْقُوبُ بنُ إِبْرَاهِيمَ: حَدَّثَنَا ابنُ عُلَيَّةَ: حَدَّثَنَا عَبْدُ العَزِيزِ ابنُ صُهَيْبٍ، عَنْ أَنَسِ بنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ: ما مِنَ النَّاسِ مُسْلِمٌ يَمُوتُ لَهُ ثَلاثَةٌ مِنَ الوَلَدِ لَمْ يَبْلُغُوا الْحِنْثَ إلاَّ أَدْخَلَهُ اللهُ الجَنَّةَ بِفَضْلِ رَحْمَتِهِ إِيَّاهُمْ.

464. Narratad Al-Barā' ؓ : When Ibrāhīm ؑ (the son of Prophet ﷺ) expired, Allāh's Apostle ﷺ said, "He has a wet-nurse in Paradise."

٤٦٤ ـ حَدَّثَنَا أبو الوَلِيدِ: حَدَّثَنَا شُعْبَةُ، عَنْ عَدِيِّ بنِ ثابتٍ: أَنَّهُ سَمِعَ البَرَاءَ رَضِيَ اللهُ عَنْهُ قالَ: لَمَّا تُوُفِّيَ إِبْرَاهِيمُ عَلَيْهِ السَّلامُ قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ: إنَّ لَهُ مُرْضِعًا فى الجَنَّةِ.

CHAPTER. What is said regarding the (dead) children of Mushrakeen. (1)

بابٌ ما قِيلَ فى أَوْلادِ المُشْرِكِينَ.

465. Narrated Ibn 'Abbās ؓ : Allāh's Apostle ﷺ was asked about the children of Mushrakeen. The Prophet ﷺ replied, "Since Allāh created them, He knows what sort of deeds they would have done."

٤٦٥ ـ حَدَّثَنَا حِبَّانُ: أَخْبَرَنَا عَبْدُ اللهِ: أَخْبَرَنَا شُعْبَةُ، عَنْ أبي بِشْرٍ، عَنْ سَعِيدِ ابنِ جُبَيْرٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمْ قالَ: سُئِلَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ عَنْ أَوْلادِ المُشْرِكِينَ. فَقالَ: اللهُ إِذْ خَلَقَهُمْ أَعْلَمُ بِمَا كانُوا عامِلِينَ.

466. Narrated Abū Huraira ؓ : The Prophet ﷺ was asked about the

٤٦٦ ـ حَدَّثَنَا أبو اليَمانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَنِى

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(1) Mushrakeen : Is the plural of Mushrik, the one who practices Shirk : See the glossary for the word, Shirk.

offspring of Mushrakeen; so he said, "Allāh knows what sort of deeds they would have done."

عَطَاءُ بْنُ يَزِيدَ اللَّيْثِيُّ : أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ يَقُولُ : سُئِلَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ عَنْ ذَرَارِي المُشْرِكِينَ فَقَالَ : اللهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ .

467. Narrated Abū Huraira ؓ: The Prophet ﷺ said, "Every child is born with a true faith of Islam (i.e. surrender to Allāh), and his parents convert him to Judaism or Christianity or Magianism, as an animal delivers a perfect baby animal. Do you find it mutilated?"

٤٦٧ ـ حَدَّثَنَا آدَمُ : حَدَّثَنَا ابنُ أَبِي ذِئْبٍ ، عَنِ الزُّهْرِيِّ ، عَنْ أَبِي سَلَمَةَ ابنِ عَبْدِ الرَّحْمَنِ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ : قَالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ : كُلُّ مَوْلُودٍ يُولَدُ عَلَى الفِطْرَةِ فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ أَوْ يُمَجِّسَانِهِ ، كَمَثَلِ البَهِيمَةِ تُنْتَجُ البَهِيمَةَ ، هَلْ تَرَى فِيهَا جَدْعَاءَ ؟

CHAPTER:—

بابٌ :ـ

468. Narrated Samura bin Jundab ؓ: Whenever the Prophet ﷺ finished the (morning) prayer, he would face us and ask, "Who amongst you had a dream last night?" So if anyone had had a dream he would narrate it. The Prophet ﷺ would say: "Mā shā᾿a-l-lāh" (An Arabic maxim meaning literally 'What Allāh wished,' and it indicates a good omen.) One day, he asked us whether anyone of us had had a dream. We replied in the negative. The Prophet ﷺ said, "But I had (a dream) last night that two men came to me, caught hold of my hands, and took me to the Sacred Land (Jerusalem). There, I saw a person sitting and another

٢٦٨ ـ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ : حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ : حَدَّثَنَا أَبُو رَجَاءٍ ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ رَضِيَ اللهُ عَنْهُ ، قَالَ : كَانَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ إِذَا صَلَّى صَلَاةً أَقْبَلَ عَلَيْنَا بِوَجْهِهِ فَقَالَ : مَنْ رَأَى مِنْكُمُ اللَّيْلَةَ رُؤْيَا ؟ قَالَ : فَإِنْ رَأَى أَحَدٌ قَصَّهَا فَيَقُولُ : مَا شَاءَ اللهُ ، فَسَأَلَنَا يَوْمًا فَقَالَ : هَلْ رَأَى أَحَدٌ مِنْكُمْ رُؤْيَا ؟ قُلْنَا : لَا ، قَالَ : لَكِنِّي رَأَيْتُ اللَّيْلَةَ رَجُلَيْنِ أَتَيَانِي فَأَخَذَا بِيَدِي فَأَخْرَجَانِي إِلَى الأَرْضِ المُقَدَّسَةِ ، فَإِذَا رَجُلٌ جَالِسٌ وَرَجُلٌ

standing with an iron hook in his hand pushing it inside the mouth of the former till it reached the jaw-bone, and then tore off oneside of his cheek, and then did the same with the other side; in the mean-time the first side of his cheek became normal again and then he repeated the same operation again. I said, 'What is this ?' They told me to proceed on and we went on till we came to a man lying flat on his back, and another man standing at his head carrying a stone or a piece of rock, and crushing the head of the lying man, with that stone. Whenever he struck him, the stone rolled away. The man went to pick it up and by the time he returned to him, the crushed head had returned to its normal state and the man came back and struck him again (and so on). I said, 'Who is this ?' They told me to proceed on; so we proceeded on and passed by a hole like an oven; with a narrow top and wide bottom, and the fire was kindling underneath that hole. Whenever the fire-flame went up, the people were lifted up to such an extent that they were about to get out of it, and whenever the fire got quieter, the people went down into it, and there were naked men and women in it. I said, 'Who is this ?' They told me to proceed on. So we proceeded on till we reached a river of blood and a man was in it, and another man was standing at its bank with stones in front of him, facing the man standing in the river. Whenever the man in the river wanted to come out, the other one threw a stone in his mouth and caused

قائمٌ بِيَدِهِ قالَ: قالَ بَعْضُ أصْحابِنا عَنْ مُوسَى: كَلُّوبٌ مِنْ حَدِيدٍ يُدْخِلُهُ فى شِدْقِهِ حَتَّى يَبْلُغَ قَفاهُ، ثُمَّ يَفْعَلُ بِشِدْقِهِ الآخَرَ مِثْلَ ذَلِكَ وَيَلْتَئِمُ شِدْقُهُ هَذَا، فَيَعُودُ فَيَصْنَعُ مِثْلَهُ. قُلْتُ: ما هَذَا؟ قالا: انْطَلِقْ، فانْطَلَقْنا حَتَّى أتَيْنا عَلَى رَجُلٍ مُضْطَجِعٍ عَلَى قَفاهُ، وَرَجُلٌ قائمٌ عَلَى رأسِهِ بِفِهْرٍ أوْ صَخْرَةٍ فَيَشْدَخُ بِهِ رأسَهُ. فإذَا ضَرَبَهُ تَدَهْدَهَ الحَجَرُ فانْطَلَقَ إلَيْهِ لِيأخُذَهُ فلا يَرْجِعُ إلى هَذَا حَتَّى يَلْتَئِمَ رَأسُهُ وَعادَ رَأسُهُ كَما هُوَ فَعادَ إلَيْهِ فَضَرَبَهُ قُلْتُ: مَنْ هَذَا؟ قالا: انْطَلِقْ فانْطَلَقْنا إلى ثَقْبٍ مِثْلِ التَّنُّورِ أعْلاهُ ضَيِّقٌ وأسْفَلُهُ وَاسِعٌ يَتَوَقَّدُ تَحْتَهُ نارًا فإذَا اقْتَرَبَ ارْتَفَعُوا حَتَّى كادَ أنْ يَخْرُجُوا، فإذَا خَمَدَتْ رَجَعُوا فِيها. وَفِيها رِجالٌ وَنِساءٌ عُراةٌ، فَقُلْتُ: مَنْ هَذَا؟ قالا: انْطَلِقْ فانْطَلَقْنا حَتَّى أتَيْنا عَلَى نَهْرٍ مِنْ دَمٍ فِيهِ رَجُلٌ، قائمٌ عَلَى وَسَطِ النَّهْرِ رَجُلٌ بَيْنَ يَدَيْهِ حِجارَةٌ. فأقْبَلَ الرَّجُلُ الَّذى فى النَّهْرِ، فإذَا أرَادَ أنْ يَخْرُجَ رَمَى الرَّجُلُ بِحَجَرٍ فى فِيهِ فَرَدَّهُ حَيْثُ كانَ، فَجَعَلَ كُلَّما جاءَ لِيَخْرُجَ رَمَى فى فِيهِ بِحَجَرٍ فَيَرْجِعُ كَما كانَ: فَقُلْتُ: ما هَذَا؟

him to retreat to his original position; and so whenever he wanted to come out the other would throw a stone in his mouth, and he would retreat to his original position. I asked, 'What is this?' They told me to proceed on and we did so till we reached a well-flourished green garden having a hanging tree and near its root was sitting an old man with some children. (I saw) Another man near the tree with fire in front of him and he was kindling it up. Then they (i. e. my two companions) made me climb up the tree and made me enter a house, better than which I have ever seen. In it were some old men and young men, women and children. Then they took me out of this house and made me climb up the tree and made me enter another house that was better and superior (to the first) containing old and young people. I said to them (i. e. my two companions), 'You have made me ramble all the night. Tell me all about that I have seen.' They said, 'Yes. As for the one whose cheek you saw being torn away, he was a liar and he used to tell lies, and the people would report those lies on his authority till they spread all over the world. So, he will be punished like that till the Day of Resurrection. The one whose head you saw being crushed is the one whom Allāh had given the knowledge of Qur an (i. e. knowing it by heart) but he used to sleep at night (i. e. he did not recite it then) and did not use to act upon it (i. e. upon its orders etc.) by day; and so this punishment will go on till the Day of Resurrection. And

قالا: انْطَلِقْ، فانْطَلَقْنا حتَّى انْتَهَيْنا إلى رَوْضَةٍ خَضْرَاءَ فِيها شَجَرَةٌ عَظِيمَةٌ و فى أصْلِها شَيْخٌ و صِبْيانٌ، وَ إذَا رَجُلٌ قَرِيبٌ مِنَ الشَّجَرَةِ بَيْنَ يَدَيْهِ نارٌ يُوقِدُها فَصَعِدَانِى فى الشَّجَرَةِ، و أدْخَلانى دَارًا لَمْ أرَ قَطُّ أحْسَنَ مِنْها. فِيها رِجالٌ شُيُوخٌ وَ شَبابٌ وَ نِساءٌ وَ صِبْيانٌ. ثُمَّ أخْرَجانى مِنْها فَصَعِدَانِى الشَّجَرَةَ فأدْخَلانى دَارًا هِيَ أحْسَنُ و أفْضَلُ، فِيها شُيُوخٌ وَ شَبابٌ. قُلْتُ: طَوَّفْتُمانى اللَّيْلَةَ، فأخْبِرَانى عَمَّا رأيْتُ؟ قالا: نَعَمْ، أمَّا الَّذى رأيْتَهُ يُشَقُّ شِدْقُهُ فَكَذَّابٌ يُحَدِّثُ بالكَذْبَةِ فَتُحْمَلُ عَنْهُ حتَّى تَبْلُغَ الآفاقَ فَيُصْنَعُ بِهِ ما رأيْتَ إلى يَوْمِ القِيامَةِ. وَالَّذى رأيْتَهُ يُشْدَخُ رأسُهُ فَرَجُلٌ عَلَّمَهُ اللهُ القُرآنَ فَنامَ عَنْهُ باللَّيْلِ وَ لَمْ يَعْمَلْ فِيهِ بالنَّهارِ، يُفْعَلُ بِهِ إلى يَوم القِيامَةِ. وَالَّذى رأيْتَهُ فى الثَّقْبِ فَهُمُ الزُّناةُ. وَالَّذى رأيْتَهُ فى النَّهْرِ آكِلُوا الرِّبا. والشَّيْخُ فى أصْلِ الشَّجَرَةِ إبراهِيمُ عَلَيْهِ السَّلامُ والصِّبْيانُ حَوْلَهُ أوْلادُ النَّاسِ. وَالَّذى يُوقِدُ النَّارَ مالِكٌ خازِنُ النَّارِ وَالدَّارُ الأُولى التى دَخَلْتَ دارُ عامَّةِ المُؤْمِنِينَ. و أمَّا هَذِهِ الدَّارُ فَدارُ الشُّهَدَاءِ، و أنا جِبْرِيلُ وَهَذا مِيكائِيلُ، فارْفَعْ رأسَكَ. فَرَفَعْتُ رأسِي فإذَا

those you saw in the hole (like oven) were adulterers. And those you saw in the river of blood were those dealing in Ribā (usury). And the old man who was sitting at the base of the tree was Abraham عليه السلام and the little children around him were the offspring of the people. And the one who was kindling the fire was Mālik, the gate-keeper of the Hell-fire. And the first house in which you have gone was the house of the common faithful believers, and the second house was of the martyrs. I am Gabriel and this is Michael. Raise your head'. I raised my head and saw a thing like a cloud over me. They said, 'That is your place.' I said, 'Let me enter my place.' They said, 'You still have some life which you have not yet completed, and when you complete (that remaining portion of your life) you will then enter your place.' "

فَوْقِي مِثْلُ السَّحَابِ، قَالاَ: ذَاكَ مَنْزِلُكَ. قُلْتُ: دَعَانِي أَدْخُلْ مَنْزِلِي، قَالاَ: إِنَّهُ بَقِيَ لَكَ عُمُرٌ لَمْ تَسْتَكْمِلْهُ، فَلَوِ اسْتَكْمَلْتَ أَتَيْتَ مَنْزِلَكَ.

CHAPTER. Dying on Monday.

بابُ مَوْتِ يَوْمِ الاِثْنَيْنِ.

469. Narrated Hishām's father: 'Aisha رضي الله عنها said, "I went to Abū Bakr رضي الله عنه (during his fatal illness) and he asked me, 'In how many garments was the Prophet ﷺ shrouded?' She replied, 'In three Saḥūliya pieces of white cloth of cotton, and there was neither a shirt nor a turban among them.' Abū Bakr further asked her, 'On which day did the Prophet ﷺ die?' She replied, 'He died on Monday.' He asked, 'What is today?' She replied, 'Today is Monday.' He

٤٦٩ - حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ: حَدَّثَنَا وُهَيْبٌ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: دَخَلْتُ عَلَى أَبِي بَكْرٍ رَضِيَ اللهُ عَنْهُ فَقَالَ: فِي كَمْ كَفَّنْتُمُ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ؟ قَالَتْ: فِي ثَلاَثَةِ أَثْوَابٍ بِيضٍ سَحُولِيَّةٍ، لَيْسَ فِيهَا قَمِيصٌ وَلاَ عِمَامَةٌ. وَقَالَ لَهَا فِي أَيِّ يَوْمٍ تُوُفِّيَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ؟ قَالَتْ: يَوْمَ الاِثْنَيْنِ.

added, 'I hope I shall die sometime between this morning and tonight.' Then he looked at a garment that he was wearing during his illness and it had some stains of saffron. Then he said, 'Wash this garment of mine and add two more garments and shroud me in them.' I said, 'This is worn out.' He said, 'A living person has more right to wear new clothes than a dead one; the shroud is only for the body's pus.' He did not die till it was the night of Tuesday and was buried before the morning."

قالَ: فأىُّ يَوْمٍ هَذَا؟ قالَتْ: يَوْمُ الاثْنَيْنِ. قالَ: أرْجُو فِيما بَيْنِى وَبَيْنَ اللَّيْلِ، فَنَظَرَ إلى ثَوْبٍ عَلَيْهِ كانَ يُمَرَّضُ فِيهِ، بِهِ رَدْعٌ مِنْ زَعْفَرانٍ. فَقالَ: اغْسِلُوا ثَوْبِى هَذَا وَزِيدُوا عَلَيْهِ ثَوْبَيْنِ فَكَفِّنُونِى فِيهِما. قُلْتُ: إنَّ هَذَا خَلَقٌ. قالَ: إنَّ الحَىَّ أحَقُّ بالجَدِيدِ مِنَ المَيِّتِ، إنَّما هُوَ لِلْمُهْلَةِ. فَلَمْ يُتَوَفَّ حَتَّى أمْسَى مِنْ لَيْلَةِ الثُّلاثاءِ وَدُفِنَ قَبْلَ أنْ يُصْبِحَ.

CHAPTER. Sudden unexpected death.

بابُ مَوْتِ الفُجاءَةِ البَغْتَةِ.

470. Narrated 'Aisha ﵂ : A man said to the Prophet ﷺ , "My mother died suddenly and I thought that if she had lived she would have given alms. So, if I give alms now on her behalf, will she get the reward ?" The Prophet ﷺ replied in the affirmative.

٤٧٠ - حَدَّثَنا سَعِيدُ بنُ أبى مَرْيَمَ: حَدَّثَنا مُحَمَّدُ بنُ جَعْفَرٍ قالَ: أخْبَرَنى هِشامٌ، عَنْ أبِيهِ، عَنْ عائِشَةَ رَضِىَ اللهُ عَنْها: أنَّ رَجُلاً قالَ لِلنَّبِىِّ صلى الله عليهِ وسلَّمَ: إنَّ أُمِّى افْتُلِتَتْ نَفْسُها وأظُنُّها لَوْ تَكَلَّمَتْ تَصَدَّقَتْ، فَهَلْ لَها أجْرٌ إنْ تَصَدَّقْتُ عَنْها؟ قالَ: نَعَمْ.

CHAPTER. What is said regarding the graves of the Prophet ﷺ , Abū Bakr, and 'Umar ﵄ . (Some Arabic words not translated).

بابُ ما جاءَ فى قَبْرِ النَّبِىِّ صلى الله عليهِ وسلَّمَ، وأبى بَكْرٍ وعُمَرَ رَضِىَ اللهُ عَنْهُما.

قَوْلُ اللهِ عَزَّ وَجَلَّ - فأقْبَرَهُ -. أقْبَرْتُ الرَّجُلَ: إذا جَعَلْتُ لَهُ قَبْراً. وَقَبَرْتُهُ: دَفَنْتُهُ. كِفاتاً: يَكُونُونَ فِيها أحْياءً وَيُدْفَنُونَ فِيها أمْواتاً.

471. Narrated 'Āisha ؓ : During his sickness, Allāh's Apostle ﷺ was asking repeatedly, "Where am I today? Where will I be tomorrow?" And I was waiting for the day of my turn (impatiently). Then, when my turn came, Allāh took his soul away (in my lap) between my chest and arms and he was buried in my house.

٤٧١ - حَدَّثَنَا إِسْمَاعِيلُ : حَدَّثَنِي سُلَيْمَانُ، عَنْ هِشَامٍ ح. وَحَدَّثَنِي مُحَمَّدُ ابْنُ حَرْبٍ : حَدَّثَنَا أَبُو مَرْوَانَ يَحْيَى ابْنُ أَبِي زَكَرِيَّاءَ . عَنْ هِشَامٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ : إِنْ كَانَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ لَيَتَعَذَّرُ فِي مَرَضِهِ. أَيْنَ أَنَا الْيَوْمَ ؟ أَيْنَ أَنَا غَدًا ؟ اسْتِبْطَاءً لِيَوْمِ عَائِشَةَ : فَلَمَّا كَانَ يَوْمِي قَبَضَهُ اللهُ بَيْنَ سَحْرِي و نَحْرِي، وَدُفِنَ فِي بَيْتِي .

472. Narrated 'Āisha ؓ : Allāh's Apostle ﷺ in his fatal illness said, "Allāh curse the Jews and the Christians, as they built the places of worship at the graves of their prophets." And if that had not been the case, then the Prophet's grave would have been made prominent before the people. So, (the Prophet ﷺ) was afraid, or the people were afraid that his grave might be taken for a mosque.

٤٧٢ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ : حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ هِلَالٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ : قَالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ فِي مَرَضِهِ الَّذِي لَمْ يَقُمْ مِنْهُ : لَعَنَ اللهُ الْيَهُودَ وَالنَّصَارَى، اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ. لَوْلَا ذَلِكَ أُبْرِزَ قَبْرُهُ غَيْرَ أَنَّهُ خَشِيَ أَوْ خُشِيَ أَنْ يُتَّخَذَ مَسْجِدًا. وَعَنْ هِلَالٍ قَالَ : كَنَّانِي عُرْوَةُ بْنُ الزُّبَيْرِ وَلَمْ يُولَدْ لِي .

473. Narrated Abū Bakr bin 'Aiyāsh ؒ : Sufyān At-Tammār told me that he had seen the grave of the Prophet ﷺ elevated and convex.

٤٧٣ - حَدَّثَنَا ابْنُ مُقَاتِلٍ : أَخْبَرَنَا عَبْدُ اللهِ أَخْبَرَنَا : أَبُو بَكْرِ بْنُ عَيَّاشٍ : عَنْ سُفْيَانَ التَّمَّارِ : أَنَّهُ حَدَّثَهُ أَنَّهُ رَأَى قَبْرَ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ مُسَنَّمًا .

474. Narrated Hishām bin ‘Urwa from his father: When the wall fell on them (i. e. graves) during the caliphate of Al-Walīd bin ‘Abdul Malik, the people started repairing it, and a foot appeared to them. The people got scared and thought that it was the foot of the Prophet ﷺ. No-one could be found who could tell them about it till ‘Urwa said to them, "By Allāh, this is not the foot of the Prophet ﷺ but it is the foot of ‘Umar رضي الله عنه." ‘Āisha رضي الله عنها narrated that she made a will to ‘Abdullāh bin Zubair رضي الله عنهما: Do not bury me with them (the Prophet ﷺ and his two companions) but bury me with my companions (wives of the Prophet ﷺ) in Al-Baqī‘ as I would not like to be looked upon as better than I really am (by being buried near the Prophet ﷺ).

٤٧٤ - حَدَّثَنَا فَرْوَةُ: حَدَّثَنَا عَلِيٌّ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ: لَمَّا سَقَطَ عَلَيْهِمُ الْحَائِطُ فِى زَمَانِ الْوَلِيدِ ابْنِ عَبْدِ الْمَلِكِ أَخَذُوا فِى بِنَائِهِ فَبَدَتْ لَهُمْ قَدَمٌ فَفَزِعُوا وَظَنُّوا أَنَّهَا قَدَمُ النَّبِىِّ صلى الله عليه وسلم، فَمَا وَجَدُوا أَحَدًا يَعْلَمُ ذَلِكَ حَتَّى قَالَ لَهُمْ عُرْوَةُ: لَا وَاللهِ، مَاهِىَ قَدَمُ النَّبِىِّ صلى الله عليه وسلم، مَاهِىَ إِلَّا قَدَمُ عُمَرَ رَضِىَ اللهُ عَنْهُ، وَعَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِىَ اللهُ عَنْهَا أَنَّهَا أَوْصَتْ عَبْدَ اللهِ بْنَ الزُّبَيْرِ رَضِىَ اللهُ عَنْهُمَا: لَا تَدْفِنِّى مَعَهُمْ وَادْفِنِّى مَعَ صَوَاحِبِى بِالْبَقِيعِ. لَا أُزَكَّى بِهِ أَبَدًا.

475. Narrated ‘Amr bin Maimūn Al-Audī: I saw ‘Umar bin Al-Khaṭṭāb رضي الله عنه (when he was stabbed) saying, "O‘Abdullāh bin ‘Umar! Go to the mother of the faithful believers ‘Āisha رضي الله عنها and say, ‘Umar bin Al-Khaṭṭāb sends his greetings to you,' and request her to allow me to be buried with my companions." (So, Ibn ‘Umar conveyed the message to ‘Āisha.) She said, "I wanted to have that place to myself but today I give preference to him over myself (and allow him to be buried there)." When ‘Abdullāh bin ‘Umar returned, ‘Umar asked him, "What (news) do you have?" He replied, "O chief of

٤٧٥ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا جَرِيرُ ابْنُ عَبْدِ الْحَمِيدِ: حَدَّثَنَا حُصَيْنُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ عَمْرِو بْنِ مَيْمُونٍ الْأَوْدِىِّ قَالَ: رَأَيْتُ عُمَرَ بْنَ الْخَطَّابِ رَضِىَ اللهُ عَنْهُ قَالَ: يَا عَبْدَ اللهِ بْنَ عُمَرَ، اذْهَبْ إِلَى أُمِّ الْمُؤْمِنِينَ عَائِشَةَ رَضِىَ اللهُ عَنْهَا فَقُلْ: يَقْرَأُ عُمَرُ بْنُ الْخَطَّابِ عَلَيْكِ السَّلَامَ. ثُمَّ سَلْهَا أَنْ أُدْفَنَ مَعَ صَاحِبَىَّ، قَالَتْ: كُنْتُ أُرِيدُهُ لِنَفْسِى فَلَأُوثِرَنَّهُ الْيَوْمَ عَلَى نَفْسِى. فَلَمَّا أَقْبَلَ قَالَ لَهُ: مَا لَدَيْكَ؟

the faithful believers! She has allowed you (to be buried there)." On that ʿUmar said, "Nothing was more important to me than to be buried in that (sacred) place. So, when I expire, carry me there and pay my greetings to her (ʿĀisha رضي الله عنها) and say, ʿUmar bin Al-Khattāb asks permission; and if she gives permission, then bury me (there) and if she does not, then take me to the grave-yard of the Muslims. I do not think any person has more right for the caliphate than those with whom Allāh's Apostle ﷺ was always pleased till his death. And whoever is chosen by the people after me will be the caliph, and you people must listen to him and obey him," and then he mentioned the name of ʾUthmān, ʿAlī, Ṭalḥa, Az-Zubair, ʿAbdur-Raḥmān bin ʿAuf and Saʿd bin Abī Waqqāṣ. By this time a young man from Anṣār came and said, "O the chief of the faithful believers! Be happy with Allāh's good tidings. The grade which you have in Islam is known to you, then you became the caliph and you ruled with justice and then you have been awarded martyrdom after all this." ʿUmar replied, "O the son of my brother! Would that my deeds during my caliphate cancel each other (i. e. no accounts against me or in my favour). I recommend my successor to be good to the early emigrants and realise their rights and to take care of their honour. And I also recommend him to be good to the Anṣār who before them, had homes (in Medina) and had adopted the Faith. He should accept the good of the good ones, and

قَالَ أَذِنَتْ لَكَ يَا أَمِيرَ الْمُؤْمِنِينَ. قَالَ: مَا كَانَ شَىْءٌ أَهَمَّ إِلَىَّ مِنْ ذَلِكَ الْمَضْجَعِ. فَإِذَا قُبِضْتُ فَاحْمِلُونِى ثُمَّ سَلِّمُوا، ثُمَّ قُلْ: يَسْتَأْذِنُ عُمَرُ بْنُ الْخَطَّابِ، فَإِنْ أَذِنَتْ لِى فَادْفِنُونِى وَإِلاَّ فَرُدُّونِى إِلَى مَقَابِرِ الْمُسْلِمِينَ. إِنِّى لاَ أَعْلَمُ أَحَدًا أَحَقَّ بِهَذَا الأَمْرِ مِنْ هَؤُلاَءِ النَّفَرِ الَّذِينَ تُوُفِّىَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ وَهُوَ عَنْهُمْ رَاضٍ. فَمَنِ اسْتَخْلَفُوا بَعْدِى فَهُوَ الْخَلِيفَةُ فَاسْمَعُوا لَهُ وَأَطِيعُوا. فَسَمَّى عُثْمَانَ وَعَلِيًّا، وَطَلْحَةَ وَالزُّبَيْرَ، وَعَبْدَ الرَّحْمَنِ ابْنَ عَوْفٍ وَسَعْدَ بْنَ أَبِى وَقَّاصٍ. وَوَلَجَ عَلَيْهِ شَابٌّ مِنَ الأَنْصَارِ فَقَالَ: أَبْشِرْ يَا أَمِيرَ الْمُؤْمِنِينَ بِبُشْرَى اللهِ، كَانَ لَكَ مِنَ الْقَدَمِ فِى الإِسْلاَمِ مَا قَدْ عَلِمْتَ، ثُمَّ اسْتُخْلِفْتَ فَعَدَلْتَ، ثُمَّ الشَّهَادَةُ بَعْدَ هَذَا كُلِّهِ. فَقَالَ: لَيْتَنِى يَا ابْنَ أَخِى وَذَلِكَ كَفَافًا لاَ عَلَىَّ وَلاَ لِى. أُوصِى الْخَلِيفَةَ مِنْ بَعْدِى بِالْمُهَاجِرِينَ الأَوَّلِينَ خَيْرًا؛ أَنْ يَعْرِفَ لَهُمْ حَقَّهُمْ، وَأَنْ يَحْفَظَ لَهُمْ حُرْمَتَهُمْ. وَأُوصِيهِ بِالأَنْصَارِ خَيْرًا، الَّذِينَ تَبَوَّءُوا الدَّارَ وَالإِيمَانَ أَنْ يُقْبَلَ مِنْ مُحْسِنِهِمْ وَيُعْفَى عَنْ مُسِيئِهِمْ. وَأُوصِيهِ بِذِمَّةِ اللهِ وَذِمَّةِ رَسُولِهِ صلى اللهُ عليهِ وسلَّمَ أَنْ يُوفَى لَهُمْ بِعَهْدِهِمْ وَأَنْ يُقَاتَلَ

should excuse the faults of the defaulters. I recommend him to abide by the rules and regulations concerning the Dhimmis (protectees) of Allāh and his Apostle ﷺ, to fulfil their contracts completely and fight for their cause and rights and not to tax them beyond their capabilities."

مِنْ وَرَائِهِمْ، وَأَنْ لَا يُكَلَّفُوا فَوْقَ طَاقَتِهِمْ.

CHAPTER. It is forbidden to abuse the dead.

بابُ مَا يُنْهَى مِنْ سَبِّ الأَمْوَاتِ.

476. Narrated 'Āisha رضي الله عنها: The Prophat ﷺ said, "Don't abuse the dead, because they have gone to meet the result of what they forwarded."

٤٧٦ - حَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ، عَنِ الأَعْمَشِ، عَنْ مُجَاهِدٍ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: قَالَ النَّبِيُّ صلى اللهُ عليه وسلَّمَ: لَا تَسُبُّوا الأَمْوَاتَ فَإِنَّهُمْ قَدْ أَفْضَوْا إِلَى مَا قَدَّمُوا. وَرَوَاهُ عَبْدُ اللهِ بنُ عَبْدِ القُدُّوسِ وَمُحَمَّدُ بنُ أَنَسٍ عَنِ الأَعْمَشِ. تَابَعَهُ عَلِيُّ بنُ الجَعْدِ وَابنُ عَرْعَرَةَ وَابنُ أَبِي عَدِيٍّ عَنْ شُعْبَةَ.

CHAPTER. Talking about the wicked among the dead.

بابُ ذِكْرِ شِرَارِ المَوْتَى.

477. Narrated Ibn 'Abbās رضي الله عنهما: Abū Lahab, may Allāh curse him, once said to the Prophet ﷺ, "Perish you all the day."

Then the Divine Inspiration came: "Perish the hands of Abī Lahab! And perish he!"

٤٧٧ - حَدَّثَنَا عُمَرُ بنُ حَفْصٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الأَعْمَشُ: حَدَّثَنِي عَمْرُو بنُ مُرَّةَ، عَنْ سَعِيدِ بنِ جُبَيْرٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ أَبُو لَهَبٍ لَعَنَهُ اللهُ لِلنَّبِيِّ صلى اللهُ عليه وسلَّمَ: تَبًّا لَكَ سَائِرَ اليَوْمِ. فَنَزَلَتْ - تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ -.

In the name of Allāh,
the Beneficent, the Merciful

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

THE BOOK OF ZAKĀT(1)

كتاب الزَّكاة

And the statement of Allāh ﷻ :— "Establish the prayer, and pay the Zakāt." Ibn 'Abbās رضي الله عنهما said: Abū Sufyān رضي الله عنه narrated to me the Ḥadīth of the Prophet ﷺ (the conversation which happened between him (Abū Sufyān) and Heraclius) and quoted from it :—"He (the Prophet ﷺ) ordered us to establish the prayer, to pay the Zakāt, to keep good relations with kith and kin, and to be chaste."

وَقَوْلُ اللهِ تَعالى ـ وَأَقِيمُوا الصَّلاةَ وَآتُوا الزَّكاةَ ـ وَقالَ ابْنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: حَدَّثَنِي أبو سُفْيانَ رَضِيَ اللهُ عَنْهُ فَذَكَرَ حَدِيثَ النَّبِيِّ صلى اللهُ عليه وسلَّمَ فقالَ: يأْمُرُنا بالصَّلاةِ والزَّكاةِ والصِّلَةِ والعَفافِ.

478. Narrated Ibn 'Abbās رضي الله عنهما : The Prophet ﷺ sent Mu'ādh رضي الله عنه to Yemen and said, "Invite the people to certify that none has the right to be worshipped but Allāh and I am Allāh's Apostle, and if they obey you to do so, then teach them that Allāh has enjoined

٤٧٨ ـ حدَّثَنا أبو عاصِمٍ الضَّحَّاكُ بْنُ مَخْلَدٍ، عَنْ زَكَرِيَّاءَ بْنِ إسْحاقَ، عَنْ يَحْيَى بْنِ عَبْدِ اللهِ بْنِ صَيْفِيٍّ، عَنْ أبي مَعْبَدٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما أنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ بَعَثَ مُعاذًا رَضِيَ اللهُ عَنْهُ إلى اليَمَنِ،

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(1) Whatever is given in charity is called in Arabic, Ṣadaqa. Zakāt is one specific kind of Sadaqa which is to be collected according to certain rules and regulations from the rich Muslims and distributed among the poor ones. The Ḥadīths of this part of the book give the details concerning this religious duty, which is regarded as one of the five major pillars of the Islamic Faith. Wherever Ṣadaqa occurs with the meaning of Zakāt, the word 'Zakāt' has been used; otherwise, "giving in charity" is used to stand for the general meaning of Ṣadaqa.

on them five prayers in every day and night (in twenty-four hours), and if they obey you to do so, then teach them that Allah has made it obligatory for them to pay the Zakāt from their property and it is to be taken from the wealthy among them and given to the poor."

فَقَالَ: ادْعُهُمْ إِلَى شَهَادَةِ أَنْ لَا إِلَٰهَ إِلَّا اللهُ. وَأَنِّي رَسُولُ اللهِ، فَإِنْ هُمْ أَطَاعُوا لِذَلِكَ فَأَعْلِمْهُمْ أَنَّ اللهَ افْتَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ، فَإِنْ هُمْ أَطَاعُوا لِذَلِكَ فَأَعْلِمْهُمْ أَنَّ اللهَ افْتَرَضَ عَلَيْهِمْ صَدَقَةً فِي أَمْوَالِهِمْ، تُؤْخَذُ مِنْ أَغْنِيَائِهِمْ وَتُرَدُّ عَلَى فُقَرَائِهِمْ.

479. Narrated Abū Aiyūb رضي الله عنه :
A man said to the Prophet ﷺ "Tell me of such a deed as will make me enter Paradise." Somebody said twice, "What is the matter with him?" The Prophet ﷺ said, "He has something to ask about. What is the matter with him? Worship Allāh and do not ascribe any partners to Him, establish the prayer, pay the Zakāt and keep good relations with your kith and kin."

٤٧٩ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ عَنِ ابْنِ عُثْمَانَ بْنِ عَبْدِ اللهِ بْنِ مَوْهَبٍ، عَنْ مُوسَى بْنِ طَلْحَةَ. عَنْ أَبِي أَيُّوبَ رَضِيَ اللهُ عَنْهُ أَنَّ رَجُلًا قَالَ لِلنَّبِيِّ صلى اللهُ عليه وسلَّمَ: أَخْبِرْنِي بِعَمَلٍ يُدْخِلُنِي الْجَنَّةَ. قَالَ: مَالَهُ مَالَهُ؟ وَقَالَ النَّبِيُّ صلى اللهُ عليه وسلَّمَ: أَرَبٌ مَالَهُ؟ تَعْبُدُ اللهَ وَلَا تُشْرِكُ بِهِ شَيْئًا. وَتُقِيمُ الصَّلَاةَ، وَتُؤْتِي الزَّكَاةَ وَتَصِلُ الرَّحِمَ. وَقَالَ بَهْزٌ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عُثْمَانَ وَأَبُوهُ عُثْمَانُ بْنُ عَبْدِ اللهِ أَنَّهُمَا سَمِعَا مُوسَى بْنَ طَلْحَةَ عَنْ أَبِي أَيُّوبَ، عَنِ النَّبِيِّ صلى اللهُ عليه وسلَّم بِهَذَا. قَالَ أَبُو عَبْدِ اللهِ: أَخْشَى أَنْ يَكُونَ مُحَمَّدٌ غَيْرَ مَحْفُوظٍ، إِنَّمَا هُوَ عَمْرٌو.

480. Narrated Abū Huraira رضي الله عنه :
A Bedouin came to the Prophet ﷺ and

٤٨٠ - حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ قَالَ: حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ قَالَ:

said, "Tell me of such a deed as will make me enter Paradise, if I do it." The Prophet ﷺ said, "Worship Allāh, and worship none along with Him, establish the compulsory prayers, pay the compulsory Zakāt, and fast the month of Ramaḍān." The Bedouin said, "By Him in whose hands is my life, I will not do more than this." When he (the Bedouin) left, the Prophet ﷺ said, "Whoever likes to see a man of Paradise, then he may look at this man."

حَدَّثَنَا وُهَيْبٌ، عَنْ يَحْيَى بْنِ سَعِيدِ بْنِ حَيَّانَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ أَعْرَابِيًّا أَتَى النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ فَقَالَ: دُلَّنِي عَلَى عَمَلٍ إِذَا عَمِلْتُهُ دَخَلْتُ الْجَنَّةَ. قَالَ: تَعْبُدُ اللهَ لَا تُشْرِكُ بِهِ شَيْئًا. وَتُقِيمُ الصَّلَاةَ الْمَكْتُوبَةَ، وَتُؤَدِّى الزَّكَاةَ الْمَفْرُوضَةَ، وَتَصُومُ رَمَضَانَ. قَالَ: وَالَّذِى نَفْسِى بِيَدِهِ لَا أَزِيدُ عَلَى هَذَا. فَلَمَّا وَلَّى قَالَ النَّبِىُّ صلى اللهُ عليهِ وسلَّمَ: مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى رَجُلٍ مِنْ أَهْلِ الْجَنَّةِ فَلْيَنْظُرْ إِلَى هَذَا.

481. Narrated Abū Zur'a from the Prophet ﷺ the same as above.

٤٨١ - حَدَّثَنَا مُسَدَّدٌ، عَنْ يَحْيَى، عَنْ أَبِي حَيَّانَ قَالَ: أَخْبَرَنِي أَبُو زُرْعَةَ، عَنِ النَّبِىِّ صلى اللهُ عليهِ وسلَّمَ بِهَذَا.

482. Narrated Ibn 'Abbās رضي الله عنهما : A mission of the tribe of 'Abdul Qais came to the Prophet ﷺ and said, "O Allāh's Apostle! We are from the tribe of Rabī'a, and the infidels of the tribe of Muḍar stands between us and you; so we cannot come to you except during the Sacred Months. Please give us some instructions which we may carry out and convey to our people at home." The Prophet ﷺ said, "I order you to do four things and forbid you to do four others: (I order you) to have faith in Allāh, and confess that none has the right to be worshipped but Allāh, (and the Prophet ﷺ gestured

٤٨٢ - حَدَّثَنَا حَجَّاجٌ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، حَدَّثَنَا أَبُو جَمْرَةَ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا يَقُولُ: قَدِمَ وَفْدُ عَبْدِ الْقَيْسِ عَلَى النَّبِىِّ صلى اللهُ عليهِ وسلَّمَ فَقَالُوا: يَا رَسُولَ اللهِ إِنَّا هَذَا الْحَىَّ مِنْ رَبِيعَةَ قَدْ حَالَتْ بَيْنَنَا وَبَيْنَكَ كُفَّارُ مُضَرَ، وَلَسْنَا نَخْلُصُ إِلَيْكَ إِلَّا فِى الشَّهْرِ الْحَرَامِ. فَمُرْنَا بِشَىْءٍ نَأْخُذُهُ عَنْكَ وَنَدْعُو إِلَيْهِ مَنْ وَرَاءَنَا. قَالَ: آمُرُكُمْ بِأَرْبَعٍ وَأَنْهَاكُمْ عَنْ أَرْبَعٍ: الإِيمَانِ بِاللهِ،

with his hand like this) and to establish the prayers, and to pay the Zakāt, and to pay one-fifth of the booty in Allāh's Cause. And I forbid you to use Dubbā', Ḥantam, Naqīr and Muzaffat (all these are the names of utensils used for preparing alchoholic drinks)."

وَشَهادَةِ أنْ لا إلَـهَ إلاَّ اللهُ، وَعَقَدَ بِيَدِهِ هَكَذا. وَإقامِ الصَّلاةِ، وَإيتاءِ الزَّكاةِ، وأنْ تُؤَدُّوا خُمُسَ ما غَنِمْتُمْ. وأنهاكُمْ عَنِ الدُّبَّاءِ والحَنْتَمِ والنَّقِيرِ والمُزَفَّتِ. وَقالَ سُلَيْمانُ وأبُو النُّعْمانِ عَنْ حَمَّادٍ: الإيمانِ باللهِ شَهادَةِ أنْ لا إلَـهَ إلاَّ اللهُ.

483. Narrated Abū Huraira ؓ: When Allāh's Apostle ﷺ had died and Abū Bakr ؓ had become the caliph and some Arabs renegaded, (Abū Bakr decided to declare war against them), 'Umar ؓ said to Abū Bakr, "How could you fight with these people? Allāh's Apostle ﷺ said, 'I have been ordered to fight the people until they say that none has the right to be worshipped but Allāh, and whoever said it then he saved his life and property from me except on tresspassing the law (rights and conditions), and their accounts will be with Allāh.' " Abū Bakr said, "By Allāh! I will fight those who differentiate between the prayer and the Zakāt because Zakāt is the compulsory right (of the poor) from the property (of the wealthy). By Allāh! If they withheld even a she-kid which they used to pay at the time of Allāh's Apostle ﷺ. I would fight with them." Then 'Umar said, "By Allāh, it was nothing, but Allāh gave Abū Bakr ؓ the true knowledge and later I came to know that he was right."

٤٨٣ ـ حَدَّثَنا أبُو اليَمانِ الحَكَمُ ابنُ نافِعٍ قالَ: أخْبَرَنا شُعَيْبُ بْنُ أبي حَمْزَةَ، عَنِ الزُّهْرِيِّ، قالَ: حَدَّثَنا عُبَيْدُ اللهِ بْنُ عَبْدِ اللهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ أنَّ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: لَمَّا تُوُفِّيَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ، وكانَ أبُو بَكْرٍ رَضِيَ اللهُ عَنْهُ وكَفَرَ مَنْ كَفَرَ مِنَ العَرَبِ فَقالَ عُمَرُ رَضِيَ اللهُ عَنْهُ: كَيفَ تُقاتِلُ النَّاسَ؟ وَقَدْ قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ: أُمِرْتُ أنْ أُقاتِلَ النَّاسَ حَتَّى يَقُولُوا لا إلَـهَ إلاَّ اللهُ، فَمَنْ قالَها فَقَدْ عَصَمَ مِنِّي مالَهُ وَنَفْسَهُ إلاَّ بِحَقِّهِ، وَحِسابُهُ عَلَى اللهِ. فَقالَ: وَاللهِ لأُقاتِلَنَّ مَنْ فَرَّقَ بَيْنَ الصَّلاةِ والزَّكاةِ، فإنَّ الزَّكاةَ حَقُّ المالِ. وَاللهِ لَوْ مَنَعُونِي عَناقاً كانُوا يُؤَدُّونَها إلى رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ لَقاتَلْتُهُمْ عَلَى مَنْعِها. قالَ عُمَرُ رَضِيَ اللهُ عَنْهُ: فَوَاللهِ ما

هُوَ إِلاَّ أَنْ شَرَحَ اللهُ صَدْرَ أَبِي بَكْرٍ رَضِيَ اللهُ عَنْهُ فَعَرَفْتُ أَنَّهُ الحَقُّ .

CHAPTER. To give solemn pledge for paying Zakāt, and Allāh's statement:—

'And if they repent and establish
Prayer and pay the Zakāt, then they
Are your brethern in religion.' (9 : 11)

بابُ البَيْعَةِ عَلَى إِيتَاءِ الزَّكَاةِ - فَإِنْ تَابُوا وَأَقَامُوا الصَّلاَةَ وَآتَوُا الزَّكَاةَ فَإِخْوَانُكُمْ فِى الدِّينِ -

484. Narrated Jarīr bin 'Abdullāh رضي الله عنه : I gave the solemn pledge to the Prophet ﷺ for establishing prayer, giving Zakāt and giving good advice to every Muslim.

٤٨٤ - حَدَّثَنَا ابنُ نُمَيْرٍ قَالَ: حَدَّثَنِى أَبِى قَالَ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ قَيْسٍ قَالَ: قَالَ جَرِيرُ بْنُ عَبْدِ اللهِ: بَايَعْتُ النَّبِيَّ صلى اللهُ عليه وسلَّمَ عَلَى إِقَامِ الصَّلاَةِ، وَإِيتَاءِ الزَّكَاةِ، وَالنُّصْحِ لِكُلِّ مُسْلِمٍ.

CHAPTER. The sin of a person who does not pay Zakāt and the statement of Allāh تعالى :—

'They who hoard up gold and silver
And spend it not in the way
Of Allāh, announce to them
A most painful doom (O Muḥammad!)
On the day when it all will
Be heated in the Fire of Hell,
And their foreheads and their flanks
And their backs will be branded with it,
(And it will be said to them)
'Here is that which you hoarded for yourself,
Now taste of what you used to hoard.' '
(9 : 34-35)

بابُ إِثْمِ مَانِعِ الزَّكَاةِ. وَقَوْلُ اللهِ تَعَالى - وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالفِضَّةَ وَلاَ يُنْفِقُونَهَا فِى سَبِيلِ اللهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ يَوْمَ يُحْمَى عَلَيْهَا فِى نَارِ جَهَنَّمَ فَتُكْوَى بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ هَذَا مَا كَنَزْتُمْ لأَنْفُسِكُمْ فَذُوقُوا مَا كُنْتُمْ تَكْنِزُونَ - .

485. Narrated Abū Huraira رضي الله عنه : The Prophet ﷺ said, "(On the Day

٤٨٥ - حَدَّثَنَا الْحَكَمُ بْنُ نَافِعٍ، أَخْبَرَنَا شُعَيْبٌ، حَدَّثَنَا أَبُو الزِّنَادِ أَنَّ

of Resurrection) camels will come to their owner in the best condition they have ever had (in the world), and if he had not paid their Zakāt (in the world) then they would tread him with their feet; and similarly, sheep will come to their owner in the best condition they have ever had in the world, and if he had not paid their Zakāt, then they would tread him with their hooves and would butt him with their horns." The Prophet ﷺ added, "One of their rights is that they should be milked while water is kept in front of them." The Prophet ﷺ added, "I do not want anyone of you to come to me on the Day of Resurrection, carrying over his neck a bleating sheep. He will be saying, 'O Muḥammad! (please intercede for me,)' I will say to him. 'I do not have any power to save you, I had already conveyed Allāh's message to you.' Similarly, I do not want anyone of you to come to me carrying over his neck a grunting camel. He will be saying "O Muḥammad! (please intercede for me)." I will say to him, "I do not have any power to save you. I had already conveyed Allāh's message to you."

عَبْدَ الرَّحْمَنِ بْنَ هُرْمُزَ الأَعْرَجَ: حَدَّثَهُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ يَقُولُ: قَالَ النَّبِيُّ صلى الله عليه وسلَّمَ: تَأْتِي الإِبِلُ عَلَى صَاحِبِهَا عَلَى خَيْرِ مَا كَانَتْ، إِذَا هُوَ لَمْ يُعْطِ فِيهَا حَقَّهَا، تَطَؤُهُ بِأَخْفَافِهَا. وَتَأْتِي الغَنَمُ عَلَى صَاحِبِهَا عَلَى خَيْرِ مَا كَانَتْ، إِذَا لَمْ يُعْطِ فِيهَا حَقَّهَا، تَطَؤُهُ بِأَظْلافِهَا وَتَنْطَحُهُ بِقُرُونِهَا. قَالَ: وَمِنْ حَقِّهَا أَنْ تُحْلَبَ عَلَى المَاءِ. قَالَ: وَلَا يَأْتِي أَحَدُكُمْ يَوْمَ القِيَامَةِ بِشَاةٍ يَحْمِلُهَا عَلَى رَقَبَتِهِ لَهَا يُعَارٌ، فَيَقُولُ: يَا مُحَمَّدُ، فَأَقُولُ: لَا أَمْلِكُ لَكَ شَيْئًا، قَدْ بَلَّغْتُ. وَلَا يَأْتِي بِبَعِيرٍ يَحْمِلُهُ عَلَى رَقَبَتِهِ لَهُ رُغَاءٌ فَيَقُولُ: يَا مُحَمَّدُ فَأَقُولُ: لَا أَمْلِكُ لَكَ مِنَ اللهِ شَيْئًا، قَدْ بَلَّغْتُ.

486. Narrated Abū Huraira رضي الله عنه: Allāh's Apostle ﷺ said, "Whoever is made wealthy by Allāh and does not pay the Zakāt of his wealth, then on the Day of Resurrection his wealth will be made like a bald-headed poisonous male snake with two black spots over the eyes. The snake will encircle his neck and bite his cheeks and say, 'I am your wealth, I am

٤٨٦ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللهِ: حَدَّثَنَا هَاشِمُ بْنُ القَاسِمِ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ دِينَارٍ، عَنْ أَبِيهِ، عَنْ أَبِي صَالِحٍ السَّمَّانِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلَّمَ: مَنْ آتَاهُ اللهُ مَالاً فَلَمْ يُؤَدِّ زَكَاتَهُ مُثِّلَ لَهُ يَوْمَ القِيَامَةِ شُجَاعًا أَقْرَعَ لَهُ

your treasure.' " Then the Prophet ﷺ recited the holy verses :—

'Let not those who are misers think...'
(to the end of the verse).

CHAPTER. A property from which the Zakāt is paid is not hoarded-money according to the statement of the Prophet ﷺ : " There is no Zakāt on property mounting to less than five Uqiyās (of silver) "—— (one Uqiya equals 38 2/5 grams.)

And narrated Khālid bin Aslam : We went out with 'Abdullāh bin 'Umar ؓ and a Bedouin said (to 'Abdullāh), "Tell me about Allāh's saying : 'And there are those who hoard gold and silver, and spend it not in the way of Allāh.' " Ibn 'Umar said, " Whoever hoarded them and did not pay the Zakāt thereof, then woe to him. But these holy verses were revealed before the verses of Zakāt. So Allāh made Zakāt a purifier of the property."

487. Narrated Abū Sa'īd ؓ : Allāh's Apostle ﷺ said, "No Zakāt is due on property mounting to less than five Uqiyās (of silver), and no Zakāt is due on less than five camels, and there is no Zakāt on less than five Wasqs." (A Wasq equals 60 Sā's.) & (1. Sa = 2.1 K gms App.)

زَبِيبَتَانِ، يُطَوَّقُهُ يَوْمَ الْقِيَامَةِ، ثُمَّ يَأْخُذُ بِلِهْزِمَتَيْهِ، يَعْنِي بِشِدْقَيْهِ، ثُمَّ يَقُولُ: أَنَا مَالُكَ، أَنَا كَنْزُكَ. ثُمَّ تَلاَ - لاَ يَحْسَبَنَّ الَّذِينَ يَبْخَلُونَ - الآيَةَ.

بَابُ مَا أُدِّيَ زَكَاتُهُ فَلَيْسَ بِكَنْزٍ، لِقَوْلِ النَّبِيِّ صلى اللهُ عليه وسلَّم: لَيْسَ فِيمَا دُونَ خَمْسِ أَوَاقٍ صَدَقَةٌ. وَقَالَ أَحْمَدُ بْنُ شَبِيبِ بْنِ سَعِيدٍ، حَدَّثَنَا أَبِي: عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، عَنْ خَالِدِ بْنِ أَسْلَمَ قَالَ خَرَجْنَا مَعَ عَبْدِ اللهِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا، فَقَالَ أَعْرَابِيٌّ: أَخْبِرْنِي عَنْ قَوْلِ اللهِ - وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلاَ يُنْفِقُونَهَا فِي سَبِيلِ اللهِ - قَالَ ابْنُ عُمَرَ: مَنْ كَنَزَهَا فَلَمْ يُؤَدِّ زَكَاتَهَا فَوَيْلٌ لَهُ. إِنَّمَا كَانَ هَذَا قَبْلَ أَنْ تُنْزَلَ الزَّكَاةُ فَلَمَّا أُنْزِلَتْ جَعَلَهَا اللهُ طُهْرًا لِلأَمْوَالِ.

٢٨٧ - حَدَّثَنَا إِسْحَاقُ بْنُ يَزِيدَ، أَخْبَرَنَا شُعَيْبُ بْنُ إِسْحَاقَ: قَالَ الأَوْزَاعِيُّ، أَخْبَرَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ أَنَّ عَمْرَو بْنَ يَحْيَى بْنِ عُمَارَةَ، أَخْبَرَهُ عَنْ أَبِيهِ يَحْيَى بْنِ عُمَارَةَ بْنِ أَبِي الْحَسَنِ أَنَّهُ سَمِعَ أَبَا سَعِيدٍ رَضِيَ اللهُ عَنْهُ يَقُولُ: قَالَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم: لَيْسَ فِيمَا دُونَ خَمْسِ

أَوَاقٍ صَدَقَةٌ. وَلَيْسَ فِيمَا دُونَ خَمْسِ ذَوْدٍ صَدَقَةٌ. وَلَيْسَ فِيمَا دُونَ خَمْسِ أَوْسُقٍ صَدَقَةٌ.

488. Narrated Zaid bin Wahab: I passed by a place called Ar-Rabadha and by chance I met Abū Dhar ؓ and asked him, "What has brought you to this place?" He said, "I was in Sha'm and differed with Mu'āwiya on the meaning of (the following verses of the Qur'ān):

'And there are those who hoard gold and silver and do not spend them in the way of Allāh.'

Mu'āwiya said, "This verse is revealed regarding the people of the scriptures." I said, "It was revealed regarding us and also the people of the scriptures." So we had a quarrel and Mu'āwiya sent a complaint against me to 'Uthmān ؓ. 'Uthmān wrote to me to come to Medina, and I came toMedina. Many people came to me as if they had not seen me before. So I told this to 'Uthmān who said to me, "You may depart and live nearby if you wish." That was the reason for my being here for even if an Ethiopian had been nominated as my ruler, I would have obeyed him.

٤٨٨ ـ حَدَّثَنَا عَلِيٌّ، سَمِعَ هُشَيْمًا، أَخْبَرَنَا حُصَيْنٌ، عَنْ زَيْدِ بْنِ وَهْبٍ قَالَ: مَرَرْتُ بِالرَّبَذَةِ فَإِذَا أَنَا بِأَبِي ذَرٍّ رَضِيَ اللهُ عَنْهُ، فَقُلْتُ لَهُ: مَا أَنْزَلَكَ مَنْزِلَكَ هذَا؟ قَالَ: كُنْتُ بِالشَّأْمِ فَاخْتَلَفْتُ أَنَا وَمُعَاوِيَةُ فِى ـ وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُنْفِقُونَهَا فِى سَبِيلِ اللهِ ـ قَالَ مُعَاوِيَةُ: نَزَلَتْ فِى أَهْلِ الْكِتَابِ. فَقُلْتُ: نَزَلَتْ فِينَا وَفِيهِمْ. فَكَانَ بَيْنِى وَبَيْنَهُ فِى ذلِكَ، وَكَتَبَ إِلَى عُثْمَانَ رَضِيَ اللهُ عَنْهُ يَشْكُونِى، فَكَتَبَ إِلَيَّ عُثْمَانُ: أَنِ اقْدَمِ الْمَدِينَةَ فَقَدِمْتُهَا: فَكَثُرَ عَلَيَّ النَّاسُ حَتَّى كَأَنَّهُمْ لَمْ يَرَوْنِى قَبْلَ ذلِكَ. فَذَكَرْتُ ذلِكَ لِعُثْمَانَ فَقَالَ لِى: إِنْ شِئْتَ تَنَحَّيْتَ فَكُنْتَ قَرِيبًا. فَذَاكَ الَّذِى أَنْزَلَنِى هذَا الْمَنْزِلَ، وَلَوْ أَمَّرُوا عَلَيَّ حَبَشِيًّا لَسَمِعْتُ وَأَطَعْتُ.

489. Narrated Al-Ahnaf bin Qais: While I was sitting with some people from Quraish, a man with very rough hair, clothes, and appearance came and stood in front of us, greeted us and said, "Inform those who hoard wealth, that a stone will

٤٨٩ ـ حَدَّثَنَا عَيَّاشٌ قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى قَالَ: حَدَّثَنَا الْجُرَيْرِيُّ، عَنْ أَبِي الْعَلَاءِ، عَنِ الْأَحْنَفِ بْنِ قَيْسٍ قَالَ: جَلَسْتُ ح وَحَدَّثَنِى إِسْحَاقُ بْنُ

be heated in the Hell-fire and will be put on the nipples of their breasts till it comes out from the bone of their shoulders and then put on the bones of their shoulders till it comes through the nipples of their breasts moving and beating." After saying that, the person retreated and sat by the side of the pillar, I followed him and sat beside him, and I did not know who he was. I said to him, "I think the people disliked what you had said." He said, "These people do not understand anything, although my friend told me." I asked, "Who is your friend ?" He said, "The Prophet ﷺ said (to me), 'O Abū Dhar! Do you see the mountain of Uḥud ?' And on that I (Abū Dhar) started looking towards the sun to judge how much remained of the day as I thought that Allāh's Apostle ﷺ wanted to send me to do something for him and I said, 'Yes!' He said, 'I do not love to have gold equal to the mountain of Uḥud unless I spend it all (in Allāh's cause) except three Dinārs (pounds). These people do not understand and collect worldly wealth. No, by Allāh, Neither I ask them for worldly benefits nor am I in need of their religious advice till I meet Allāh, The Honourable, The Majestic." '

مَنْصُور: أَخْبَرَنا عَبْدُ الصَّمَدِ قالَ: حَدَّثَنا أبي: حَدَّثَنا الجُرَيْرِيُّ، حَدَّثَنا أبو العَلاءِ بنُ الشِّخِّيرِ أنَّ الأحْنَفَ بنَ قَيْسٍ حَدَّثَهُمْ قالَ: جَلَسْتُ إلى مَلَإٍ مِنْ قُرَيْشٍ فَجاءَ رَجُلٌ خَشِنُ الشَّعَرِ والثِّيابِ والهَيْئَةِ حَتَّى قامَ عَلَيْهِمْ فَسَلَّمَ ثُمَّ قالَ: بَشِّرِ الكانِزِينَ بِرَضْفٍ يُحْمَى عَلَيْهِمْ فى نارِ جَهَنَّمَ ثُمَّ يُوضَعُ عَلَى حَلَمَةِ ثَدْيِ أحَدِهِمْ حَتَّى يَخْرُجَ مِنْ نُغْضِ كَتِفِهِ و يُوضَعُ عَلَى نُغْضِ كَتِفِهِ حَتَّى يَخْرُجَ مِنْ حَلَمَةِ ثَدْيِهِ يَتَزَلْزَلُ. ثُمَّ وَلَّى فَجَلَسَ إلى سارِيَةٍ وَتَبِعْتُهُ وَجَلَسْتُ إلَيْهِ وَأنا لا أدْرِى مَنْ هُوَ. فَقُلْتُ لَهُ: لا أرَى القَوْمَ إلاَّ قَدْ كَرِهُوا الَّذِى قُلْتَ. قالَ: إنَّهُمْ لا يَعْقِلُونَ شَيْئًا وَقالَ لى خَلِيلى. قالَ: قُلْتُ وَمَنْ خَلِيلُكَ؟ قالَ النَّبِىُّ صلى اللهُ عليهِ وسلَّم: يا أبا ذَرٍّ، أتُبْصِرُ أُحُدًا؟ قالَ فَنَظَرْتُ إلى الشَّمْسِ ما بَقِىَ مِنَ النَّهارِ وَأنا أرَى أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم يُرْسِلُنِى فى حاجَةٍ لَهُ، قُلْتُ: نَعَمْ. قالَ: ما أُحِبُّ أنَّ لى مِثْلَ أُحُدٍ ذَهَبًا أُنْفِقُهُ كلَّه إلاَّ ثَلاثَةَ دَنانِيرَ. و إنَّ هَؤُلاءِ لا يَعْقِلُونَ، إنَّما يَجْمَعُونَ الدُّنْيا. لا واللهِ لا أسْألُهُمْ دُنْيا وَلا أسْتَفْتِيهِمْ عَنْ دِينٍ حَتَّى ألْقَى اللهَ عَزَّ و جَلَّ.

CHAPTER. To spend money righteously.

490. Narrated Ibn Masʻūd رضي الله عنه : I heard the Prophet ﷺ saying, "There is no envy except in two : a person whom Allāh has given wealth and he spends it in the right way, and a person whom Allāh has given wisdom (i. e. religious knowledge) and he gives his decisions accordingly and teaches it to the others."

بابُ إنْفاقِ المَالِ فى حَقِّهِ .

٤٩٠ ـ حدَّثَنا مُحَمَّدُ بنُ المُثَنَّى : حدَّثَنا يَحْيى ، عَنْ إسْماعيلَ قالَ : حدَّثَنى قَيْسٌ ، عَنِ ابنِ مَسْعُودٍ رَضِىَ اللهُ عَنْهُ قالَ : سَمِعْتُ النَّبِىَّ صلى اللهُ عليه وسلَّم يَقُولُ : لا حَسَدَ إلاَّ فى اثْنَتَيْنِ : رَجُلٍ آتاهُ اللهُ مالاً فَسَلَّطَهُ عَلَى هَلَكَتِهِ فى الحَقِّ . وَرَجُلٍ آتاهُ اللهُ حِكْمَةً فَهُوَ يَقْضِى بها و يُعَلِّمُها .

CHAPTER. Giving alms for showing off, and the statement of Allāh تعالى :—

'O you who believe !
Do not render in vain your charity
By reminding of your generosity,
Or by injury ....
Allāh guides not those who reject faith
(non-believers)' 2 : 264.

(Explanation of some Arabic Qur an words not translated.)

بابُ الرِّياءِ فى الصَّدَقَةِ . لِقَوْلِه تعالى ـ يا أيُّها الَّذينَ آمَنُوا لا تُبْطِلُوا صَدَقاتِكُمْ بالْمَنِّ وَالأذَى ـ إلى قولِه ـ وَاللهُ لا يَهْدِى القَوْمَ الكافِرينَ ـ . وَقالَ ابنُ عَبَّاسٍ رَضِىَ اللهُ عَنْهُما : صَلْدًا : لَيْسَ عَلَيْهِ شَىْءٌ . و قالَ عِكْرِمَةُ : وَابِلٌ : مَطَرٌ شَديدٌ . والطَّلُّ : النَّدَى .

CHAPTER. No charity is accepted from what is grabbed from the War Booty in an illegal way. And charity is accepted only from honestly-earned money, as Allāh's satement :—

'Kind words and forgiveness
Are better than charity followed
By injury...... (to the end of the verse)'
(He is) Most Forbearing. (2 : 263)

بابٌ لا تُقْبَلُ صَدَقَةٌ مِنْ غُلُولٍ . وَلا يُقْبَلُ إلاَّ مِنْ كَسْبٍ طَيِّبٍ لِقَوْلِه ـ قَوْلٌ مَعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِنْ صَدَقَةٍ يَتْبَعُها أذًى ـ إلى قولِه ـ حَليمٌ ـ .

CHAPTER. Charity must be from money earned honestly, as Allāh's statement asserts :

" Allāh will increase the reward
For deeds of charity,

بابُ الصَّدَقَةِ مِنْ كَسْبٍ طَيِّبٍ . لِقَوْلِه ـ و يُرْبِى الصَّدَقاتِ واللهُ لا يُحِبُّ كُلَّ كَفَّارٍ أثيمٍ . إنَّ الَّذينَ آمَنُوا و

And He does not love any
Sinful non-believer. Those who believe
And do deeds of righteousness
And establish the prayer and pay Zakāt
Will have their reward from their Lord,
And on them neither shall be fear,
Nor shall they grieve.'' (2 : 276, 277)

عَمِلُوا الصَّالِحَاتِ وَ أَقَامُوا الصَّلَاةَ وَ
آتَوُا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ
وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ .

491. Narrated Abū Huraira رضي الله عنه : Allāh's Apostle ﷺ said, "If one gives in charity what equals one date-fruit from honestly-earned money — and Allāh accepts only the honestly earned on — Allāh takes it in His right (hand) and then enlarges its reward for that person (who has given it), as anyone of you brings up his baby horse, so much so that it becomes as big as a mountain.''

٤٩١ - حَدَّثَنَا عَبْدُ اللهِ بْنُ مُنِيرٍ :
سَمِعَ أَبَا النَّضْرِ : حَدَّثَنَا عَبْدُ الرَّحْمٰنِ
هُوَ ابْنُ عَبْدِ اللهِ بْنِ دِينَارٍ ، عَنْ أَبِيهِ
عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ رَضِيَ
اللهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللهِ صلى اللهُ
عليهِ وسلَّم : مَنْ تَصَدَّقَ بِعَدْلِ تَمْرَةٍ
مِنْ كَسْبٍ طَيِّبٍ ، وَلَا يَقْبَلُ اللهُ إِلَّا
الطَّيِّبَ ، وَ إِنَّ اللهَ يَتَقَبَّلُهَا بِيَمِينِهِ .
ثُمَّ يُرَبِّيهَا لِصَاحِبِهِ كَمَا يُرَبِّي أَحَدُكُمْ
فَلُوَّهُ حَتَّى تَكُونَ مِثْلَ الْجَبَلِ . تَابَعَهُ
سُلَيْمَانُ عَنِ ابْنِ دِينَارٍ . وَ قَالَ وَرْقَاءُ ،
عَنِ ابْنِ دِينَارٍ ، عَنْ سَعِيدِ بْنِ يَسَارٍ ،
عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ ، عَنِ
النَّبِيِّ صلى اللهُ عليهِ وسلَّم. وَرَوَاهُ مُسْلِمُ
ابْنُ أَبِي مَرْيَمَ ، وَزَيْدُ بْنُ أَسْلَمَ ، وَ
سُهَيْلٌ عَنْ أَبِي صَالِحٍ . عَنْ أَبِي هُرَيْرَةَ
رَضِيَ اللهُ عَنْهُ ، عَنِ النَّبِيِّ صلى اللهُ
عليهِ وسلَّم .

CHAPTER. To practice charity (as early as possible) before such time comes when nobody would accept it.

بَابُ الصَّدَقَةِ قَبْلَ الرَّدِّ .

492. Narrated Hāritha bin Wahab رضي الله عنه : I heard the Prophet ﷺ saying, "O people! Give in charity as a time will come upon you when a person will wander about with his object of charity and will not find anybody to accept it, and one (who will be requested to take it) will say, "If you had brought it yesterday, I would have taken it, but to-day I am not in need of it."

٤٩٢ - حَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا مَعْبَدُ بْنُ خَالِدٍ قَالَ: سَمِعْتُ حَارِثَةَ بْنَ وَهْبٍ قَالَ: سَمِعْتُ النَّبِىَّ صلى اللهُ عليه وسلّم يَقُولُ: تَصَدَّقُوا فَإِنَّهُ يَأْتِى عَلَيْكُمْ زَمَانٌ يَمْشِى الرَّجُلُ بِصَدَقَتِهِ فَلَا يَجِدُ مَنْ يَقْبَلُهَا. يَقُولُ الرَّجُلُ: لَوْ جِئْتَ بِهَا بِالْأَمْسِ لَقَبِلْتُهَا، فَأَمَّا الْيَوْمَ فَلَا حَاجَةَ لِى بِهَا.

493. Narrated Abū Huraira رضي الله عنه : The Prophet ﷺ said, "The Hour (Day of Judgement) will not be established till your wealth increases so much so that one will be worried, for no one will accept his Zakāt and the person to whom he will give it will reply, 'I am not in need of it.'"

٤٩٣ - حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، حَدَّثَنَا أَبُو الزِّنَادِ، عَنْ عَبْدِ الرَّحْمَنِ، عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِىُّ صلى اللهُ عليه وسلّم: لَا تَقُومُ السَّاعَةُ حَتَّى يَكْثُرَ فِيكُمُ الْمَالُ فَيَفِيضَ حَتَّى يُهِمَّ رَبَّ الْمَالِ مَنْ يَقْبَلُ صَدَقَتَهُ. وَحَتَّى يَعْرِضَهُ فَيَقُولَ الَّذِى يَعْرِضُهُ عَلَيْهِ لَا أَرَبَ لِى.

494. Narrated 'Adī bin Hātim رضي الله عنه : While I was sitting with Allāh's Apostle ﷺ two person came to him; one of them complained about his poverty and the other complained about the prevalence of robberies. Allāh's Apostle ﷺ said, "As regards stealing and robberies, there will shortly come a time when a caravan will go to Mecca (from Medīna) without any guard. And regarding poverty, The Hour (Day of Judgement) will not take place till one wanders about with his object

٤٩٤ - حَدَّثَنَا عَبْدُ اللهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا أَبُو عَاصِمٍ النَّبِيلُ، أَخْبَرَنَا سَعْدَانُ ابْنُ بِشْرٍ، حَدَّثَنَا أَبُو مُجَاهِدٍ، حَدَّثَنَا مُحِلُّ بْنُ خَلِيفَةَ الطَّائِىُّ قَالَ: سَمِعْتُ عَدِىَّ بْنَ حَاتِمٍ رَضِىَ اللهُ عَنْهُ يَقُولُ: كُنْتُ عِنْدَ رَسُولِ اللهِ صلى اللهُ عليه وسلّم فَجَاءَهُ رَجُلَانِ: أَحَدُهُمَا يَشْكُو الْعَيْلَةَ، وَالْآخَرُ يَشْكُو قَطْعَ السَّبِيلِ. فَقَالَ رَسُولُ اللهِ صلى اللهُ عليه وسلّم: أَمَّا قَطْعُ

of charity and will not find anybody to accept it. And (no doubt) everyone of you will stand in front of Allāh and there will be neither a curtain nor an interpreter between him and Allāh, and Allāh will ask him, 'Did not I give you wealth?' He will reply in the affirmative. Allāh will further ask, 'Didn't I send you an Apostle?' And again that person will reply in the affirmative. He will then look to his right and he will see nothing but fire, and then he will look to his left and will see nothing but fire. And so, everyone of you should save himself from the fire even by giving half of a date-fruit (in charity). And if you do not get wealth to achieve that then you can do it through saying good word (to your brethren).

السَّبِيلِ فَإِنَّهُ لا يَأْتِي عَلَيْكَ إِلاَّ قَلِيلٌ حَتَّى تَخْرُجَ العِيرُ إِلَى مَكَّةَ بِغَيْرِ خَفِيرٍ. وَأَمَّا العَيْلَةُ فَإِنَّ السَّاعَةَ لا تَقُومُ حَتَّى يَطُوفَ أَحَدُكُمْ بِصَدَقَتِهِ، لا يَجِدُ مَنْ يَقْبَلُهَا مِنْهُ. ثُمَّ لَيَقِفَنَّ أَحَدُكُمْ بَيْنَ يَدَيِ اللهِ، لَيْسَ بَيْنَهُ وَبَيْنَهُ حِجَابٌ وَلا تُرْجُمَانٌ يُتَرْجِمُ لَهُ، ثُمَّ لَيَقُولَنَّ لَهُ: أَلَمْ أُوتِكَ مَالاً؟ فَلَيَقُولَنَّ: بَلَى. ثُمَّ لَيَقُولَنَّ: أَلَمْ أُرْسِلْ إِلَيْكَ رَسُولاً؟ فَلَيَقُولَنَّ: بَلَى، فَيَنْظُرُ عَنْ يَمِينِهِ فَلا يَرَى إِلاَّ النَّارَ، ثُمَّ يَنْظُرُ عَنْ شِمَالِهِ فَلا يَرَى إِلاَّ النَّارَ. فَلْيَتَّقِيَنَّ أَحَدُكُمُ النَّارَ. فَإِنْ لَمْ يَجِدْ فَبِكَلِمَةٍ طَيِّبَةٍ.

495. Narrated Abū Mūsā ﷺ: The Prophet ﷺ said, "A day will come upon the people when a person will wander with gold as Zakāt and will find nobody to accept it, and one man will be seen followed by forty women to be their guardian because of scarcity of men and great number of women."

٤٩٥ - حَدَّثَنَا مُحَمَّدُ بنُ العَلاءِ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم قالَ: لَيَأْتِيَنَّ عَلَى النَّاسِ زَمَانٌ يَطُوفُ الرَّجُلُ فِيهِ بِالصَّدَقَةِ مِنَ الذَّهَبِ ثُمَّ لا يَجِدُ أَحَدًا يَأْخُذُهَا مِنْهُ. وَيُرَى الرَّجُلُ الوَاحِدُ يَتْبَعُهُ أَرْبَعُونَ امْرَأَةً يَلُذْنَ بِهِ مِنْ قِلَّةِ الرِّجَالِ وَكَثْرَةِ النِّسَاءِ.

CHAPTER. Protect yourself from Hell-fire even with a half date, or with a

بَابُ اتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ وَالقَلِيلِ مِنَ الصَّدَقَةِ - وَمَثَلُ

little object of charity. And Allāh's statement :—

‘ And the example of those who spend their money ... ...
(till the end of the verse) ... ... And from all kinds of fruit.’ 2 : 265

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ - إلى قولِهِ - مِنْ كُلِّ الثَّمَرَاتِ - .

496. Narrated Abū Mas‘ūd ؓ : When the verses of charity were revealed, we used to work as porters. A man came and distributed objects of charity in abundance. And they (the people) said, “ He is showing off.” And another man came and gave a Ṣā (a small measure of food grains); they said, “ Allāh is not in need of this small amount of charity.” And then the Divine Inspiration came : “ People who back-bite the devotees from the faithful believers for giving (too much) in charity and those who give in charity the little which they earn from their honest labour.” (9 : 79)

٤٩٦ - حدَّثنا عُبَيْدُ اللهِ بنُ سَعِيدٍ، حدَّثنا أبُو النُّعمانِ هُوَ الحَكَمُ بنُ عَبْدِ اللهِ البَصْرِيُّ، حدَّثنا شُعْبَةُ عَنْ سُلَيْمانَ عَنْ أبي وائِلٍ، عَنْ أبي مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قالَ: لمَّا نزَلَتْ آيَةُ الصَّدَقَةِ كُنَّا نُحامِلُ، فجاءَ رَجُلٌ فتَصَدَّقَ بشَيْءٍ كَثِيرٍ، فقالُوا مُرائي. وجاءَ رَجُلٌ فتَصَدَّقَ بِصاعٍ، فقالُوا: إنَّ اللهَ لَغَنِيٌّ عَنْ صاعِ هذا. فنزَلَتْ - الَّذِينَ يَلْمِزُونَ المُطَّوِّعِينَ مِنَ المُؤْمِنِينَ في الصَّدَقاتِ والَّذِينَ لا يَجِدُونَ إلاَّ جُهْدَهُمْ - الآيَةَ.

497. Narrated Abū Mas‘ūd Al-Anṣārī ؓ : Whenever Allāh's Apostle ﷺ ordered us to give in charity, we used to go to the market and work as porters and get a Mudd (a special measure of grain) and then give it in charity. (Those were the days of poverty) and to-day some of us have one hundred thousand.

٤٩٧ - حدَّثنا سَعِيدُ بنُ يَحْيَى، حدَّثنا أبي، حدَّثنا الأعْمَشُ، عَنْ شَقِيقٍ، عَنْ أبي مَسْعُودٍ الأنْصارِيِّ رَضِيَ اللهُ عَنْهُ قالَ: كانَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ إذا أمَرَنا بالصَّدَقَةِ انْطَلَقَ أحَدُنا إلى السُّوقِ فيُحامِلُ فيُصِيبُ المُدَّ. وإنَّ لِبَعْضِهِمِ اليَوْمَ لَمِائَةَ ألْفٍ.

498. Narrated ‘Adī bin Ḥātim ؓ : I heard the Prophet ﷺ saying : “ Save

٤٩٨ - حدَّثنا سُلَيْمانُ بنُ حَرْبٍ، حدَّثنا شُعْبَةُ، عَنْ أبي إسحاقَ قالَ:

yourself from Hell-fire even by giving half a date-fruit in charity."

سَمِعْتُ عَبْدَ اللهِ بنَ مَعْقِلٍ قالَ، سَمِعْتُ عَدِيَّ بنَ حاتِمٍ رَضِيَ اللهُ عَنْهُ قالَ: سَمِعْتُ رَسُولَ اللهِ صلى اللهُ عليه وسلَّم يَقُولُ: اتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ.

499. Narrated 'Āisha رضي الله عنها : A woman along with her two daughters came to me to beg. I had nothing but a date, so I gave it to her and she divided it between her two daughters, and did not eat anything herself, and then she left. When the Prophet ﷺ came I informed him about this story. He said, "Whoever is put to trial by these daughters and he treats them with benevolence then these daughters will become a screen for him from Hell-Fire."

٤٩٩ - حدَّثَنا بِشْرُ بنُ مُحَمَّدٍ قالَ: أخْبرَنا عَبْدُ اللهِ، أخْبرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ قالَ: حدَّثَني عَبْدُ اللهِ بنُ أبي بَكْرِ بنِ حَزْمٍ عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: دَخَلَتِ امْرَأةٌ مَعَها ابْنَتانِ لَها تَسْأَلُ. فَلَمْ تَجِدْ عِنْدِي شَيْئًا غَيرَ تَمْرَةٍ فَأعْطَيْتُها إيَّاها، فَقَسَمَتْها بَيْنَ ابْنَتَيْها، وَلَمْ تأكُلْ مِنْها. ثُمَّ قامَتْ فَخَرَجَتْ. فَدَخَلَ النَّبِيُّ صلى اللهُ عليه وسلَّم عَلَيْنا فأخْبرْتُهُ فَقالَ النَّبِيُّ صلى اللهُ عليه وسلَّم: مَنِ ابْتُلِيَ مِنْ هذِهِ البَناتِ بِشَيْءٍ كُنَّ لَهُ سِتْرًا مِنَ النَّارِ.

CHAPTER. The superiority of charity practised by a niggardly healthy person, as is said in the statement of Allāh تعالى :—

'And spend something (in charity)
Out of the substance
Which We have bestowed
On you, before death
Should come to any of you.' (63 : 10)

And Allāh's statement :—

'O you who believe !
Spend out of (the bounties)

بابُ فَضْلِ صَدَقَةِ الشَّحِيحِ الصَّحِيحِ

لِقَوْلِهِ تَعالى - وَأنْفِقُوا مِمَّا رَزَقْناكُمْ مِنْ قَبْلِ أنْ يَأْتِيَ أحَدَكُمُ المَوْتُ - الآيَةَ - وَقَوْلِهِ - يا أيُّها الَّذِينَ آمَنُوا أنْفِقُوا مِمَّا رَزَقْناكُمْ مِنْ قَبْلِ أنْ يَأْتِيَ يَوْمٌ لا بَيْعٌ فِيهِ - الآيَةَ.

We have provided for you,
Before the Day comes,
When there will be no bargaining.'
(2 : 254)

500. Narrated Abū Huraira ؓ : A man came to the Prophet ﷺ and asked, "O Allāh's Apostle! Which charity is the most superior in reward?" He replied, "The charity which you practise while you are healthy, niggardly and afraid of poverty and wish to become wealthy. Do not delay it to the time of approaching death and then say, 'Give so much to such and such, and so much to such and such.' And it has already belonged to such and such (as it is too late)."

٥٠٠ ـ حَدَّثَنَا مُوسَى بنُ إسمَاعِيلَ، حَدَّثَنَا عَبْدُ الوَاحِدِ، حَدَّثَنَا عُمَارَةُ ابنُ القَعْقَاعِ، حَدَّثَنَا أَبُو زُرْعَةَ، حَدَّثَنَا أَبُو هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: جَاءَ رَجُلٌ إلى النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ فَقَالَ: يا رَسُولَ اللهِ أىُّ الصَّدَقَةِ أعْظَمُ أجْرًا؟ قالَ: أنْ تَصَدَّقَ وَأنْتَ صَحِيحٌ شَحِيحٌ تَخْشَى الفَقْرَ، وتَأمُلُ الغِنَى وَلا تُمْهِلْ حتَّى إذَا بَلَغَتِ الحُلْقُومَ قُلْتَ لِفُلانٍ كَذَا ولِفُلانٍ كَذَا وَقَدْ كانَ لِفُلانٍ.

CHAPTER.

بابٌ ـ

501. Narrated ʿĀisha ؓ : Some of the wives of the Prophet ﷺ asked him, "Who amongst us will be the first to follow you (i. e. die after you)?" He said, "Whoever has the longest hand." So they started measuring their hands with a stick and Sauda's hand turned to be the longest. (When first of all Zainab bint Jaḥsh died in the caliphate of ʿUmar), we came to know that the long hand was a symbol of practising charity, so she was the first to follow the Prophet ﷺ and she used to love to practise charity. (Sauda died later in the caliphate of Muʿāwiya).

٥٠١ ـ حَدَّثَنَا مُوسَى بنُ إسمَاعِيلَ: حَدَّثَنَا أبُو عَوَانَةَ، عَنْ فِرَاسٍ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْهَا أنَّ بَعْضَ أزْوَاجِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم قُلْنَ للنَّبِيِّ صلى اللهُ عليه وسلَّم: أيُّنَا أسْرَعُ بِكَ لحُوقًا؟ قالَ: أطْوَلُكُنَّ يَدًا، فَأخَذُوا قَصَبَةً يَذْرَعُونَهَا فَكَانَتْ سَوْدَةُ أطوَلَهُنَّ يَدًا. فَعَلِمْنَا بَعْدُ أنَّمَا كانَتْ طُولَ يَدِهَا الصَّدَقَةُ، وَكَانَتْ

أَسْرَعَنَا لُحُوقًا بِهِ، وَكَانَتْ تُحِبُّ الصَّدَقَةَ.

CHAPTER. To give in charity openly. And the statement of Allāh عَزَّ وَجَلَّ :—

'Those who (in charity)
Spend of their goods
By night and by day,
In secret and in public
(Have their reward
With their Lord;
On them neither shall be fear,)
Nor shall they grieve.' (2 : 274)

بَابُ صَدَقَةِ العَلَانِيَةِ. وَقَوْلُهُ عَزَّ وَجَلَّ: ـ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً. إِلَى قَوْلِهِ ـ وَلَا هُمْ يَحْزَنُونَ ـ

CHAPTER. To give in charity secretly. Narrated Abū Huraira رضي الله عنه that the Prophet ﷺ said, "A person who gives in charity so secretly that his left hand does not know what his right hand has given (then he will be under the shade of Allāh's Throne on the Day of Resurrection)."

And the statement of Allāh تعالى :—

'If you disclose (acts of) charity
It is good, but if you conceal them
And make them reach to the poor,
It will be better for you ....'
(2 : 271)

بَابُ صَدَقَةِ السِّرِّ. وَقَالَ أَبُو هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صلى اللهُ عليه وسلّم: وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا حَتَّى لَا تَعْلَمَ شِمَالُهُ مَا صَنَعَتْ يَمِينُهُ. وَقَوْلُهُ تَعَالَى: ـ إِنْ تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ. وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَكُمْ ـ الآيَةَ.

CHAPTER. If one gives an object of charity to a wealthy person unknowingly (one's act of charity is accepted by Allāh).

بَابٌ إِذَا تَصَدَّقَ عَلَى غَنِيٍّ وَهُوَ لَا يَعْلَمُ.

502. Narrated Abū Huraira رضي الله عنه : Allāh's Apostle ﷺ said, "A man said that he would give something in charity. He went out with his object of charity and unknowingly gave it to a thief. Next

٥٠٢ ـ حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ: حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ صلى اللهُ عليه وسلّم

morning the people said that he had given his object of charity to a thief. (On hearing that) he said, "O Allāh! All the praises are for you. I will give alms again." And so he again went out with his alms and (unknowingly) gave it to an adulteress. Next morning the people said that he had given his alms to an adulteress last night. The man said, "O Allāh! All the praises are for you. (I gave my alms) to an adulteress. I will give alms again." So he went out with his alms again and (unknowingly) gave it to a rich person. (The people) next morning said that he had given his alms to a wealthy person. He said, "O Allāh! All the praises are for you. (I had given alms) to a thief, to an adulteress and to a wealthy man." Then someone came and said to him, "The alms which you gave to the thief, might make him abstain from committing theft, and that given to the adulteress might make her abstain from adultery, and that given to the wealthy man might make him take a lesson from it and spend his wealth which Allāh has given him, in Allāh's cause."

قَالَ: قَالَ رَجُلٌ: لَأَتَصَدَّقَنَّ بِصَدَقَةٍ، فَخَرَجَ بِصَدَقَتِهِ فَوَضَعَهَا فِى يَدِ سَارِقٍ فَأَصْبَحُوا يَتَحَدَّثُونَ: تُصُدِّقَ عَلَى سَارِقٍ. فَقَالَ: اللَّهُمَّ لَكَ الْحَمْدُ. لَأَتَصَدَّقَنَّ بِصَدَقَةٍ، فَخَرَجَ بِصَدَقَتِهِ فَوَضَعَهَا فِى يَدِ زَانِيَةٍ. فَأَصْبَحُوا يَتَحَدَّثُونَ: تُصُدِّقَ اللَّيْلَةَ عَلَى زَانِيَةٍ فَقَالَ: اللَّهُمَّ لَكَ الْحَمْدُ عَلَى زَانِيَةٍ. لَأَتَصَدَّقَنَّ بِصَدَقَةٍ، فَخَرَجَ بِصَدَقَتِهِ فَوَضَعَهَا فِى يَدِ غَنِىٍّ فَأَصْبَحُوا يَتَحَدَّثُونَ: تُصُدِّقَ عَلَى غَنِىٍّ. فَقَالَ: اللَّهُمَّ لَكَ الْحَمْدُ عَلَى سَارِقٍ، وَعَلَى زَانِيَةٍ، وَعَلَى غَنِىٍّ. فَأُتِىَ فَقِيلَ لَهُ: أَمَّا صَدَقَتُكَ عَلَى سَارِقٍ، فَلَعَلَّهُ أَنْ يَسْتَعِفَّ عَنْ سَرِقَتِهِ. وأَمَّا الزَّانِيَةُ فَلَعَلَّهَا أَنْ تَسْتَعِفَّ عَنْ زِنَاهَا. وَأَمَّا الْغَنِىُّ فَلَعَلَّهُ أَنْ يَعْتَبِرَ فَيُنْفِقَ مِمَّا أَعْطَاهُ اللَّهُ.

CHAPTER. If a person gives something in charity to his own son unknowingly.

بَابٌ إِذَا تَصَدَّقَ عَلَى ابْنِهِ وَهُوَ لَا يَشْعُرُ.

503. Narrated Ma'n bin Yazīd ؓ: My grandfather, my father and I gave solemn pledge to Allāh's Apostle. The Prophet ﷺ got me engaged and then got me married. One day I went to the Prophet ﷺ with a complaint. My father Yazīd had taken some gold coins for

٥٠٣ - حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا إِسْرَائِيلُ: حَدَّثَنَا أَبُو الْجُوَيْرِيَةِ أَنَّ مَعْنَ بْنَ يَزِيدَ رَضِىَ اللهُ عَنْهُ حَدَّثَهُ، قَالَ: بَايَعْتُ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم أَنَا وَأَبِى وَجَدِّى.

charity and had kept them with a man in the mosque (to give them to the poor) but I went and took them and brought them to him (my father). My father said, "By Allāh! I did not intend to give them to you."

I took (the case) to Allāh's Apostle ﷺ. On that Allāh's Apostle ﷺ said, "O Yazīd! You will be rewarded for what you intended. O Ma'n! Whatever you have taken is yours."

CHAPTER. To give objects of charity with the right hand.

504. Narrated Abū Huraira ؓ: The Prophet ﷺ said, "Seven people will be shaded by Allāh under His shade on the day when there will be no shade except His. They are :—

- a just ruler;
- a young man who grew up in the worship of Allāh;
- a man who loves the mosque (who loves to offer the five compulsory congregational prayers in the mosque);
- two persons loving each other for Allāh's sake and who meet and seperate in Allāh's cause only;
- a man who, if asked to outrage chastity by a beautiful woman of noble birth, says: I am afraid of Allāh;
- a person who practises charity so secretly that his left hand does not know what his right hand has given;

وَخَطَبَ عَلَىَّ فَأَنْكَحَنِى. وَخَاصَمْتُ إِلَيْهِ وَكَانَ أَبِى يَزِيدُ أَخْرَجَ دَنَانِيرَ يَتَصَدَّقُ بِهَا، فَوَضَعَهَا عِنْدَ رَجُلٍ فِى الْمَسْجِدِ، فَجِئْتُ فَأَخَذْتُهَا فَأَتَيْتُهُ بِهَا. فَقَالَ: وَاللهِ مَا إِيَّاكَ أَرَدْتُ، فَخَاصَمْتُهُ إِلَى رَسُولِ اللهِ صلى الله عليهِ وسلَّم فَقَال: لَكَ مَا نَوَيْتَ يَا يَزِيدُ، وَلَكَ مَا أَخَذْتَ يَا مَعْنُ.

بَابُ الصَّدَقَةِ بِالْيَمِينِ.

٥٠٤ ـ حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللهِ قَالَ: حَدَّثَنِى خُبَيْبُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ، عَنِ النَّبِىِّ صلى اللهُ عليهِ وسلَّم قَالَ: سَبْعَةٌ يُظِلُّهُمُ اللهُ تَعَالَى فِى ظِلِّهِ يَوْمَ لَاظِلَّ إِلَّا ظِلُّهُ: إِمَامٌ عَدْلٌ، وَشَابٌّ نَشَأَ فِى عِبَادَةِ اللهِ، وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ فِى الْمَسَاجِدِ، وَرَجُلَانِ تَحَابَّا فِى اللهِ، اجْتَمَعَا عَلَيْهِ وَتَفَرَّقَا عَلَيْهِ. وَرَجُلٌ دَعَتْهُ امْرَأَةٌ ذَاتُ مَنْصِبٍ وَجَمَالٍ فَقَالَ: إِنِّى أَخَافُ اللهَ، وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا حَتَّى لَاتَعْلَمَ شِمَالُهُ مَا تُنْفِقُ يَمِينُهُ. وَرَجُلٌ ذَكَرَ اللهَ خَالِياً فَفَاضَتْ عَيْنَاهُ.

a person who remembers Allāh in seclusion and his eyes get flooded with trears."

505. Narrated Ḥāritha bin Wahab Al-Khuzā'i رضي الله عنه : I heard the Prophet ﷺ saying, "(O people!) Give in charity (for Allāh's cause) because a time will come when a person will carry his object of charity from place to place (and he will not find any person to take it) and any person whom he will request to take it, will reply, 'If you had brought it yesterday, I would have taken it, but today I am not in need of it.'"

٥٠٥ - حَدَّثَنَا عَلِيُّ بْنُ الْجَعْدِ: أَخْبَرَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي مَعْبَدُ بْنُ خَالِدٍ قَالَ: سَمِعْتُ حَارِثَةَ بْنَ وَهْبٍ الْخُزَاعِيَّ رَضِيَ اللهُ عَنْهُ يَقُولُ: سَمِعْتُ النَّبِيَّ صلى اللهُ عليه وسلَّم يَقُولُ: تَصَدَّقُوا فَسَيَأْتِي عَلَيْكُمْ زَمَانٌ يَمْشِي الرَّجُلُ بِصَدَقَتِهِ فَيَقُولُ الرَّجُلُ لَوْ جِئْتَ بِهَا بِالْأَمْسِ لَقَبِلْتُهَا مِنْكَ، فَأَمَّا الْيَوْمَ فَلَا حَاجَةَ لِي فِيهَا.

CHAPTER. Whoever ordered his servant to give something in charity and did not give it himself.

Narrated Abū Mūsā that the Prophet ﷺ said, "He is one of the charitable persons." (1)

بَابُ مَنْ أَمَرَ خَادِمَهُ بِالصَّدَقَةِ وَلَمْ يُنَاوِلْ بِنَفْسِهِ. وَقَالَ أَبُو مُوسَى عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم: هُوَ أَحَدُ الْمُتَصَدِّقِينَ.

506. Narrated 'Aisha رضي الله عنها : Allāh's Apostle ﷺ said, "When a woman gives in charity some of the food (in her house) without spoiling it, she will receive the reward for what she has spent, and her husband will receive the reward because of his earning, and the storekeeper will also have a reward similar to it. The reward of one will not decrease the reward of the others."

٥٠٦ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ شَقِيقٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم: إِذَا أَنْفَقَتِ الْمَرْأَةُ مِنْ طَعَامِ بَيْتِهَا غَيْرَ مُفْسِدَةٍ كَانَ لَهَا أَجْرُهَا بِمَا أَنْفَقَتْ. وَلِزَوْجِهَا أَجْرُهُ بِمَا كَسَبَ

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(1) This is a part of another Ḥadīth—see no. 519.

وَلِلْخَازِنِ مِثْلُ ذَلِكَ، لَا يَنْقُصُ بَعْضُهُمْ أَجْرَ بَعْضٍ شَيْئًا.

بَابٌ لَا صَدَقَةَ إِلَّا عَنْ ظَهْرِ غِنًى. وَمَنْ تَصَدَّقَ وَهُوَ مُحْتَاجٌ، أَوْ أَهْلُهُ مُحْتَاجٌ، أَوْ عَلَيْهِ دَيْنٌ فَالدَّيْنُ أَحَقُّ أَنْ يُقْضَى مِنَ الصَّدَقَةِ، وَالْعِتْقِ وَالْهِبَةِ. وَهُوَ رَدٌّ عَلَيْهِ، لَيْسَ لَهُ أَنْ يُتْلِفَ أَمْوَالَ النَّاسِ. وَقَالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم: مَنْ أَخَذَ أَمْوَالَ النَّاسِ يُرِيدُ إِتْلَافَهَا أَتْلَفَهُ اللهُ إِلَّا أَنْ يَكُونَ مَعْرُوفًا بِالصَّبْرِ، فَيُؤْثِرَ عَلَى نَفْسِهِ وَلَوْ كَانَ بِهِ خَصَاصَةٌ كَفِعْلِ أَبِي بَكْرٍ حِينَ تَصَدَّقَ بِمَالِهِ، وَكَذَلِكَ آثَرَ الأَنْصَارُ الْمُهَاجِرِينَ. وَنَهَى النَّبِيُّ صلى اللهُ عليه وسلَّم عَنْ إِضَاعَةِ الْمَالِ فَلَيْسَ لَهُ أَنْ يُضَيِّعَ أَمْوَالَ النَّاسِ بِعِلَّةِ الصَّدَقَةِ. وَقَالَ كَعْبٌ رَضِيَ اللهُ عنه: قُلْتُ يَا رَسُولَ اللهِ إِنَّ مِنْ تَوْبَتِي أَنْ أَنْخَلِعَ مِنْ مَالِي صَدَقَةً إِلَى اللهِ وَإِلَى رَسُولِهِ صلى اللهُ عليه وسلَّم. قَالَ: أَمْسِكْ عَلَيْكَ بَعْضَ مَالِكَ فَهُوَ خَيْرٌ لَكَ. قُلْتُ: فَإِنِّي أُمْسِكُ سَهْمِي الَّذِي بِخَيْبَرَ.

CHAPTER. The wealthy only are required to give in charity, and whoever gives in charity he himself or his family are needy, or in debt, the payment of debts has precedence over giving in charity or setting a slave free, or giving presents to others, for in this case his act of charity is not acceptable and that person has no right to waste the people's property; and the Prophet ﷺ said, "Allāh will ruin anyone who takes the people's money with the intention of wasting it." But if someone is known for his patience and prefers others to himself while he himself is in need, as Abū Bakr did when he gave all his property in charity, it is permissible Similarly, the Anṣār gave preference to the emigrants over themselves. And the Prophet ﷺ had forbidden the wasting of wealth, so, a person has no right to waste the people's wealth, by spending it in charity.

And Ka'b (bin Mālik) رضي الله عنه said, "I said to Allāh's Apostle ﷺ 'O Allāh's Apostle! As a proof of my repentance I should like to sacrifice all my property in Allāh's and His Apostle's Cause.' He said, 'You'd better keep some of your property.' On that I said, 'I will keep my share that is in Khaibar.'"

٥٠٧ ـ حَدَّثَنَا عَبْدَانُ: أَخْبَرَنَا عَبْدُ اللهِ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ

507. Narrated Abū Huraira رضي الله عنه: The Prophet ﷺ said, "The best charity is that which is practised by a wealthy person. And start giving first to your dependents."

قالَ: أَخْبَرَنِى سَعِيدُ بنُ المُسَيَّبِ: أَنَّهُ سَمِعَ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم قالَ: خَيْرُ الصَّدَقَةِ ما كانَ عَنْ ظَهْرِ غِنًى، وَابْدَأْ بِمَنْ تَعُولُ.

508. Narrated Ḥakīm bin Hizām (رضي الله عنه): The Prophet ﷺ said, "The upper hand is better than the lower hand (i. e. he who gives in charity is better than him who takes it). One should start giving first to his dependents. And the best object of charity is that which is given by a wealthy person (from the money which is left after his expenses.) And whoever abstains from asking others for some financial help, Allāh will give him and save him from asking others, Allāh will make him self-sufficient."

٥٠٨ - حدَّثَنا مُوسَى بنُ إسماعِيلَ: حدَّثَنا وُهَيْبٌ: حدَّثَنا هِشامٌ، عَنْ أبِيهِ، عَنْ حَكِيمِ بنِ حِزامٍ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم قالَ: اليَدُ العُلْيا خَيرٌ مِنَ اليَدِ السُّفْلَى، وَابْدَأْ بِمَنْ تَعُولُ وخَيرُ الصَّدَقَةِ عَنْ ظَهْرِ غِنًى. وَمَنْ يَسْتَعْفِفْ يُعِفَّهُ اللهُ وَمَنْ يَسْتَغْنِ يُغْنِهِ اللهُ. وَعَنْ وُهَيْبٍ قالَ: أَخْبَرَنا هِشامٌ عَنْ أبِيهِ، عَنْ أبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ بِهذا.

509. Narrated Ibn 'Umar (رضي الله عنهما): I heard Allāh's Apostle ﷺ while he was on the pulpit speaking about charity, to abstain from asking others for some financial help and about begging others, saying, "The upper hand is better than the lower hand. The upper hand is that of the giver and the lower (hand) is that of the beggar."

٥٠٩ - حدَّثَنا أبُو النُّعْمانِ قالَ: حدَّثَنا حَمَّادُ بنُ زَيْدٍ، عَنْ أيُّوبَ، عَنْ نافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: سَمِعْتُ النَّبِيَّ صلى اللهُ عليهِ وسلَّم ح وحدَّثَنا عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالِكٍ عَنْ نافِعٍ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم قالَ وهُوَ عَلَى المِنْبَرِ وَذَكَرَ الصَّدَقَةَ والتَّعَفُّفَ وَالمَسْأَلَةَ: اليَدُ العُلْيا خَيرٌ مِنَ اليَدِ السُّفْلَى، فاليَدُ العُلْيا هِيَ المُنْفِقَةُ والسُّفْلَى هِيَ السَّائِلَةُ.

CHAPTER. The one who feels superior and boasts of giving money to others, as is referred to in Allāh's statement :—

'Those who spend
Their money in the Cause
Of Allāh and follow not up
Their gifts with reminders
Of their generosity
Or with injury ....' (2 : 262)

بابُ المَنّانِ بِما أعْطَى. لِقَوْلِهِ: الَّذِينَ يُنْفِقُونَ أمْوالَهُمْ فى سَبِيلِ اللهِ ثُمَّ لا يُتْبِعُونَ ما أنْفَقُوا مَنًّا وَلا أذًى. الآيَةَ.

CHAPTER. Whoever loves to give something in charity on the very day (on which he receives his earnings).

بابُ مَنْ أحَبَّ تَعْجِيلَ الصَّدَقَةِ مِنْ يَوْمِها.

510. Narrated 'Uqba bin Al-Hārith رضي الله عنه : Once the Prophet ﷺ offered the 'Asr prayer and then hurriedly went to his house and returned immediately. I (or somebody else) asked him and he said, "I left at home a piece of gold which was meant for charity and I disliked to let it remain a night in my house, so I got it distributed."

٥١٠ - حدَّثَنا أبُو عاصِمٍ، عَنْ عُمَرَ ابنِ سَعِيدٍ، عَنِ ابنِ أبى مُلَيْكَةَ: أنَّ عُقْبَةَ بنَ الحارِثِ رَضِىَ اللهُ عَنْهُ حدَّثَهُ قالَ: صلَّى بِنا النَّبِىُّ صلى اللهُ عليهِ وسلَّم العَصْرَ فأسْرَعَ ثُمَّ دَخَلَ البَيْتَ فَلَمْ يَلْبَثْ أنْ خَرَجَ. فَقُلْتُ أوْ قِيلَ لَهُ فقالَ: كُنْتُ خَلَّفْتُ فى البَيْتِ تِبْرًا مِنَ الصَّدَقَةِ فَكَرِهْتُ أنْ أُبَيِّتَهُ فَقَسَمْتُهُ.

CHAPTER. To exhort one to give in charity and to intercede for the same purpose.

بابُ التَّحْرِيضِ عَلَى الصَّدَقَةِ والشَّفاعَةِ فِيها.

511. Narrated Ibn 'Abbās رضي الله عنهما : The Prophet ﷺ went out for the 'Īd prayer on the 'Īd day and offered a two-Rak'at prayer; and he neither offered a prayer before it or after it. Then he went towards the women along with Bilāl. There,

٥١١ - حدَّثَنا مُسْلِمٌ: حدَّثَنا شُعْبَةُ: حدَّثَنا عَدِىٌّ، عَنْ سَعِيدِ بنِ جُبَيْرٍ، عَنِ ابنِ عَبَّاسٍ رَضِىَ اللهُ عَنْهُما قالَ: خَرَجَ النَّبِىُّ صلى اللهُ عليهِ وسلَّمَ يَوْمَ

he preached to them and ordered them to give in charity. And some (amongst the women) started giving their fore-arm rings and ear-rings.

عِيدٍ فَصَلَّى رَكْعَتَيْنِ لَمْ يُصَلِّ قَبْلُ
وَلَا بَعْدُ، ثُمَّ مَالَ عَلَى النِّسَاءِ وَمَعَهُ
بِلَالٌ فَوَعَظَهُنَّ وَأَمَرَهُنَّ أَنْ يَتَصَدَّقْنَ
فَجَعَلَتِ الْمَرْأَةُ تُلْقِي الْقُلْبَ وَالْخُرْصَ.

512. Narrated Abū Burda bin Abū Mūsā that his father رضي الله عنه said, "Whenever a beggar came to Allāh's Apostle ﷺ or he was asked for something, he used to say (to his companions), 'Intercede (for him) and you will get a reward for that; and whatever Allāh wishes He fulfils it through the tongue of His Prophet ﷺ.'" (1)

٥١٢ ـ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ:
حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا أَبُو بُرَيْدَةَ
ابْنُ عَبْدِ اللهِ بْنِ أَبِي بُرْدَةَ: حَدَّثَنَا
أَبُو بُرْدَةَ بْنُ أَبِي مُوسَى، عَنْ أَبِيهِ
رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللهِ
صلى اللهُ عليهِ وسلَّم إِذَا جَاءَهُ السَّائِلُ
أَوْ طُلِبَتْ إِلَيْهِ حَاجَةٌ قَالَ: اشْفَعُوا
تُؤْجَرُوا وَيَقْضِي اللهُ عَلَى لِسَانِ نَبِيِّهِ
صلى اللهُ عليهِ وسلَّم ما شاءَ.

513. Narrated Asmā' رضي الله عنها : The Prophet ﷺ said to me, "Do not with-hold your money, (for if you did so) Allāh would with-hold His blessings from you."

٥١٣ ـ حَدَّثَنَا صَدَقَةُ بْنُ الْفَضْلِ:
أَخْبَرَنَا عَبْدَةُ، عَنْ هِشَامٍ، عَنْ فَاطِمَةَ،
عَنْ أَسْمَاءَ رَضِيَ اللهُ عَنْهَا قَالَتْ: قَالَ
لِي النَّبِيُّ صلى اللهُ عليهِ وسلَّم: لَا تُوكِي
فَيُوكَى عَلَيْكِ.

514. Narrated 'Abda رضي الله عنه : The Prophet ﷺ said, "Do not with-hold your money by counting it (i. e. hoarding

٥١٤ ـ حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ،
عَنْ عَبْدَةَ، وَقَالَ: لَا تُحْصِي فَيُحْصِيَ
اللهُ عَلَيْكِ.

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(1) The Prophet ﷺ urged his companions to intercede with him on behalf of their Muslim brethren who were in need of something or had some difficulties. He meant that he was ready to listen to their intercessions for good people, and that they would be rewarded for their intercession. Anyhow, the Prophet ﷺ prohibited intercession for those who were sentenced to one of the punishments that were ordained by Allāh and could not be changed in any circumstances.

it), (for if you did so), Allāh would also with-hold His blessings from you."

CHAPTER. To give in charity as much as you can afford.

بابُ الصَّدَقَةِ فِيما اسْتَطاعَ.

515. Narrated Asmā' bint Abū Bakr رضي الله عنهما that she had gone to the Prophet ﷺ and he said, "Do not shut your money bag; otherwise Allāh too will with-hold His blessings from you. Spend (in Allāh's Cause) as much as you can afford."

٥١٥ - حدَّثنا أبُو عاصِمٍ، عَنِ ابنِ جُرَيْجٍ ح، وحدَّثني مُحَمَّدُ بنُ عَبْدِ الرَّحيمِ، عَنْ حَجَّاجِ بنِ مُحَمَّدٍ، عَنِ ابنِ جُرَيْجٍ قالَ أخْبَرَني ابنُ أبي مُلَيْكَةَ، عَنْ عَبَّادِ بنِ عَبْدِ اللهِ بنِ الزُّبَيْرِ: أخْبَرَهُ عَنْ أسْماءَ بِنْتِ أبي بَكْرٍ رَضِيَ اللهُ عَنْهُما أنَّها جاءَتْ إلى النَّبِيِّ صلى اللهُ عليهِ وسلَّم فَقالَ: لا تُوعِي فَيُوعِيَ اللهُ عَلَيْكِ، ارْضَخِي ما اسْتَطَعْتِ.

CHAPTER. Charity expiates sins.

بابٌ الصَّدَقَةُ تُكَفِّرُ الخَطِيئَةَ.

516. Narrated Abū Wā'il: Ḥudhaifa رضي الله عنه said, "'Umar رضي الله عنه said, 'Who amongst you remembers the statement of Allāh's Apostle ﷺ about afflictions?' I said, 'I know it as the Prophet ﷺ had said it.' 'Umar said, 'No doubt, you are bold. How did he say it?' I said, 'The trials for the man from his wife, sons, and neighbours are expiated by (his) prayers, charity, and urging for good deeds. (The sub-narrator Sulaimān added that he said, 'The prayer, charity, urging for good deeds and the forbiddance of evil deeds.') 'Umar said, 'I did not mean that, but I ask about that affliction which will spread like the waves of the sea.' I said, 'O the

٥١٦ - حدَّثنا قُتَيْبَةُ: حدَّثنا جَرِيرٌ، عَنِ الأعْمَشِ، عَنْ أبي وائِلٍ، عَنْ حُذَيْفَةَ رَضِيَ اللهُ عَنْهُ. قالَ: قالَ عُمَرُ رَضِيَ اللهُ عَنْهُ: أيُّكُمْ يَحْفَظُ حَدِيثَ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم عَنِ الفِتْنَةِ؟ قالَ: قُلْتُ: أنا أحْفَظُهُ كما قالَ. قالَ: إنَّكَ عَلَيْهِ لَجَرِيءٌ، فَكَيْفَ قالَ؟ قُلْتُ: فِتْنَةُ الرَّجُلِ في أهْلِهِ وَوَلَدِهِ وجارِهِ تُكَفِّرُها الصَّلاةُ والصَّدَقَةُ والمَعْرُوفُ. قالَ سُلَيْمانُ: قَدْ كانَ يَقُولُ: الصَّلاةُ والصَّدَقَةُ والأمْرُ بالمَعْرُوفِ والنَّهْيُ

chief of faithful believers! You need not be afraid of it as there is a closed door between you and it.' He asked, 'Will the door be broken or opened?' I replied, 'No, it will be broken.' He said, 'Then, if it is broken, it will never be closed again?' I replied, 'Yes.'" Then we were afraid to ask what that door was, so we asked Masrūq to inquire, and he asked Ḥudhaifa regarding it. Ḥudhaifa said, "The door was 'Umar رضي الله عنه." We further asked Ḥudhaifa whether 'Umar knew what that door meant. Ḥudhaifa replied in the affirmative and added, "He knew it as we know that there is a night before tomorrow."

CHAPTER. Whoever gave things in charity while he was a pagan and then embraced Islam.

517. Narrated Ḥakīm bin Ḥizām رضي الله عنه: I said to Allāh's Apostle ﷺ, "Before embracing Islam I used to do good deeds like giving in charity, slave-manumitting, and the keeping of good relations with kith and kin. Shall I be rewarded for those deeds?" The Prophet ﷺ replied, "You became Muslim with all those good deeds (Without losing their reward)."

CHAPTER. The servant gets a reward for giving in charity on the order of his

عَنِ الْمُنْكَرِ. قالَ: لَيْسَ هَذِهِ أُرِيدُ، وَلَكِنِّي أُرِيدُ الَّتِي تَمُوجُ كَمَوْجِ الْبَحْرِ. قالَ: قُلْتُ: لَيْسَ عَلَيْكَ بِهَا يَا أَمِيرَ الْمُؤْمِنِينَ بَأْسٌ، بَيْنَكَ وَ بَيْنَهَا بَابٌ مُغْلَقٌ. قالَ: فَيُكْسَرُ الْبَابُ أَوْ يُفْتَحُ؟ قالَ: قُلْتُ: لا، بَلْ يُكْسَرُ. قالَ: فَإِنَّهُ إِذَا كُسِرَ لَمْ يُغْلَقْ أَبَدًا. قالَ: قُلْتُ: أَجَلْ. قالَ: فَهِبْنَا أَنْ نَسْأَلَهُ مَنِ الْبَابُ. فَقُلْنَا لِمَسْرُوقٍ: سَلْهُ. قالَ: فَسَأَلَهُ، فَقَالَ: عُمَرُ رَضِيَ اللَّهُ عَنْهُ قالَ: قُلْنَا: فَعَلِمَ عُمَرُ مَنْ تَعْنِي؟ قالَ: نَعَمْ، كَمَا أَنَّ دُونَ غَدٍ لَيْلَةً؛ وَ ذَلِكَ أَنِّي حَدَّثْتُهُ حَدِيثًا لَيْسَ بِالأَغَالِيطِ.

باب مَنْ تَصَدَّقَ فى الشِّرْكِ ثُمَّ أَسْلَمَ.

٥١٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا هِشَامٌ: حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ حَكِيمِ ابْنِ حِزَامٍ رَضِيَ اللَّهُ عَنْهُ قالَ: قُلْتُ يَا رَسُولَ اللَّهِ، أَرَأَيْتَ أَشْيَاءَ كُنْتُ أَتَحَنَّثُ بِهَا فى الْجَاهِلِيَّةِ مِنْ صَدَقَةٍ أَوْ عَتَاقَةٍ أَوْ صِلَةِ رَحِمٍ، فَهَلْ فِيهَا مِنْ أَجْرٍ؟ فَقَالَ النَّبِيُّ صلى الله عليه وسلم: أَسْلَمْتَ عَلَى مَا سَلَفَ مِنْ خَيْرٍ.

باب أَجْرِ الْخَادِمِ إِذَا تَصَدَّقَ بِأَمْرِ صَاحِبِهِ غَيْرَ مُفْسِدٍ.

master, if his intention is not to waste his master's property.

518. Narrated 'Āisha رضي الله عنها : Allāh's Apostle ﷺ said, "When a woman gives in charity from her husband's meals without wasting the property of her husband, she will get a reward for it, and her husband too will get a reward for what he earned and the store-keeper will have the reward likewise."

519. Narrated Abū Mūsā رضي الله عنه : The Prophet ﷺ said, "An honest Muslim store-keeper who carries out the orders of his master and pays fully what he has been ordered to give with a good heart and pays to that person to whom he was ordered to pay, is regarded as one of the two charitable persons."

CHAPTER. The reward of the lady who gives in charity, or provides somebody with food from her husband's house for Allāh's sake without spoiling her husband's property.

520. Narrated 'Āisha رضي الله عنها : The Prophet ﷺ said, "If a woman gives in charity from her husband's house ......" The Prophet ﷺ also said, "If a lady gives meals (in charity) from her husband's

٥١٨ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم: إِذَا تَصَدَّقَتِ المَرْأَةُ مِنْ طَعَامِ زَوْجِهَا غَيْرَ مُفْسِدَةٍ كَانَ لَهَا أَجْرُهَا، وَلِزَوْجِهَا بِمَا كَسَبَ، وَلِلخَازِنِ مِثْلُ ذَلِكَ.

٥١٩ - حَدَّثَنَا مُحَمَّدُ بْنُ العَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدِ بْنِ عَبْدِ اللهِ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم قَالَ: الخَازِنُ المُسْلِمُ الأَمِينُ الَّذِي يُنْفِذُ، وَرُبَّمَا قَالَ يُعْطِي مَا أُمِرَ بِهِ كَامِلًا مُوَفَّرًا طَيِّبًا بِهِ نَفْسُهُ فَيَدْفَعُهُ إِلَى الَّذِي أُمِرَ لَهُ بِهِ أَحَدُ المُتَصَدِّقَيْنِ.

بابٌ أَجْرِ المَرْأَةِ إِذَا تَصَدَّقَتْ أَوْ أَطْعَمَتْ مِنْ بَيْتِ زَوْجِهَا غَيْرَ مُفْسِدَةٍ.

٥٢٠ - حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا مَنْصُورٌ وَالأَعْمَشُ، عَنْ أَبِي وَائِلٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم

house without spoiling her husband's property, she will get a reward and her husband will also get a reward likewise. The husband will get a reward because of his earnings and the woman because of her spending."

521. Narrated 'Aisha رضي الله عنها : The Prophet ﷺ said, "When a woman spends some meals in Allāh's Cause from her house without spoiling her husband's property, she will get a reward for it, and her husband will also get the reward for his earnings and (similarly) the store-keeper will get a reward likewise."

CHAPTER. The statement of Allāh تعالى :—

"So he who gives
(In charity) and fears Allāh
And (in all sincerety)
Testifies to the best
We will indeed
Make smooth for him
The path to Bliss.
But he who is
A greedy miser
And thinks himself
Self-sufficient,

يَعْنِي إِذَا تَصَدَّقَتِ الْمَرْأَةُ مِنْ بَيْتِ زَوْجِهَا ح حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ : حَدَّثَنَا أَبِي : حَدَّثَنَا الأَعْمَشُ ، عَنْ شَقِيقٍ ، عَنْ مَسْرُوقٍ ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ : قَالَ النَّبِيُّ صلى الله عليه وسلم : إذا أَطْعَمَتِ الْمَرْأَةُ مِنْ بَيْتِ زَوْجِهَا غَيْرَ مُفْسِدَةٍ لَهَا أَجْرُهَا ، وَلَهُ مِثْلُهُ ، وَلِلْخَازِنِ مِثْلُ ذَلِكَ ، لَهُ بِمَا اكْتَسَبَتْ وَلَهَا بِمَا أَنْفَقَتْ .

٥٢١ ـ حَدَّثَنَا يَحْيَى بن يَحْيَى ، أَخْبَرَنَا جَرِيرٌ ، عَنْ مَنْصُورٍ عَنْ شَقِيقٍ عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ : إِذَا أَنْفَقَتِ الْمَرْأَةُ مِنْ طَعَامِ بَيْتِهَا غَيْرَ مُفْسِدَةٍ فَلَهَا أَجْرُهَا ، وَلِلزَّوْجِ بِمَا اكْتَسَبَ ، وَلِلْخَازِنِ مِثْلُ ذَلِكَ .

بَابُ قَوْلِ اللهِ تَعَالَى ـ فَأَمَّا مَنْ أَعْطَى وَاتَّقَى وَصَدَّقَ بِالْحُسْنَى فَسَنُيَسِّرُهُ لِلْيُسْرَى . وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى وَكَذَّبَ بِالْحُسْنَى فَسَنُيَسِّرُهُ لِلْعُسْرَى ـ اللَّهُمَّ أَعْطِ مُنْفِقَ مَالٍ خَلَفًا .

And gives the lie
To the best,
We will indeed
Make smooth for him
The path to the Misery.' (92:5-10)

(And the saying of the angels:) "O Allāh, compensate a person who spends in Your Cause for what he has spent."

522. Narrated Abū Huraira ؓ: The Prophet ﷺ said, "Every day two angels come down from Heaven and one of them says, 'O Allāh! Compensate every person who spends in Your Cause,' and the other (angel) says, 'O Allāh! Destroy every miser.' "

٥٢٢ - حدَّثنا إسْمَاعيلُ، حدَّثني أخِي، عَنْ سُلَيْمانَ، عَنْ مُعاوِيَةَ بنِ أبي مُزَرِّدٍ، عَنْ أبي الحُبابِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ قالَ: ما مِنْ يَوْمٍ يُصْبِحُ العِبادُ فيهِ إلاَّ مَلَكانِ يَنزِلانِ فيَقُولُ أحَدُهُما: اللَّهُمَّ أعْطِ مُنْفِقًا خَلَفًا؛ و يَقُولُ الآخَرُ: اللَّهُمَّ أعْطِ مُمْسِكًا تَلَفًا.

CHAPTER. The examples of an alms-giver and a miser.

بابُ مَثَلِ المُتَصَدِّقِ والبَخِيلِ.

523. Narrated Abū Huraira ؓ: The Prophet ﷺ said, "The example of a miser and an alms-giver is like the example of two persons wearing iron armours." Allāh's Apostle ﷺ also said, "The example of an alms-giver and a miser is like the example of two persons who have two iron armours on them from their chests to their collar bones, and when the alms-giver wants to give in charity, the armour becomes capacious till it covers his whole body to such an extent that it hides his

٥٢٣ - حدَّثنا مُوسَى، حدَّثنا وُهَيْبٌ، حدَّثنا ابنُ طاوُسٍ، عَنْ أبيهِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ: مَثَلُ البَخِيلِ والمُتَصَدِّقِ كمَثَلِ رَجُلَيْنِ عَلَيْهِما جُبَّتانِ مِنْ حَدِيدٍ ح وحَدَّثنا أبو اليَمانِ أخْبرَنا شُعَيْبٌ، حدَّثنا أبو الزِّنادِ أنَّ عَبْدَ الرَّحْمَنِ حَدَّثَهُ أنَّهُ سَمِعَ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أنَّهُ سَمِعَ

fingertips and covers his footprints. (1) And when the miser wants to spend, all its chains stick to their places and he cannot widen it."

رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ : يَقُولُ مَثَلُ البَخِيلِ والمُنْفِقِ كَمَثَلِ رَجُلَيْنِ عَلَيْهِما جُبَّتانِ مِنْ حَدِيدٍ مِنْ ثُدِيِّهِما إلى تَرَاقِيهِما . فأمَّا المُنْفِقُ فَلا يُنْفِقُ إلاَّ سَبَغَتْ أوْ وَفَرَتْ عَلى جِلْدِهِ حتَّى تُخْفِيَ بَنانَهُ و تَعْفُوَ أثَرَهُ . و أمَّا البَخِيلُ فَلا يُرِيدُ أنْ يُنْفِقَ شَيْئًا إلاَّ لَزِقَتْ كُلُّ حَلْقَةٍ مَكانَها فَهُوَ يُوَسِّعُها وَلا تَتَّسِعُ . تابَعَهُ الحَسَنُ بنُ مُسْلِمٍ عَنْ طاوُسٍ فى الجُبَّتَيْنِ . وَقالَ حَنْظَلَةُ عَنْ طاوُسٍ جُنَّتانِ . وَقالَ اللَّيْثُ حدَّثَنِى جَعْفَرٌ عَنِ ابنِ هُرْمُزَ سَمِعْتُ أبا هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ ، عَنِ النَّبِىِّ صلى اللهُ عليهِ وسلَّمَ : جُنَّتانِ .

CHAPTER. Giving in charity from the earnings and trade, as is referred to in the statement of Allāh تعالى :—

"O you who believe !
Give of the good things
Which you have (honourably) earned,
... ... (up to)
... ... And worthy of all praise."
(2 : 267)

بابُ صَدَقَةِ الكَسْبِ والتِّجارَةِ . لِقَوْلِهِ تَعالى ـ يا أيُّها الَّذِينَ آمَنُوا أنْفِقُوا مِنْ طَيِّباتِ ما كَسَبْتُمْ ـ الآيَةَ ، إلى قَوْلِهِ ـ حَمِيدٌ ـ .

CHAPTER. Every Muslim has to give in charity and whoever does not find anything to give, should do good deeds.

بابٌ عَلى كُلِّ مُسْلِمٍ صَدَقَةٌ ، فَمَنْ لَمْ يَجِدْ فَلْيَعْمَلْ بالمَعْرُوفِ .

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(1) His sins will be forgiven.

524. Narrated Abū Burda from his father from his grandfather that the Prophet ﷺ said, "Every Muslim has to give in charity." The people asked, "O Allāh's Prophet ! If someone has nothing to give, what will he do ? " He said, "He should work with his hands and benefit himself and also give in charity (from what he earns)." The people further asked, "If he cannot find even that ?" He replied, "He should help the needy who appeal for help." Then the people asked, "If he cannot do that ?" He replied, "Then he should perform good deeds and shun the evil ones and this will be regarded as charitable deeds."

٥٢٤ - حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا سَعِيدُ بْنُ أَبِي بُرْدَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ قالَ: عَلَى كُلِّ مُسْلِمٍ صَدَقَةٌ. فَقالُوا: يا نَبِيَّ اللهِ، فَمَنْ لَمْ يَجِدْ؟ قالَ: يَعْمَلُ بِيَدِهِ فَيَنْفَعُ نَفْسَهُ وَيَتَصَدَّقُ. قالُوا: فإِنْ لَمْ يَجِدْ؟ قالَ: يُعِينُ ذَا الحاجَةِ المَلْهُوفَ. قالُوا: فإِنْ لَمْ يَجِدْ؟ قالَ: فَلْيَعْمَلْ بالمَعْرُوفِ وَلْيُمْسِكْ عَنِ الشَّرِّ فإِنَّها لَهُ صَدَقَةٌ.

CHAPTER. How much is Zakāt and how much may be given in charity ? And whoever gave a sheep in charity.

بابٌ قَدْرُ كَمْ يُعْطَى مِنَ الزَّكاةِ والصَّدَقَةِ؟ وَمَنْ أَعْطَى شاةً.

525. Narrated Um 'Aṭiyyā رضي الله عنها : A sheep was sent to me (Nusaiba Al-Anṣāriya) (in charity) and I sent some of it to 'Āisha رضي الله عنها . The Prophet ﷺ asked 'Āisha for something to eat. 'Āisha replied that there was nothing except what Nusaiba Al-Anṣāriya had sent of that sheep. The Prophet ﷺ said to her, "Bring it as it has reached its place."(1)

٥٢٥ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا أَبُو شِهابٍ، عَنْ خالِدٍ الحَذَّاءِ، عَنْ حَفْصَةَ بِنْتِ سِيرِينَ عَنْ أُمِّ عَطِيَّةَ رَضِيَ اللهُ عَنْها قالَتْ: بُعِثَ إِلى نُسَيْبَةَ الأَنْصارِيَّةِ بِشاةٍ فأَرْسَلَتْ إِلى عائِشَةَ رَضِيَ اللهُ عَنْها مِنْها. فَقالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ: عِنْدَكُمْ شَيْءٌ؟ فَقُلْتُ: لا، إِلاَّ ما أَرْسَلَتْ بِهِ نُسَيْبَةُ مِنْ تِلْكَ الشَّاةِ. فَقالَ: هاتِ فَقَدْ بَلَغَتْ مَحِلَّها.

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(1) For further understanding see Ḥadīth No. 571.

CHAPTER. The Zakāt of silver.

بابُ زَكاةِ الوَرِقِ .

526. Narrated Abū Sa'īd Al-Khudrī ؓ: Allāh's Apostle ﷺ said, "There is no Zakāt on less than five camels and also there is no Zakāt on less than five Awaq (of silver). (5 Awāq=22 Fransa Riyāls or 200 Dirhams.) And there is no Zakāt on less than five Awsuq.(1) (A special measure of food-grains, and one Wasq equals 60 Sā's.) (For gold 20, Dinars i.e. equal to 12 Guinea English. No Zakāt for less than 12 Guinea (English) of gold or for silver less than 22 Fransa Riyals).

٥٢٦ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ، أخْبرَنا مالكٌ، عَنْ عَمْرِو بنِ يَحْيى المَازِنيِّ، عَنْ أبيهِ قالَ: سَمِعْتُ أبا سَعيدٍ الخُدْرِيَّ قالَ: قالَ رَسُولُ اللهِ صلى الله عليهِ وسلَّمَ: لَيْسَ فيما دُونَ خَمْسِ ذَوْدٍ صَدَقَةٌ مِنَ الإبِلِ. ولَيْسَ فيما دُونَ خَمْسِ أوَاقٍ صَدَقَةٌ. ولَيْسَ فيما دُونَ خَمْسَةِ أوْسُقٍ صَدَقَةٌ.

527. Narrated Abū Sa'īd Al-Khudrī ؓ: I heard the Prophet ﷺ saying (as above—No. 526 . ...)

٥٢٧ - حدَّثَنا مُحَمَّدُ بنُ المُثَنَّى، حدَّثَنا عَبْدُ الوَهَّابِ قالَ: حدَّثَني يَحْيى ابنُ سَعيدٍ قالَ: أخْبرَني عَمْرٌو: سَمِعَ أباهُ عَنْ أبي سَعيدٍ رَضِيَ اللهُ عَنْهُ: سَمِعْتُ النَّبيَّ صلى اللهُ عليهِ وسلَّمَ بهذا.

CHAPTER. Zakāt may be paid in kind (and not in cash).

Said Ṭāwūs: Mu'ādh ؓ said to the people of Yemen, "Bring me small, or used garments in charity in place of barley and millet as it will be easy for you and useful for the companions of the Prophet ﷺ in Medina." The Prophet ﷺ said, "Khālid has kept his shield and ornaments in Allāh's Cause." And the Prophet ﷺ said to the ladies, "Give in charity even from your ornaments." The Prophet ﷺ did not differentiate between the Zakāt and

بابُ العَرْضِ في الزَّكاةِ .

وقالَ طاوُسٌ: قالَ مُعاذٌ رَضِيَ اللهُ عَنْهُ لأهْلِ اليَمَنِ: ائْتُوني بعَرْضٍ ثِيابٍ خَمِيصٍ أوْ لَبيسٍ في الصَّدَقَةِ مَكانَ الشَّعيرِ والذُّرَةِ، أهْوَنُ عَلَيْكُمْ وخَيْرٌ لأصْحابِ النَّبيِّ صلى اللهُ عليهِ وسلَّمَ بالمَدينَةِ. وقالَ النَّبيُّ صلى اللهُ عليهِ وسلَّمَ: وأمَّا خالِدٌ فقَدِ احْتَبَسَ أدْراعَهُ وأعْتُدَهُ في سَبيلِ اللهِ. وقالَ النَّبيُّ صلى اللهُ عليهِ وسلَّمَ: تَصَدَّقْنَ ولَوْ مِنْ حُلِيِّكُنَّ.

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(1) Five Awsuq of dates or grain.

other kinds of Ṣadaq in this respect. And so the women donated their ear-rings and necklaces. And the Prophet ﷺ did not specify that what might be paid in kind should be silver or gold.

فَلَمْ يَسْتَثْنِ صَدَقَةَ الفَرْضِ مِنْ غَيْرِهَا، فَجَعَلَتِ المَرْأَةُ تُلْقِي خُرْصَهَا وَسِخَابَهَا، وَلَمْ يَخُصَّ الذَّهَبَ وَالفِضَّةَ مِنَ العُرُوضِ.

528. Narrated Anas رضي الله عنه : Abū Bakr رضي الله عنه wrote to me what Allāh had instructed His Apostle ﷺ to do regarding the one who had to pay one Bint Makhāḍ (i. e. one year-old she-camel) as Zakāt, and he did not have it but had got Bint Labūn (two year old she-camel). (He wrote that) it could be accepted from him as Zakāt, and the collector of Zakāt would return him 20 Dirhams(1) or two sheep; and if the Zakāt payer had not a Bint Makhāḍ, but he had Ibn Labūn (a two year old he-camel) then it could be accepted as his Zakāt, but he would not be paid anything.

٥٢٨ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ، حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي ثُمَامَةُ أَنَّ أَنَسًا رَضِيَ اللهُ عَنْهُ حَدَّثَهُ: أَنَّ أَبَا بَكْرٍ رَضِيَ اللهُ عَنْهُ كَتَبَ لَهُ الَّتِي أَمَرَ اللهُ رَسُولَهُ صلى اللهُ عليه وسلَّمَ: وَمَنْ بَلَغَتْ صَدَقَتُهُ بِنْتَ مَخَاضٍ وَلَيْسَتْ عِنْدَهُ، وَعِنْدَهُ بِنْتُ لَبُونٍ فَإِنَّهَا تُقْبَلُ مِنْهُ، وَيُعْطِيهِ المُصَدِّقُ عِشْرِينَ دِرْهَمًا أَوْ شَاتَيْنِ، فَإِنْ لَمْ يَكُنْ عِنْدَهُ بِنْتُ مَخَاضٍ عَلَى وَجْهِهَا وَعِنْدَهُ ابْنُ لَبُونٍ فَإِنَّهُ يُقْبَلُ مِنْهُ وَلَيْسَ مَعَهُ شَيْءٌ.

529. Narrated Ibn ʿAbbās رضي الله عنهما : I am a witness that Allāh's Apostle ﷺ offered the Id prayer before delivering the sermon and then he thought that the women would not be able to hear him (because of the distance), so he went to them along with Bilāl who was spreading his garment. The Prophet ﷺ advised and ordered them to give in charity. So the women started giving their ornaments (in charity). (The sub-narrator Aiyūb pointed towards his ears and neck meaning

٥٢٩ - حَدَّثَنَا مُؤَمَّلٌ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ أَيُّوبَ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ قَالَ: قَالَ ابْنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا: أَشْهَدُ عَلَى رَسُولِ اللهِ صلى اللهُ عليه وسلَّمَ لَصَلَّى قَبْلَ الخُطْبَةِ فَرَأَى أَنَّهُ لَمْ يُسْمِعِ النِّسَاءَ، فَأَتَاهُنَّ وَمَعَهُ بِلَالٌ نَاشِرَ ثَوْبِهِ فَوَعَظَهُنَّ وَأَمَرَهُنَّ أَنْ يَتَصَدَّقْنَ فَجَعَلَتِ المَرْأَةُ تُلْقِي. وَأَشَارَ أَيُّوبُ إِلَى أُذُنِهِ وَإِلَى حَلْقِهِ.

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(1) One Dirham equals about 1/4 Saudī Riyāl.

that they gave ornaments from those places such as ear-rings and necklaces.)

CHAPTER. The individual property of different people should not be taken together nor the joint property to be divided, in assessing the Zakāt. Narrated Sālim from Ibn 'Umar رضي الله عنهما from the Prophet ﷺ a similar narration.

باب لا يُجْمَعُ بَيْنَ مُفْتَرِقٍ وَلا يُفَرَّقُ بَيْنَ مُجْتَمِعٍ. وَيُذْكَرُ عَنْ سالمٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ مِثْلَهُ.

530. Narrated Anas رضي الله عنه : Abū Bakr رضي الله عنه wrote to me what was made compulsory by Allāh's Apostle ﷺ and that was (regarding the payments of Zakāt): Neither the property of different people may be taken together nor the joint property may be split for fear of (paying more, or receiving less) Zakāt. (1)

٥٣٠ ـ حدَّثَنا مُحَمَّدُ بنُ عَبْدِ اللهِ الأَنْصارِيُّ قالَ: حدَّثَني أبي، قالَ: حدَّثَني ثُمامَةُ أنَّ أنَساً رَضِيَ اللهُ عَنْهُ حدَّثَهُ أنَّ أبا بَكْرٍ رَضِيَ اللهُ عَنْهُ كَتَبَ لَهُ الَّتي فَرَضَ رَسُولُ اللهِ صلى اللهِ عليهِ وسلَّمَ: وَلا يُجْمَعُ بَيْنَ مُتَفَرِّقٍ. وَلا يُفَرَّقُ بَيْنَ مُجْتَمِعٍ خَشْيَةَ الصَّدَقَةِ.

CHAPTER. If a property is equally owned by two partners, its Zakāt is to be paid as a whole, and each partner is to pay the same amount. Tāwūs and 'Atā' say that if two partners know their shares

باب ما كانَ مِنْ خَلِيطَيْنِ فإنَّهُما يَتَراجَعانِ بَيْنَهُما بالسَّوِيَّةِ. وَقالَ طاوُسٌ وَعَطاءٌ: إذا عَلِمَ الخَلِيطانِ أمْوالَهُما فَلا يُجْمَعُ مالُهُما. وَقالَ

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(1) e. g. If somebody owns forty to one hundred and twenty sheep, he should pay only one sheep. But if there are three persons having forty sheep each, they are not permitted to gather their sheep together intending to pay one sheep only whereas each has to pay one sheep. Similarly, one person having forty sheep is not permitted to divide his sheep intending not to pay the Zakāt.

This Ḥadith may also mean that the Zakāt-collector should not do the same with the intention of collecting more Zakāt. He should not divide the property of one person or gather the property of different persons when collecting Zakāt.

seperately, their property will not be collected together. And Sufyān says that Zakāt will not be due till one partner has forty sheep and the other partner also has the same number of sheep.

سُفْيَانُ: لَا تَجِبُ حَتَّى يَتِمَّ لِهَذَا أَرْبَعُونَ شَاةً وَلِهَذَا أَرْبَعُونَ شَاةً.

531. Narrated Anas رضي الله عنه : Abū Bakr رضي الله عنه wrote to me what Allāh's Apostle ﷺ had made compulsory (regarding Zakāt) and this was mentioned in it: If a property is equally owned by two partners, they should pay the combined Zakāt and it will be considered that both of them have paid their Zakāt equally.

٥٣١ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي ثُمَامَةُ أَنَّ أَنَسًا حَدَّثَهُ: أَنَّ أَبَا بَكْرٍ رَضِيَ اللهُ عَنْهُ كَتَبَ لَهُ الَّتِي فَرَضَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّمَ وَمَا كَانَ مِنْ خَلِيطَيْنِ فَإِنَّهُمَا يَتَرَاجَعَانِ بَيْنَهُمَا بِالسَّوِيَّةِ.

CHAPTER. The Zakāt of camels, and this was narrated by Abū Bakr, Abū Dhar and Abū Huraira رضي الله عنهم from the Prophet ﷺ .

بَابُ زَكَاةِ الإِبِلِ. ذَكَرَهُ أَبُو بَكْرٍ، وَأَبُو ذَرٍّ، وَأَبُو هُرَيْرَةَ رَضِيَ اللهُ عَنْهُمْ، عَنِ النَّبِيِّ صلى اللهُ عليه وسلَّمَ.

532. Narrated Abū Sa'īd Al-Khudrī رضي الله عنه : A Bedouin asked Allāh's Apostle ﷺ about the emigration. The Prophet ﷺ said, "May Allāh have mercy on you! The matter of emigration is very hard. Have you got camels to pay their Zakāt?" The Bedouin said, "Yes, I have." The Prophet ﷺ said, "Work beyond the seas and Allāh will not waste any of your deeds."

٥٣٢ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللهِ، حَدَّثَنَا الوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الأَوْزَاعِيُّ قَالَ: حَدَّثَنِي ابْنُ شِهَابٍ، عَنْ عَطَاءِ ابْنِ يَزِيدَ، عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ: أَنَّ أَعْرَابِيًّا سَأَلَ رَسُولَ اللهِ صلى اللهُ عليه وسلَّمَ عَنِ الهِجْرَةِ، فَقَالَ: وَيْحَكَ، إِنَّ شَأْنَهَا شَدِيدٌ، فَهَلْ لَكَ مِنْ إِبِلٍ تُؤَدِّي صَدَقَتَهَا؟ قَالَ: نَعَمْ. قَالَ: فَاعْمَلْ مِنْ وَرَاءِ البِحَارِ، فَإِنَّ اللهَ لَنْ يَتِرَكَ مِنْ عَمَلِكَ شَيْئًا.

CHAPTER. Whoever has to pay a Bint Makhād as Zakāt and has not got it.

533. Narrated Anas ؓ: Abū Bakr ؓ wrote to me about the Zakāt which Allāh had ordered His Apostle ﷺ to observe: Whoever had to pay Jadh'a (Jadh'a means a four-year-old she-camel) as Zakāt from his herd of camels and he had not got one, and he had Ḥiqqa (three-year-old she-camel), that Ḥiqqa should be accepted from him along with two sheep if they were available or twenty Dirhams (one dirham equals about 1/4 Sa'ūdī Riyal) and whoever had to pay Ḥiqqa as Zakāt and he had no Ḥiqqa but had a Jadh'a, the Jadh'a should be accepted from him, and the Zakāt collector should repay him twenty Dirhams or two sheep; and whoever had to pay Ḥiqqa as Zakāt and he had not got one, but had a Bint Labūn (two-year-old she-camel), it should be accepted from him along with two sheep or twenty Dirhams; and whoever had to pay Bint Labūn and had a Ḥiqqa, that Ḥiqqa should be accepted from him and the Zakāt collector should repay him twenty Dirhams or two sheep; and whoever had to pay Bint Labūn and he had not got one but had a Bint Makhād (one-year-old she-camel), that Bint Makhād should be accepted from him along with twenty Dirhams or two sheep.

بَابُ مَنْ بَلَغَتْ عِنْدَهُ صَدَقَةُ بِنْتِ مَخَاضٍ وَلَيْسَتْ عِنْدَهُ .

٥٣٣ - حَدَّثَنَا مُحَمَّدُ بنُ عَبْدِ اللهِ قالَ: حدَّثَنِي ثُمَامَةُ أنَّ أنَسًا رَضِيَ اللهُ عَنْهُ حدَّثَهُ: أنَّ أبا بَكْرٍ رَضِيَ اللهُ عَنْهُ كَتَبَ لَهُ فَرِيضَةَ الصَّدَقَةِ الَّتِي أمَرَ اللهُ رَسُولَهُ صلى اللهُ عليهِ وسلَّمَ: مَنْ بَلَغَتْ عِنْدَهُ مِنَ الإبِلِ صَدَقَةُ الجَذَعَةِ وَلَيْسَتْ عِنْدَهُ جَذَعَةٌ وَعِنْدَهُ حِقَّةٌ فإنَّها تُقْبَلُ مِنْهُ الحِقَّةُ، وَيَجْعَلُ مَعَهَا شاتَيْنِ إنِ اسْتَيْسَرَتَا لَهُ، أوْ عِشْرِينَ دِرْهَمًا. وَمَنْ بَلَغَتْ عِنْدَهُ صَدَقَةُ الحِقَّةِ وَلَيْسَتْ عِنْدَهُ الحِقَّةُ وَعِنْدَهُ الجَذَعَةُ فإنَّها تُقْبَلُ مِنْهُ الجَذَعَةُ، وَيُعْطِيهِ المُصَدِّقُ عِشْرِينَ دِرْهَمًا أوْ شاتَيْنِ. وَمَنْ بَلَغَتْ عِنْدَهُ صَدَقَةُ الحِقَّةِ وَلَيْسَتْ عِنْدَهُ إلاَّ بِنْتُ لَبُونٍ فإنَّها تُقْبَلُ مِنْهُ بِنْتُ لَبُونٍ وَيُعْطِي شاتَيْنِ أوْ عِشْرِينَ دِرْهَمًا. وَمَنْ بَلَغَتْ صَدَقَتُهُ بِنْتَ لَبُونٍ وَعِنْدَهُ حِقَّةٌ فإنَّها تُقْبَلُ مِنْهُ الحِقَّةُ وَيُعْطِيهِ المُصَدِّقُ عِشْرِينَ دِرْهَمًا أوْ شاتَيْنِ. وَمَنْ بَلَغَتْ صَدَقَتُهُ بِنْتَ لَبُونٍ وَلَيْسَتْ عِنْدَهُ وَعِنْدَهُ بِنْتُ مَخَاضٍ فإنَّها تُقْبَلُ مِنْهُ بِنْتُ مَخَاضٍ وَيُعْطِي مَعَهَا عِشْرِينَ دِرْهَمًا أوْ شاتَيْنِ .

CHAPTER. The Zakāt of sheep.

534. Narrated Anas رضي الله عنه : When Abū Bakr رضي الله عنه sent me to (collect the Zakāt from) Baḥrein, he wrote to me the following :—

(In the name of Allāh, the Beneficent, the Merciful).

These are the orders for compulsory charity (Zakāt) which Allāh's Apostle ﷺ had made obligatory for every Muslim, and which Allāh had ordered His Apostle ﷺ to observe : Whoever amongst the Muslims is asked to pay Zakāt accordingly, he should pay it (to the Zakāt collector) and whoever is asked more than that (what is specified in this script) he should not pay it; for twenty-four camels or less, sheep are to be paid as Zakāt; for evey five camels one sheep is to be paid, and if there are between twenty-five to thirty-five camels, one Bint Makhāḍ is to be paid; and if they are between thirty-six to forty-five (camels), one Bint Labūn is to be paid; and if they are between forty-six to sixty (camels), one Ḥiqqa is to be paid; and if the number is between sixty-one to seventy-five (camels), one Jadhʿa is to be paid; and if the number is between seventy-six to ninety (camels), two Bint Labūns are to be paid; and if they are from ninety-one to one-hundred-and-twenty (camels), two Ḥiqqas are to be paid; and if they are over one-hundred-and-twenty (camels), for every forty (over one-hundred-and twenty) one Bint Labūn is to be paid, and for every fifty camels (over

بابُ زَكاةِ الغَنَمِ.

٥٣٤ ـ حدَّثَنا مُحَمَّدُ بنُ عَبْدِ اللهِ ابنِ المُثَنَّى الأنْصَارِىُّ قالَ: حدَّثَنِى أبى قالَ: حدَّثَنِى ثُمَامَةُ بنُ عَبْدِ اللهِ ابنِ أنَسٍ أنَّ أنَسًا حدَّثَهُ: أنَّ أبا بَكْرٍ رَضِىَ اللهُ عَنْهُ كَتَبَ لَهُ هَذَا الكِتابَ لَمَّا وَجَّهَهُ إلى البَحْرَيْنِ:

(بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ) هَذِهِ فَرِيضَةُ الصَّدَقَةِ الَّتِى فَرَضَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ عَلَى المُسْلِمِينَ، والَّتِى أمَرَ اللهُ بِهَا رَسُولَهُ، فَمَنْ سُئِلَهَا مِنَ المُسْلِمِينَ عَلَى وَجْهِهَا فَلْيُعْطِهَا، وَمَنْ سُئِلَ فَوْقَهَا فَلا يُعْطِ: فى كُلِّ أرْبَعٍ وَعِشْرِينَ مِنَ الإبِلِ فَمَا دُونَهَا مِنَ الغَنَمِ، مِنْ كُلِّ خَمْسٍ شَاةٌ، فَإذَا بَلَغَتْ خَمْسًا وَعِشْرِينَ إلى خَمْسٍ وَثَلاثِينَ فَفِيهَا بِنْتُ مَخَاضٍ أُنْثَى، فَإذَا بَلَغَتْ سِتًّا وَثَلاثِينَ إلى خَمْسٍ وَأرْبَعِينَ فَفِيهَا بِنْتُ لَبُونٍ أُنْثَى، فَإذَا بَلَغَتْ سِتًّا وَأرْبَعِينَ إلى سِتِّينَ فَفِيهَا حِقَّةٌ طَرُوقَةُ الجَمَلِ، فَإذَا بَلَغَتْ وَاحِدَةً وَسِتِّينَ إلى خَمْسٍ وَسَبْعِينَ فَفِيهَا جَذَعَةٌ، فَإذَا بَلَغَتْ يَعْنِى سِتًّا وَسَبْعِينَ إلى تِسْعِينَ فَفِيهَا بِنْتَا لَبُونٍ. فَإذَا بَلَغَتْ إحْدَى وَتِسْعِينَ إلى عِشْرِينَ وَمِائَةٍ فَفِيهَا حِقَّتَانِ طَرُوقَتَا

one-hundred-and-twenty) one Ḥiqqa is to be paid; and who ever has got only four camels, has to pay nothing as Zakāt, but if the owner of these four camels wants to give something, he can.

If the number of camels increases to five, the owner has to pay one sheep as Zakāt. As regards the Zakāt for the (flock) of sheep; if they are between forty and one-hundred-and-twenty sheep, one sheep is to be paid; and if they are between one-hundred-and-twenty to two-hundred (sheep), two sheep are to be paid; and if they are between two-hundred to three-hundred (sheep), three sheep are to be paid; and for over three-hundred sheep, for every extra hundred sheep, one sheep is to be paid as Zakāt.

And if somebody has got less than forty sheep, no Zakāt is required, but if he wants to give, he can. For silver: The Zakāt is one-fortieth of the lot (i. e. 2.5%), and if its value is less than two-hundred Dirhams, Zakāt is not required, but if the owner wants to pay he can.'

الجَمَلِ . فَإِذَا زَادَتْ عَلَى عِشْرِينَ وَمِائَةٍ فَفِى كُلِّ أَرْبَعِينَ بِنْتُ لَبُونٍ ، وَفِى كُلِّ خَمْسِينَ حِقَّةٌ . وَمَنْ لَمْ يَكُنْ مَعَهُ إِلاَّ أَرْبَعٌ مِنَ الإِبِلِ فَلَيْسَ فِيهَا صَدَقَةٌ إِلاَّ أَنْ يَشَاءَ رَبُّهَا ، فَإِذَا بَلَغَتْ خَمْساً مِنَ الإِبِلِ فَفِيهَا شَاةٌ . وَفِى صَدَقَةِ الغَنَمِ فِى سَائِمَتِهَا إِذَا كَانَتْ أَرْبَعِينَ إِلَى عِشْرِينَ وَمِائَةٍ : شَاةٌ . فَإِذَا زَادَتْ عَلَى عِشْرِينَ وَمِائَةٍ إِلَى مِائَتَيْنِ : شَاتَانِ . فَإِذَا زَادَتْ عَلَى مِائَتَيْنِ إِلَى ثَلاَثِمِائَةٍ فَفِيهَا ثَلاَثٌ . فَإِذَا زَادَتْ عَلَى ثَلاَثِمِائَةٍ فَفِى كُلِّ مِائَةٍ شَاةٌ . فَإِذَا كَانَتْ سَائِمَةُ الرَّجُلِ نَاقِصَةً مِنْ أَرْبَعِينَ شَاةً وَاحِدَةً فَلَيْسَ فِيهَا صَدَقَةٌ إِلاَّ أَنْ يَشَاءَ رَبُّهَا . وَفِى الرِّقَةِ رُبْعُ العُشْرِ . فَإِنْ لَمْ تَكُنْ إِلاَّ تِسْعِينَ وَمِائَةً فَلَيْسَ فِيهَا شَيْءٌ إِلاَّ أَنْ يَشَاءَ رَبُّهَا .

CHAPTER. Neither an old, nor a defected animal, nor a male-goat may be taken as Zakāt except if the Zakāt-collector wishes (to take it). (1)

بَابٌ لاَ تُؤْخَذُ فِى الصَّدَقَةِ هَرِمَةٌ وَلاَ ذَاتُ عَوَارٍ ، وَلاَ تَيْسٌ إِلاَّ مَا شَاءَ المُصَدِّقُ .

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(1) The Arabic word which means 'Zakāt-collector' when slightly modified may mean 'the Zakāt payer'. In this case the Ḥadīth will mean: The male-goat may not be taken as Zakāt if the owner does not want to give it up. If we regard the 'Zakāt-collector' as the proper word then the meaning is: The Zakāt-collector is not to take an old or defected animal or a male-goat unless he finds no better alternative.

535. Narrated Anas ؓ : Abū Bakr ؓ wrote to me what Allāh had ordered His Apostle ﷺ (about Zakāt) which goes : Neither an old nor a defected animal, nor a male-goat may be taken as Zakāt except if the Zakāt-collector wishes (to take it).

CHAPTER. To accept a she-kid as Zakāt.

536. Narrated Abū Huraira ؓ : Abū Bakr ؓ said, "By Allāh ! If they (pay me the Zakāt and) with-hold even a she-kid which they used to pay during the life-time of Allāh's Apostle ﷺ , I will fight with them for it." ʿUmar said, "It was nothing but Allāh Who gave Abū Bakr ؓ the knowledge to fight, and later I came to know that he was right."

CHAPTER. Do not take the best from the property of the people as Zakāt.

537. Narrated Ibn Abbas ؓ : When Allāh's Apostle ﷺ sent Muʿādh

٥٣٥ ـ حَدَّثَنَا مُحَمَّدُ بنُ عَبْدِ اللهِ قالَ : حدَّثَنِى أبى قالَ : حدَّثَنِى ثُمَامَةُ أنَّ أنَسًا رَضِىَ اللهُ عَنْهُ حدَّثَهُ : أنَّ أبا بَكْرٍ رَضِىَ اللهُ عَنْهُ كَتَبَ لَهُ الَّتِى أمَرَ اللهُ رَسُولَهُ صلى اللهُ عليهِ وسلَّمَ : وَلَا يُخْرَجُ فى الصَّدَقَةِ هَرِمَةٌ وَلَا ذَاتُ عَوَارٍ ، وَلَا تَيْسٌ إلَّا ما شاءَ المُصَدِّقُ .

بابُ أخْذِ العَنَاقِ فى الصَّدَقَةِ .

٥٣٦ ـ حدَّثَنَا أبو اليَمَانِ ، أخْبَرَنا شُعَيْبٌ ، عَنِ الزُّهْرِىِّ ح وَقَالَ اللَّيْثُ : حدَّثَنِى عَبْدُ الرَّحْمَنِ بنُ خالِدٍ ، عَنِ ابنِ شِهابٍ ، عَنْ عُبَيْدِ اللهِ بنِ عَبْدِ اللهِ ابنِ عُتْبَةَ بنِ مَسْعُودٍ أنَّ أبا هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ قالَ : قالَ أبو بَكْرٍ رَضِىَ اللهُ عَنْهُ : وَاللهِ لَوْ مَنَعُونى عَنَاقًا كانُوا يُؤَدُّونها إلى رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ لقاتَلْتُهُمْ عَلَى مَنْعِها . قالَ عُمَرُ رَضِىَ اللهُ عَنْهُ : فَمَا هُوَ إلَّا أنْ رأيْتُ أنَّ اللهَ شَرَحَ صَدْرَ أبى بَكْرٍ رَضِىَ اللهُ عَنْهُ بالقِتالِ فعَرَفْتُ أنَّهُ الحَقُّ .

بابٌ لا تُؤْخَذُ كَرَائِمُ أمْوَالِ النَّاسِ فى الصَّدَقَةِ .

٥٣٧ ـ حدَّثَنا أُمَيَّةُ بنُ بِسْطامٍ : حدَّثَنا يَزِيدُ بنُ زُرَيْعٍ : حدَّثَنا رَوْحُ

to Yemen, he said (to him), "You are going to people of a (Divine) Book. First invite them to Allāh's worship and when they come to know Allāh, inform them that Allāh has enjoined on them, five prayers in every day and night; and if they start offering these prayers, inform them that Allāh has enjoined on them, the Zakāt. And it is to be taken from the rich amongst them and given to the poor amongst them; and if they obey you in that, take Zakāt from them and avoid (don't take) the best property of the people as Zakāt."

ابنُ القاسِمِ، عَنْ إسْماعِيلَ بنِ أُمَيَّةَ، عَنْ يَحْيَى بنِ عَبْدِ اللهِ بنِ صَيْفِيٍّ، عَنْ أبي مَعْبَدٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ لَمَّا بَعَثَ مُعاذًا عَلى اليَمَنِ قالَ: إنَّكَ تَقْدَمُ عَلى قَوْمٍ أهْلِ كِتابٍ، فَلْيَكُنْ أوَّلَ ما تَدْعُوهُمْ إلَيْهِ عِبادَةُ اللهِ، فإذَا عَرَفُوا اللهَ فأخْبِرْهُمْ أنَّ اللهَ قَدْ فَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فى يَوْمِهِمْ وَلَيْلَتِهِمْ، فإذَا فَعَلُوا الصَّلاةَ فأخْبِرْهُمْ أنَّ اللهَ فَرَضَ عَلَيْهِمْ زَكاةً تُؤْخَذُ مِنْ أمْوالِهِمْ وَتُرَدُّ عَلى فُقَرائِهِمْ، فإذَا أطاعوا بِها فَخُذْ مِنْهُمْ وَتَوَقَّ كَرائِمَ أمْوالِ النَّاسِ.

CHAPTER. No Zakāt is due on less than five camels.

بابٌ لَيْسَ فِيما دُونَ خَمْسِ ذَوْدٍ صَدَقَةٌ.

538. Narrated Abū Sa'īd (Al-Khudrī) رضي الله عنه : Allāh's Apostle ﷺ said, "No Zakāt is imposed on less than five Awsuq of dates; no Zakāt is imposed on less than five Awāq of silver, and no Zakāt is imposed on less than five camels."

٥٣٨ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ، أخْبَرَنا مالكٌ عَنْ مُحَمَّدِ بنِ عَبْدِ الرَّحْمَنِ ابنِ أبي صَعْصَعَةَ المَازِنيِّ، عَنْ أبِيهِ، عَنْ أبي سَعِيدٍ رَضِيَ اللهُ عَنْهُ أنَّ رسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ قالَ: لَيْسَ فِيما دُونَ خَمْسَةِ أوْسُقٍ مِنَ التَّمْرِ صَدَقَةٌ. وَلَيْسَ فِيما دُونَ خَمْسِ أوَاقٍ مِنَ الوَرِقِ صَدَقَةٌ. وَلَيْسَ فِيما دُونَ خَمْسِ ذَوْدٍ مِنَ الإبِلِ صَدَقَةٌ.

CHAPTER. The Zakāt of cows. (1) Abū Ḥumaid told that the Prophet ﷺ said, "I do not want a person to come to Allāh with a Mooing cow (on the Day of Resurrection)."

(Meaning of few words explained in Arabic not translated).

بابُ زَكاةِ البَقَرِ. و قالَ أبوحُمَيْدٍ:
قالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ: لأَعْرِفَنَّ
ما جاءَ اللهَ رَجُلٌ بِبَقَرَةٍ لَها خُوَارٌ.
و يُقالُ جُؤَارٌ، تَجْأَرُونَ: تَرْفَعُونَ
أصْوَاتَكُمْ كَما تَجْأَرُ البَقَرَةُ.

539. Narrated Abū Dhar ؓ : Once I went to him (the Prophet ﷺ) and he said, "By Allāh in Whose Hands is my life, (or probably said, 'By Allāh, except Whom none has the right to be worshipped) whoever had camels or cows or sheep and did not pay their Zakāt, those animals will be brought on the Day of Resurrection far bigger and fatter than before and they will tread him under their hooves, and will butt him with their horns, and (those animals will come in circle): When the last does its turn, the first will start again, and this punishment will go on till Allāh has finished the judgements amongst the people."

٥٣٩ ـ حدَّثَنا عُمَرُ بنُ حَفْصِ بنِ
غِياثٍ، حدَّثَنا أبي، حدَّثَنا الأعْمَشُ عَنِ
المَعْرُورِ بنِ سُوَيْدٍ، عَنْ أبي ذَرٍّ
رَضِيَ اللهُ عَنْهُ قالَ: انْتَهَيْتُ إلَيْهِ
قالَ: وَالَّذِي نَفْسِي بِيَدِهِ، أوْ وَالَّذِي
لا إلَهَ غَيرُهُ، أوْ كَما حَلَفَ، ما مِنْ
رَجُلٌ تَكُونُ لهُ إبلٌ أوْ بَقَرٌ أوْ غَنَمٌ
لا يُؤَدِّي حَقَّها إلاَّ أُتِيَ بِها يَوْمَ
القِيامَةِ أعْظَمَ ما تَكُونُ و أسمَنَهُ،
تَطَؤُهُ بِأخْفافِها و تَنْطَحُهُ بقُرُونِها،
كُلَّما جازَتْ أُخْرَاها رُدَّتْ عليهِ أُولاها
حتَّى يُقْضَى بَينَ النَّاسِ. رَوَاهُ بُكَيْرٌ،
عَنْ أبي صَالِحٍ، عَنْ أبي هُرَيْرَةَ
رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ صلى اللهُ عليهِ
وسلَّمَ.

CHAPTER. The giving of Zakāt to relatives; and the Prophet ﷺ said,

بابُ الزَّكاةِ عَلَى الأقارِبِ. وَقالَ
النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ: لَهُ أجْرَانِ:

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(1) For every 30 cows there is (to be paid as Zakāt) one calf (one year old) and no Zakāt for less than 30 cows. For every 40 cows there is (to be paid as Zakāt) two year old cow.

"The one who gives Zakāt to kith and kin shall get double reward; one for fulfilling the rights of kith and kin, and the other for paying the Zakāt."

أجْرُ القَرابَةِ، و أجْرُ الصَّدَقَةِ.

540. Narrated Isḥāq bin 'Abdullāh bin Abī Ṭalḥa: I heard Anas bin Mālik رضي الله عنه saying, "Abū Ṭalḥa had more property of date-palm trees gardens than any other amongst the Anṣār in Medina and the most beloved of them to him was Bairuḥā' garden, and it was in front of the Mosque of the Prophet ﷺ. Allāh's Apostle ﷺ used to go there and used to drink its nice water." Anas added, "When these verses were revealed :—

'By no means shall you
Attain righteousness unless
You give (in charity) of that
Which you love.' (3 : 92)

Abū Ṭalḥa said to Allāh's Apostle ﷺ 'O Allāh's Apostle! Allāh, the Blessed, the Superior says: By no means shall you attain righteousness, unless you give (in charity) of that which you love. And no doubt, Bairuḥā' garden is the most loved of all my property. So I want to give it in charity in Allāh's Cause. I expect its reward from Allāh. O Allāh's Apostle! Spend it where Allāh makes you think it feasable.' On that Allāh's Apostle ﷺ said, 'Bravo! It is useful property. I have heard what you have said (O Abū Ṭalḥa), and I think it would be proper if you gave it to your kith and kin.' Abū Ṭalḥa said, 'I will do so, O Allāh's Apostle.' Then Abū Ṭalḥa distributed that garden amongst his relatives and his cousins."

٥٤٠ ـ حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ، أخْبَرَنا مالكٌ عَنْ إسحاقَ بنِ عَبْدِ اللهِ ابنِ أبي طَلْحَةَ: أنَّهُ سَمِعَ أنسَ بنَ مالِكٍ رَضِيَ اللهُ عَنْهُ يَقُولُ: كانَ أبو طَلْحَةَ أكْثَرَ الأنْصارِ بالمَدِينَةِ مالاً مِنْ نَخْلٍ. و كانَ أحَبَّ أمْوالِهِ إلَيْهِ بَيْرُحاءَ وكانَتْ مُسْتَقْبِلَةَ المَسْجِدِ، و كانَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّمَ يَدْخُلُها وَ يَشْرَبُ مِنْ ماءٍ فِيها طَيِّبٍ. قالَ أنَسٌ: فَلَمَّا أُنْزِلَتْ هذهِ الآيَةُ ـ لَنْ تَنالُوا البِرَّ حتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ ـ قامَ أبو طَلْحَةَ إلى رَسُولِ اللهِ صلى اللهُ عليه وسلَّمَ فَقالَ: يا رَسُولَ اللهِ، إنَّ اللهَ تَبارَكَ وَ تَعالى يَقُولُ ـ لَنْ تَنالُوا البِرَّ حتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ ـ و إنَّ أحَبَّ أمْوالي إليَّ بَيْرُحاءَ، و إنَّها صَدَقَةٌ لله أرْجُو بِرَّها وَ ذُخْرَها عِنْدَ اللهِ، فَضَعْها يا رَسُولَ اللهِ حَيْثُ أراكَ اللهُ. قالَ: فَقالَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّمَ: بَخْ، ذلكَ مالٌ رابِحٌ، ذلكَ مالٌ رابِحٌ، وَ قَدْ سَمِعْتُ ما قُلْتَ، و إنِّي أرَى أنْ تَجْعَلَها في الأقْرَبِينَ. فَقالَ أبو طَلْحَةَ: أفْعَلُ يا رَسُولَ اللهِ. فَقَسَمَها أبو طَلْحَةَ

فِى أَقَارِبِهِ وَ بَنِى عَمِّهِ . تَابَعَهُ رَوْحٌ . وَ إِسْمَاعِيلُ عَنْ مَالِكٍ : رَايِحٌ .

541. Narrated Abū Sa‘īd Al-Khudrī رضي الله عنه : On ‘Īd-ul-Fiṭr or ‘Īd-ul-Aḍḥā Allāh's Apostle ﷺ went out to the Muṣallā. After finishing the prayer, he delivered the sermon and ordered the people to give alms. He said, "O people! Give alms." Then he went towards the women and said, "O women! Give alms, for I saw that majority of the dwellers of Hell-Fire were you (women)." The women asked, "O Allāh's Apostle! What is the reason for it?" He replied, "O women! You curse frequently, and are ungrateful to your husbands. I have not seen anyone more deficient in intelligence and religion than you. O women, some of you can lead a cautious wise man astray." Then he left. And when he reached his house, Zainab, the wife of Ibn Mas‘ūd, came and asked permission to enter. It was said, "O Allāh's Apostle! It is Zainab." He asked, "Which Zainab?" The reply was that she was the wife of Ibn Mas‘ūd. He said, "Yes, allow her to enter." And she was admitted. Then she said, "O the Prophet of Allāh! Today you ordered people to give alms and I had an ornament and intended to give it as alms, but Ibn Mas‘ūd said that he and his children deserved it more than anybody else." The Prophet ﷺ replied, "Ibn Mas‘ūd had spoken the truth. Your husband and your children had more right to it than anybody else."

٥٤١ ـ حَدَّثَنَا ابْنُ أَبِى مَرْيَمَ : أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ : أَخْبَرَنِى زَيْدٌ ، عَنْ عِيَاضِ بْنِ عَبْدِ اللهِ ، عَنْ أَبِى سَعِيدٍ الْخُدْرِىِّ رَضِىَ اللهُ عَنْهُ : خَرَجَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّمَ فِى أَضْحًى أَوْ فِطْرٍ إِلَى الْمُصَلَّى ، ثُمَّ انْصَرَفَ فَوَعَظَ النَّاسَ وَ أَمَرَهُمْ بِالصَّدَقَةِ ، فَقَالَ : أَيُّهَا النَّاسُ تَصَدَّقُوا ، فَمَرَّ عَلَى النِّسَاءِ فَقَالَ : يَا مَعْشَرَ النِّسَاءِ تَصَدَّقْنَ فَإِنِّى رَأَيْتُكُنَّ أَكْثَرَ أَهْلِ النَّارِ . فَقُلْنَ : وَ بِمَ ذٰلِكَ يَا رَسُولَ اللهِ ؟ قَالَ : تُكْثِرْنَ اللَّعْنَ ، وَ تَكْفُرْنَ الْعَشِيرَ ، مَا رَأَيْتُ مِنْ نَاقِصَاتِ عَقْلٍ وَ دِينٍ أَذْهَبَ لِلُبِّ الرَّجُلِ الْحَازِمِ مِنْ إِحْدَاكُنَّ يَا مَعْشَرَ النِّسَاءِ . ثُمَّ انْصَرَفَ . فَلَمَّا صَارَ إِلَى مَنْزِلِهِ جَاءَتْ زَيْنَبُ امْرَأَةُ ابْنِ مَسْعُودٍ تَسْتَأْذِنُ عَلَيْهِ ، فَقِيلَ : يَا رَسُولَ اللهِ هٰذِهِ زَيْنَبُ فَقَالَ : أَىُّ الزَّيَانِبِ ؟ فَقِيلَ امْرَأَةُ ابْنِ مَسْعُودٍ ، قَالَ : نَعَمْ ، ائْذَنُوا لَهَا ، فَأُذِنَ لَهَا . قَالَتْ : يَا نَبِىَّ اللهِ ، إِنَّكَ أَمَرْتَ الْيَوْمَ بِالصَّدَقَةِ وَ كَانَ عِنْدِى حُلِىٌّ فَأَرَدْتُ أَنْ أَتَصَدَّقَ بِهِ ، فَزَعَمَ ابْنُ مَسْعُودٍ أَنَّهُ وَ وَلَدَهُ أَحَقُّ مَنْ تَصَدَّقْتُ بِهِ عَلَيْهِمْ . فَقَالَ

النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ: صَدَقَ ابنُ مَسْعُودٍ، زَوْجُكِ وَوَلَدُكِ أَحَقُّ مَنْ تَصَدَّقْتِ بِهِ عَلَيْهِمْ.

CHAPTER. No Zakāt is imposed on the horse of a Muslim.

باب لَيْسَ عَلَى المُسْلِمِ فى فَرَسِهِ صَدَقَةٌ.

542. Narrated Abū Huraira رضي الله عنه : Allāh's Apostle ﷺ said, "There is no Zakāt either on a horse or a slave belonging to a Muslim."

٥٤٢ - حدَّثنا آدَمُ، حدَّثنا شُعْبَةُ، حدَّثنا عَبْدُ اللهِ بنُ دِينارٍ قالَ: سَمِعْتُ سُلَيْمانَ بنَ يَسارٍ، عَنْ عِراكِ بنِ مالكٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ: لَيْسَ عَلَى المُسْلِمِ فى فَرَسِهِ وَغُلامِهِ صَدَقَةٌ.

CHAPTER. No Zakāt is imposed on the slave belonging to a Muslim.

باب لَيْسَ عَلَى المُسْلِمِ فى عَبْدِهِ صَدَقَةٌ.

543. Narrated Abū Huraira رضي الله عنه : The Prophet ﷺ said, "There is no Zakāt either on a slave or on a horse belonging to a Muslim.

٥٤٣ - حدَّثنا مُسَدَّدٌ، حدَّثنا يَحْيَى ابنُ سَعِيدٍ، عَنْ خُثَيْمِ بنِ عِراكٍ قالَ: حدَّثني أبي، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ ح وحدَّثنا سُلَيْمانُ بنُ حَرْبٍ: حدَّثنا وُهَيْبُ بنُ خالدٍ: حدَّثنا خُثَيْمُ بنُ عِراكِ بنِ مالكٍ، عَنْ أبيهِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ قالَ: لَيْسَ عَلَى المُسْلِمِ صَدَقَةٌ فى عَبْدِهِ وَلا فَرَسِهِ.

CHAPTER. Giving in charity to orphans.

544. Narrated Abū Saʿid Al-Khudrī رضى الله عنه : Once the Prophet ﷺ sat on a pulpit and we sat around him. Then he said, "What worries me (concerning what will befall you after me) is the splendour of the world and its beauties which will be disclosed to you." Somebody said, "O Allāh's Apostle! Does good bring evil with it?" After hearing it the Prophet ﷺ remained silent. It was said to that person, "What is wrong with you? You are talking to the Prophet ﷺ while he is not talking to you." Then we noticed that he was being inspired divinely (and after it was over), the Prophet ﷺ wiped off his sweat and said, "Where is the questioner?" It seemed as if the Prophet ﷺ liked his question. Then he said, "Good never brings evil. Some of the vegetation which Spring brings forth (from the earth) may either kill or make the animals sick, except if the animal eats its fill and then faces the sun, and then defacates and urinates and grazes again. No doubt this wealth is sweet and green. Blessed is the wealth of a Muslim from which he gives to the poor, the orphans and to needy travellers. (Or the Prophet ﷺ said something similiar to it) No doubt, whoever takes it illegally will be like the one who eats and will never be satisfied and that wealth will be a witness against him on the Day of Resurrection."

بابُ الصَّدَقَةِ عَلَى اليَتامَى .

٥٤٤ ـ حدَّثَنا مُعاذُ بنُ فَضَالَةَ ، حدَّثَنا هِشامٌ ، عَنْ يَحْيى ، عَنْ هِلالِ ابن أبي مَيْمُونَةَ ، حدَّثَنا عَطاءُ بنُ يَسارٍ : أنَّهُ سَمِعَ أبا سَعيد الخُدْرِيَّ رَضِيَ اللهُ عَنْهُ يُحَدِّثُ أنَّ النَّبِيَّ صلى الله عليهِ وسلَّمَ جَلَسَ ذَاتَ يَوْمٍ عَلَى المِنْبَرِ وَجَلَسْنا حَوْلَهُ فَقالَ : إنَّ مِمَّا أخافُ عَلَيْكُمْ مِنْ بَعْدِي ما يُفْتَحُ عَلَيْكُم مِنْ زَهْرَةِ الدُّنْيا وَزِينَتِها ، فَقالَ رَجُلٌ : يا رَسولَ اللهِ ، أوَ يأتِى الخَيرُ بالشَّرِّ ؟ فَسَكَتَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ ، فَقِيلَ لَهُ : ما شأْنُكَ تُكَلِّمُ النَّبِيَّ صلى الله عليهِ وسلَّمَ وَلا يُكَلِّمُكَ ؟ فَرأيْنا أنَّهُ يُنْزَلُ عَلَيْهِ ، قالَ : فَمَسَحَ عَنْهُ الرُّحَضاءَ ، فَقالَ : أيْنَ السَّائِلُ ؟ وكأنَّهُ حَمِدَهُ ، فَقالَ : إنَّهُ لا يأتِى الخَيْرُ بالشَّرِّ وإنَّ مِمَّا يُنْبِتُ الرَّبِيعُ يَقْتُلُ أوْ يُلِمُّ إلاَّ آكِلَةَ الخَضْرَاءِ ، أكَلَتْ حتَّى إذَا امْتَدَّتْ خاصِرَتاها اسْتَقْبَلَتْ عَيْنَ الشَّمْسِ فثَلَطَتْ وَبالَتْ وَرَتَعَتْ . وإنَّ هَذَا المَالَ خَضِرَةٌ حُلْوَةٌ ، فَنِعْمَ صَاحِبُ المُسْلِمِ ما أعْطَى مِنْهُ المِسْكِينَ واليَتِيمَ وَابنَ السَّبِيلِ أوْ كما قالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ : وإنَّهُ مَنْ يأْخُذُهُ بغَيرِ حَقِّهِ كالَّذى يأكُلُ وَلا يَشْبَعُ ، وَيَكُونُ شَهِيدًا عَلَيْهِ يَوْمَ القِيامَةِ .

CHAPTER. The giving of Zakāt to one's husband and to orphans under one's protection, and this was narrated by Abū Sa'īd from the Prophet ﷺ .

545. Narrated 'Amr bin Al-Hārith : Zainab, the wife of 'Abdullāh ؓ said, "I was in the Mosque and saw the Prophet ﷺ who said, 'O women! Give alms even from your ornaments.'' ' Zainab used to provide for 'Abdullāh and those orphans who were under her protection. So she said to 'Abdullāh, "Will you ask Allāh's Apostle ﷺ whether it will be sufficient for me to spend part of the Zakāt on you and the orphans who are under my protection?" He replied "Will you yourself ask Allāh's Apostle ﷺ ?" (Zainab added) : So I went to the Prophet ﷺ and I saw there an Anṣārī woman who was standing at the door (of the Prophet ﷺ) with a similar problem as mine. Bilal passed by us and we asked him, 'Ask the Prophet ﷺ whether it is permissible for me to spend (the Zakāt) on my husband and the orphans under my protection.' And we requested Bilāl not to inform the Prophet ﷺ about us. So Bilāl went inside and asked the Prophet ﷺ regarding our problem. The Prophet ﷺ asked, "Who are those two?" Bilal replied that she was Zainab. The Prophet ﷺ said, "Which Zainab?" Bilāl said, "The wife of 'Abdullāh (bin Mas'ūd)." The Prophet ﷺ said, "Yes, (it is sufficient for her) and she will receive two

بابُ الزَّكاةِ عَلى الزَّوْجِ والأَيْتامِ فى الحَجْرِ. قالَهُ أبو سَعيدٍ عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ.

٥٤٥ ـ حدَّثَنا عُمَرُ بنُ حَفْصٍ : حدَّثَنا أبي: حدَّثَنا الأَعْمَشُ قالَ: حدَّثَني شَقيقٌ، عَنْ عَمْرِو بنِ الحارِثِ، عَنْ زَيْنَبَ امْرأةِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما، قالَ: فَذَكَرْتُهُ لإبْراهيمَ فَحدَّثَني إبْراهيمُ، عَنْ أبي عُبَيْدَةَ، عَنْ عَمْرِو ابنِ الحارِثِ، عَنْ زَيْنَبَ امْرأةِ عَبْدِ اللهِ بِمِثْلِهِ سَواءً. قالَتْ: كُنْتُ فى المَسْجِدِ فَرَأيْتُ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ فَقالَ: تَصَدَّقْنَ وَلَوْ مِنْ حُلِيِّكُنَّ. و كانَتْ زَيْنَبُ تُنْفِقُ عَلى عَبْدِ اللهِ و أيْتامٍ فى حَجْرِها، فَقالَتْ لِعَبْدِ اللهِ: سَلْ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ: أيُجْزِى عَنِّى أنْ أُنْفِقَ عَلَيْكَ وَعَلى أيْتامٍ فى حَجْرِى مِنَ الصَّدَقَةِ ؟ فَقالَ: سَلِى أنْتِ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ، فانْطَلَقْتُ إلى النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ فَوَجَدْتُ امْرأةً مِنَ الأنْصارِ عَلى البابِ، حاجَتُها مِثْلَ حاجَتِى. فَمَرَّ عَلَيْنا بِلالٌ فَقُلْنا: سَلِ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ: أيُجْزِىءُ عَنِّى أنْ أُنْفِقَ عَلى زَوْجى و أيْتامٍ لى فى حَجْرِى ؟ و قُلْنا: لا تُخْبِرْ بِنا، فَدَخَلَ فَسألَهُ فَقالَ: مَنْ هُما ؟ قالَ: زَيْنَبُ،

rewards (for that): One for helping relatives, and the other for giving Zakāt."

قالَ: أيُّ الزَّيانِبِ؟ قالَ: امْرأةُ عَبْدِ اللهِ، قالَ: نَعَمْ ولَها أجْرانِ: أجْرُ القَرابَةِ، وأجْرُ الصَّدَقَةِ.

546. Narrated Zainab, the daughter of Um Salama رضي الله عنها: My mother said, "O Allāh's Apostle! Shall I receive a reward if I spend for sustenance of the sons of Abu Salama, and in fact they are also my sons?" The Prophet ﷺ replied, "Spend on them and you will get a reward for what you spend on them."

٥٤٦ - حدَّثَنا عُثْمانُ بنُ أبي شَيْبَةَ. حدَّثَنا عَبْدَةُ عَنْ هِشامٍ، عَنْ أبيهِ، عَنْ زَيْنَبَ بِنْتِ أُمِّ سَلَمَةَ قالَتْ: قُلْتُ: يا رَسُولَ اللهِ، ألي أجْرٌ أنْ أُنْفِقَ عَلى بَنِي أبي سَلَمَةَ، إنَّما هُمْ بَنِيَّ. فَقالَ: أنْفِقي عَلَيْهِمْ، فَلَكِ أجْرُ ما أنْفَقْتِ عَلَيْهِمْ.

CHAPTER. The statement of Allāh تعالى :—

'(Zakāt should be spent)
For those in bondage,
And in debt;
And in Allāh's Cause.' (9 : 60)

It is said that Ibn 'Abbās رضي الله عنهما had said (the above verses mean) that one may spend (Zakāt) for manumission and also for helping the poor to perform Ḥajj. And Al-Ḥasan said, "It is permissible to manumit one's father with one's Zakāt, and also to give from it to Mujāhidin (Muslims fighting in holy wars) and to those who have not performed Ḥajj." Then he recited this holy verse:— 'Zakāt is only for those who are poor ....' (9 : 60) Al-Ḥasan went on, "And if you give Zakāt to any of them, you will receive its reward." And the Prophet ﷺ said, "No doubt,

بابُ قَوْلِ اللهِ تَعالى - وفي الرِّقابِ والغارِمِينَ وفي سَبِيلِ اللهِ -

ويُذْكَرُ عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: يُعْتِقُ مِنْ زَكاةِ مالِهِ، ويُعْطِي في الحَجِّ. وقالَ الحَسَنُ: إنِ اشْتَرَى أباهُ مِنَ الزَّكاةِ جازَ، ويُعْطِي في المُجاهِدِينَ والَّذي لَمْ يَحُجَّ. ثُمَّ تَلا - إنَّما الصَّدَقاتُ لِلْفُقَراءِ - الآيَةَ. في أيِّها أعْطَيْتَ جَزَتْ. وقالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ: إنَّ خالِدًا احْتَبَسَ أدْرُعَهُ في سَبِيلِ اللهِ ويُذْكَرُ عَنْ أبي لاسٍ: حَمَلَنا النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ عَلى إبِلِ الصَّدَقَةِ لِلْحَجِّ.

Khālid has kept his armour for Allāh's Cause." And Abū Lās said, "The Prophet ﷺ made us ride on camels given as Zakāt, for the purpose of performing Ḥajj."

547. Narrated Abū Huraira رضي الله عنه : Allāh's Apostle ﷺ ordered (a person) to collect Zakāt, and that person returned and told him that Ibn Jamīl, Khālid bin Al-Walid, and 'Abbās bin 'Abdul Muṭṭalib had refused to give Zakāt." The Prophet ﷺ said, "What made Ibn Jamīl refuse to give Zakāt though he was a poor man, and was made wealthy by Allāh and His Apostle ﷺ ? But you are unfair in asking Zakāt from Khālid as he is keeping his armour for Allāh's Cause (for Jihād). As for 'Abbās bin 'Abdul Muṭṭalib, he is the uncle of Allāh's Apostle ﷺ and Zakāt is compulsory on him and he should pay it double."

٥٤٧ - حَدَّثَنَا أَبُو الْيَمَانِ : أَخْبَرَنَا شُعَيْبٌ قَالَ : حَدَّثَنَا أَبُو الزِّنَادِ ، عَنِ الأَعْرَجِ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ : أَمَرَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ بِصَدَقَةٍ فَقِيلَ : مَنَعَ ابنُ جَمِيلٍ وَخَالِدُ بنُ الْوَلِيدِ وَعَبَّاسُ بنُ عَبْدِ الْمُطَّلِبِ ، فَقَالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ : ما يَنْقِمُ ابنُ جَمِيلٍ إِلاَّ أَنَّهُ كَانَ فَقِيرًا فَأَغْنَاهُ اللهُ وَرَسُولُهُ . وأَمَّا خَالِدٌ فَإِنَّكُمْ تَظْلِمُونَ خَالِدًا ، قَدِ احْتَبَسَ أَدْرَاعَهُ وَأَعْتُدَهُ فِي سَبِيلِ اللهِ . وأَمَّا الْعَبَّاسُ بنُ عَبْدِ الْمُطَّلِبِ فَعَمُّ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ فَهِيَ عَلَيْهِ صَدَقَةٌ وَمِثْلُهَا مَعَهَا . تَابَعَهُ ابنُ أَبِي الزِّنَادِ عَنْ أَبِيهِ . وَقَالَ ابنُ إِسْحَاقَ ، عَنْ أَبِي الزِّنَادِ : هِيَ عَلَيْهِ وَمِثْلُهَا مَعَهَا . وَقَالَ ابنُ جُرَيْجٍ : حُدِّثْتُ عَنِ الأَعْرَجِ مِثْلَهُ .

CHAPTER. To abstain from begging.

بابُ الاِسْتِعْفَافِ عَنِ الْمَسْأَلَةِ .

548. Narrated Abū Sa'īd Al-Khudrī رضي الله عنه : Some Anṣārī persons asked for (something) from Allāh's Apostle ﷺ and he gave them. They again asked him

٥٤٨ - حَدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ : أَخْبَرَنَا مَالِكٌ ، عَنِ ابنِ شِهَابٍ ، عَنْ عَطَاءِ بنِ يَزِيدَ اللَّيْثِيِّ ، عَنْ أَبِي سَعِيدٍ

for (something) and he again gave them. And then they asked him and he gave them again till all that was with him finished. And then he said, "If I had anything, I would not keep it away from you. (Remember) Whoever abstains from asking others, Allāh will make him contented, and whoever tries to make himself self-sufficient, Allāh will make him self-sufficient. And whoever endures, Allāh will make him patient. Nobody can be given a blessing better and greater than patience." (1)

549. Narrated Abū Huraira رضي الله عنه : Allāh's Apostle ﷺ said, "By Him in Whose Hand is my life, it is better for anyone of you to take a rope and cut the wood (from the forest) and carry it over his back and sell it (as a means of earning his living) rather than to ask a person for something and that person may give him or not."

550. Narrated Az-Zubair bin Al-'Awwām رضي الله عنه : The Prophet ﷺ said, "It is better for anyone of you to take a rope (and cut) and bring a bundle of wood (from the forest) over his back and sell it and Allāh will save his face (from the Hell-Fire) because of that, rather than to ask the people who may give him or not."

الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ : أَنَّ ناسًا مِنَ الأَنْصَارِ سَأَلُوا رَسُولَ اللهِ صلى اللهُ عليه وسلَّمَ فأَعْطَاهُمْ ، ثُمَّ سَأَلُوهُ فأَعْطَاهُمْ ، ثُمَّ سَأَلُوهُ فأَعْطَاهُمْ حَتَّى نَفِدَ ما عِنْدَهُ ، فَقَالَ : ما يَكُونُ عِنْدِي مِنْ خَيْرٍ فَلَنْ أَدَّخِرَهُ عَنْكُمْ . وَمَنْ يَسْتَعْفِفْ يُعِفَّهُ اللهُ ، وَمَنْ يَسْتَغْنِ يُغْنِهِ اللهُ وَمَنْ يَتَصَبَّرْ يُصَبِّرْهُ اللهُ . وَمَا أُعْطِيَ أَحَدٌ عَطَاءً خَيْرًا و أَوْسَعَ مِنَ الصَّبْرِ .

٥٤٩ ـ حَدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ : أَخْبَرَنَا مالِكٌ ، عَنْ أَبِي الزِّنَادِ ، عَنِ الأَعْرَجِ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ : أَنَّ رَسُولَ اللهِ صلى اللهُ عليه وسلَّمَ قالَ : وَالَّذِي نَفْسِي بِيَدِهِ لأَنْ يَأْخُذَ أَحَدُكُمْ حَبْلَهُ فَيَحْتَطِبَ عَلَى ظَهْرِهِ خَيْرٌ لَهُ مِنْ أَنْ يَأْتِيَ رَجُلًا فَيَسْأَلَهُ أَعْطَاهُ أَوْ مَنَعَهُ .

٥٥٠ ـ حَدَّثَنَا مُوسَى : حَدَّثَنَا وُهَيْبٌ : حَدَّثَنَا هِشَامٌ ، عَنْ أَبِيهِ ، عَنِ الزُّبَيْرِ ابنِ العَوَّامِ رَضِيَ اللهُ عَنْهُ ، عَنِ النَّبِيِّ صلى اللهُ عليه وسلَّمَ قالَ : لأَنْ يَأْخُذَ أَحَدُكُمْ حَبْلَهُ فَيَأْتِيَ بِحُزْمَةِ حَطَبٍ عَلَى ظَهْرِهِ فَيَبِيعَهَا فَيَكُفَّ اللهُ بِهَا وَجْهَهُ خَيْرٌ لَهُ مِنْ أَنْ يَسْأَلَ النَّاسَ ، أَعْطَوْهُ أَوْ مَنَعُوهُ .

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(1) The Arabic word for 'Patience' conveys also the meaning of perseverance, constancy and endurance.

551. Narrated ʿUrwa bin Az-Zubair and Saʿīd bin Al-Musaiyab: Ḥakīm bin Ḥizām رضي الله عنه said, "(Once) I asked Allāh's Apostle ﷺ (for something) and he gave it to me. Again I asked and he gave (it to me). Again I asked him and he gave (it to me). And then he said, "O Ḥakīm! This property is like a sweet fresh fruit; whoever takes it without greediness, he is blessed in it, and whoever takes it with greediness, he is not blessed in it, and he is like a person who eats without being satisfied; and the upper (giving) hand is better than the lower (receiving) hand." Ḥakīm added, "I said to Allāh's Apostle ﷺ, 'By the One Who sent you with the Truth, I shall never accept anything from anybody after you, till I leave this world.'" When Abū Bakr رضي الله عنه called Ḥakīm to give him his share from the war booty (like the other companions of the Prophet ﷺ), he refused to accept anything. Then ʿUmar (during his caliphate) called him to give him his share but he refused. On that ʿUmar said, "O Muslims! I would like you to witness that I offered Ḥakīm his share from this booty and he refused to take it." Ḥakīm never took anything from anybody after the Prophet ﷺ till he died.

٥٥١ ـ حَدَّثَنَا عَبْدَانُ : أَخْبَرَنَا عَبْدُ اللهِ : أَخْبَرَنَا يُونُسُ ، عَنِ الزُّهْرِيِّ ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ ، وَسَعِيدِ بْنِ الْمُسَيَّبِ : أَنَّ حَكِيمَ بْنَ حِزَامٍ رَضِيَ اللهُ عَنْهُ قَالَ : سَأَلْتُ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ فَأَعْطَانِى ، ثُمَّ سَأَلْتُهُ فَأَعْطَانِى ، ثُمَّ سَأَلْتُهُ فَأَعْطَانِى ، ثُمَّ قَالَ : يَا حَكِيمُ ، إِنَّ هَذَا الْمَالَ خَضِرَةٌ حُلْوَةٌ ، فَمَنْ أَخَذَهُ بِسَخَاوَةِ نَفْسٍ بُورِكَ لَهُ فِيهِ ، وَمَنْ أَخَذَهُ بِإِشْرَافِ نَفْسٍ لَمْ يُبَارَكْ لَهُ فِيهِ ، وَكَانَ الَّذِى يَأْكُلُ وَلَا يَشْبَعُ . الْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى . فَقَالَ حَكِيمٌ : فَقُلْتُ : يَا رَسُولَ اللهِ ، وَالَّذِى بَعَثَكَ بِالْحَقِّ لَا أَرْزَأُ أَحَدًا بَعْدَكَ شَيْئًا حَتَّى أُفَارِقَ الدُّنْيَا . فَكَانَ أَبُو بَكْرٍ رَضِيَ اللهُ عَنْهُ يَدْعُو حَكِيمًا إِلَى الْعَطَاءِ فَيَأْبَى أَنْ يَقْبَلَهُ مِنْهُ . ثُمَّ إِنَّ عُمَرَ رَضِيَ اللهُ عَنْهُ دَعَاهُ لِيُعْطِيَهُ فَأَبَى أَنْ يَقْبَلَ مِنْهُ شَيْئًا . فَقَالَ : إِنِّى أُشْهِدُكُمْ يَا مَعْشَرَ الْمُسْلِمِينَ عَلَى حَكِيمٍ ، أَنِّى أَعْرِضُ عَلَيْهِ حَقَّهُ مِنْ هَذَا الْفَيْءِ فَيَأْبَى أَنْ يَأْخُذَهُ . فَلَمْ يَرْزَأْ حَكِيمٌ أَحَدًا مِنَ النَّاسِ بَعْدَ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ حَتَّى تُوُفِّىَ .

CHAPTER. The one whom Allāh gives something without his asking for it or without avarice for it. (And Allāh's statement): "And those in whose wealth there

بَابٌ مَنْ أَعْطَاهُ اللهُ شَيْئًا مِنْ غَيْرِ مَسْأَلَةٍ وَلَا إِشْرَافِ نَفْسٍ . ـ وَفِى أَمْوَالِهِمْ حَقٌّ لِلسَّائِلِ وَالْمَحْرُومِ ـ .

is a recognised right for the needy who ask, and the destitute." (70 : 25)

552. Narrated ʽUmar رضي الله عنه : Allāh's Apostle ﷺ used to give me something but I would say to him, "Would you give it to a poorer and more needy one than I?" The Prophet ﷺ said to me, "Take it. If you are given something from this property, without asking for it or having greed for it take it; and if not given, do not run for it."

٥٥٢ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ أَنَّ عَبْدَ اللهِ بْنَ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: سَمِعْتُ عُمَرَ يَقُولُ: كَانَ رَسُولُ اللهِ صلى الله عليه وسلم يُعْطِينِي العَطَاءَ فَأَقُولُ: أَعْطِهِ مَنْ هُوَ أَفْقَرُ إِلَيْهِ مِنِّي. فَقَالَ: خُذْهُ، إِذَا جَاءَكَ مِنْ هَذَا المَالِ شَيْءٌ وَأَنْتَ غَيْرُ مُشْرِفٍ وَلَا سَائِلٍ فَخُذْهُ، وَمَا لَا، فَلَا تُتْبِعْهُ نَفْسَكَ.

CHAPTER. Whoever asks the people (for something) so as to increase his wealth.

باب مَنْ سَأَلَ النَّاسَ تَكَثُّرًا.

553. Narrated ʽAbdullāh bin ʽUmar رضي الله عنهما : The Prophet ﷺ said, "A man keeps on asking others for something till he comes on the Day of Resurrection without any piece of flesh on his face." The Prophet ﷺ added, "On the Day of Resurrection, the Sun will lower to such an extent that the sweat will reach up to the middle of the ears, so, when all the people are in that state, they will ask Adam for help, and then Moses, and then Muḥammad ﷺ." The sub-narrator added extra, "Muḥammad ﷺ will intercede with Allāh to settle the accounts of the people. He will proceed on till he holds the ring of the door (of Paradise) and then Allāh will

٥٥٣ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ عُبَيْدِ اللهِ بْنِ أَبِي جَعْفَرٍ قَالَ: سَمِعْتُ حَمْزَةَ بْنَ عَبْدِ اللهِ بْنِ عُمَرَ قَالَ: سَمِعْتُ عَبْدَ اللهِ ابْنَ عُمَرَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ صلى الله عليه وسلم: مَا زَالَ الرَّجُلُ يَسْأَلُ النَّاسَ حَتَّى يَأْتِيَ يَوْمَ القِيَامَةِ لَيْسَ فِي وَجْهِهِ مُزْعَةُ لَحْمٍ، وَقَالَ: إِنَّ الشَّمْسَ تَدْنُو يَوْمَ القِيَامَةِ حَتَّى يَبْلُغَ العَرَقُ نِصْفَ الأُذُنِ، فَبَيْنَمَا هُمْ كَذَلِكَ اسْتَغَاثُوا بِآدَمَ، ثُمَّ بِمُوسَى، ثُمَّ بِمُحَمَّدٍ صلى الله عليه وسلم،

exalt him to Maqām Maḥmūd (the privilege of intercession). And all the people of the gathering will send their praises to Allāh.

وَزَادَ عَبْدُ اللهِ بنُ صالِحٍ: حدَّثَنى اللَّيْثُ قالَ: حدَّثَنى ابنُ أبي جَعْفَرٍ: فَيَشْفَعُ لِيُقْضَى بَيْنَ الخَلْقِ، فَيَمْشِى حَتَّى يَأْخُذَ بِحَلْقَةِ البابِ فَيَوْمَئِذٍ يَبْعَثُهُ اللهُ مَقاما مَحْمُودًا، يَحْمَدُهُ أَهْلُ الجَمْعِ كُلُّهُمْ. وَقالَ مُعَلَّى: حدَّثَنا وُهَيْبٌ، عَنِ النُّعْمانِ بنِ رَاشِدٍ، عَنْ عَبْدِ اللهِ ابنِ مُسْلِمٍ أخى الزُّهْرِى، عَنْ حَمْزَةَ: سَمِعَ ابنَ عُمَرَ رَضِىَ اللهُ عَنْهُما، عَنِ النَّبِىِّ صلى اللهُ عليه وسلَّمَ فى المَسْألَةِ.

CHAPTER. The statement of Allāh عَزَّ وَجَلَّ :—

"They do not beg" (2 : 273).

And who may be regarded as wealthy? And the statement of the Prophet ﷺ :— 'The person who does not find enough substance to make him contented.'

And the statement of Allāh عَزَّ وَجَلَّ :— '(Alms are) for the poor who are restricted in the cause of Allāh (can not travel) and who cannot move about in the land (for trade or work) .... (up to) ...... verily Allāh knows it.' (2 : 273)

بابُ قَوْلِ اللهِ عَزَّ وَجَلَّ - لا يَسألُونَ النَّاسَ إلْحافًا - و كَمِ الغِنَى؟

وَقَوْلِ النَّبِىِّ صلى اللهُ عليه وسلَّمَ: وَلا يَجِدُ غِنًى يُغْنِيه لِقَوْلِ اللهِ عَزَّ وَجَلَّ - لِلْفُقَرَاءِ الَّذِينَ أُحْصِرُوا فى سَبِيلِ اللهِ لا يَسْتَطِيعُونَ ضَرْبا فى الأرْضِ - إلى قَوْلِه - فإنَّ اللهَ بِه عَلِيمٌ -.

554. Narrated Abū Huraira ؓ : The Prophet ﷺ said, "The poor person is not the one who is satisfied with a morsel or two meals from the others, but the poor is the one who has nothing and is ashamed to beg from others."

٥٥٤ - حدَّثَنا حَجَّاجُ بنُ مِنْهالٍ: حدَّثَنا شُعْبَةُ قالَ: أخْبَرَنى مُحَمَّدُ بنُ زِيَادٍ قالَ: سَمِعْتُ أبا هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ عَنِ النَّبِىِّ صلى اللهُ عليه وسلَّمَ قالَ: لَيْسَ المِسْكِينُ الَّذى تَرُدُّهُ الأُكْلَةُ والأُكْلَتانِ. وَلَكِنِ المِسْكِينُ

الَّذِى لَهُ غِنًى وَ يَسْتَحْيِى أَوْ لا يَسْأَلُ النَّاسَ إِلْحَافًا .

555. Narrated Ash-sha'bi: The clerk of Al-Mughira bin Shu'ba narrated, "Mu'awiya wrote to Al-Mughira bin Shu'ba: Write to me something which you have heard from the Prophet ﷺ." So Al-Mughira wrote: I heard the Prophet ﷺ saying, "Allāh has hated for you three things:—

Vain talks, (useless talk)
Wasting of wealth,
And asking too many questions (about religion)."

٥٥٥ ـ حَدَّثَنَا يَعْقُوبُ بنُ إِبْرَاهِيمَ : حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ ، حَدَّثَنَا خَالِدٌ الحَذَّاءُ ، عَنِ ابنِ أَشْوَعَ ، عَنِ الشَّعْبِيِّ قَالَ : حَدَّثَنِى كَاتِبُ الْمُغِيرَةِ ابنِ شُعْبَةَ قَالَ : كَتَبَ مُعَاوِيَةُ إِلى الْمُغِيرَةِ بنِ شُعْبَةَ أَنِ اكْتُبْ إِلَيَّ بِشَيْءٍ سَمِعْتَهُ مِنَ النَّبِىِّ صلى اللهُ عليه وسلَّمَ . فَكَتَبَ إِلَيْهِ : سَمِعْتُ النَّبِىَّ صلى اللهُ عليه وسلَّمَ يَقُولُ : إِنَّ اللهَ كَرِهَ لَكُمْ ثَلاثًا : قِيلَ وَ قَالَ ، و إِضَاعَةَ الْمَالِ ، و كَثْرَةَ السُّؤَالِ .

556. Narrated Sa'd (bin Abi Waqqāṣ) رضي الله عنه : Allāh's Apostle ﷺ distributed something (from the resources of Zakāt) among a group of people while I was sitting amongst them, but he left a man whom I considered the best of all the others. So, I went up to Allāh's Apostle ﷺ and asked him secretly, "Why have you left that person? By Allāh! I consider him a faithful believer." The Prophet ﷺ said, "Or a Muslim (Who surrender to Allah)." I remaind quiet for a while but could not help repeating my question because of what I knew about him. I said, "O Allāh's Apostle! Why have you left that person? By Allāh! I consider him a faithful believer." The Prophet ﷺ said, "Or a

٥٥٦ ـ حَدَّثَنَا مُحَمَّدُ بنُ غُرَيْرٍ الزُّهْرِىُّ : حَدَّثَنَا يَعْقُوبُ بنُ إِبْرَاهِيمَ ، عَنْ أَبِيهِ ، عَنْ صَالِحِ بنِ كَيْسَانَ ، عَنِ ابنِ شِهَابٍ قَالَ : أَخْبَرَنِى عَامِرُ بْنُ سَعْدٍ ، عَنْ أَبِيهِ قَالَ : أَعْطَى رَسُولُ اللهِ صلى اللهُ عليه وسلَّمَ رَهْطًا و أَنا جَالِسٌ فِيهِمْ . قَالَ : فَتَرَكَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّمَ فِيهِمْ رَجُلًا لَمْ يُعْطِهِ وَ هُوَ أَعْجَبُهُمْ إِلَيَّ . فَقُمْتُ إِلى رَسُولِ اللهِ صلى اللهُ عليه وسلَّمَ فَسَارَرْتُهُ فَقُلْتُ : مَا لَكَ عَنْ فُلانٍ ؟ وَ اللهِ إِنِّى لأَرَاهُ مُؤْمِنًا ، قَالَ أَوَ مُسْلِمًا . قَالَ : فَسَكَتُّ قَلِيلاً ثُمَّ غَلَبَنِى مَا أَعْلَمُ فِيهِ فَقُلْتُ :

Muslim." I remained quiet for a while but could not help repeating my question because of what I knew about him. I said, "O Allāh's Apostle! Why have you left that person? By Allāh! I consider him a faithful believer." The Prophet ﷺ said, "Or a Muslim." Then Allāh's Apostle ﷺ said, "I give to someone while another is dearer to me, for fear that he may be thrown in the Hell-fire on his face (by renegating from Islam)."

يـا رَسُولَ اللهِ، مـالَـكَ عَنْ فُلان ؟ وَاللهِ
إنـِّى لأَرَاهُ مُؤْمِنـا أوْ قالَ مُسْلِما .
قالَ فَسَكَتُّ قَلِيلاً ثُمَّ غَلَبَنِى مـا أعلمُ
فِيهِ، فَقُلتُ: يـا رَسُولَ اللهِ مـالَكَ عَنْ
فُلانٍ وَ اللهِ إنـِّى لأَرَاهُ مُؤمِناً، قالَ:
أوْ مُسْلِماً فَقالَ: إنـِّى لأُعْطِى الرَّجُلَ
وَ غَيْرُهُ أحَبُّ إلىَّ مِنْهُ خَشْيَةَ أنْ
يُكَبَّ فى النَّارِ عَلى وَجْهِهِ. وَ عَنْ
أبِيهِ، عَنْ صَالِحٍ، عَنْ إسْماعِيلَ بنِ
مُحَمَّدٍ أنَّهُ قالَ: سَمِعْتُ أبى يُحَدِّثُ
بِهَذَا فَقالَ فى حَدِيثِهِ: فَضَرَبَ رَسُولُ
اللهِ صلى اللهُ عليهِ وسلَّمَ بِيَدِهِ فَجَمَعَ
بَيْنَ عُنُقِى و كَتِفِى ثُمَّ قالَ: أقْبِلْ أىْ
سَعْدُ، إنِّى لأُعْطَى الرَّجُلَ. قالَ
أبُو عَبْدِ اللهِ فَكُبْكِبوا: قُلِبُوا، مُكِبًّا،
أكَبَّ الرَّجُلُ إذَا كانَ فِعْلُهُ غَيرَ وَاقِعٍ
عَلى أحَدٍ، فإذَا وَقَعَ الفِعْلُ قُلْتَ:
كَبَّهُ اللهُ لِوَجْهِهِ، و كَبَبْتُهُ أنا .

557. Narrated Abū Huraira رضي الله عنه: Allāh's Apostle ﷺ said, "The poor person is not the one who goes round the people and ask them for a mouthful or two, or a date or two but the poor is that who has not enough (money) to satisfy his needs and whose condition nobody knows that he may give him something in charity, and who does not beg the people."

٥٥٧ ـ حَدَّثَنا إسْماعِيلُ بنُ عَبْدِ اللهِ
قالَ: حَدَّثَنى مالِكٌ، عَنْ أبى الزِّنادِ، عَنِ
الأعْرَجِ، عَنْ أبى هُرَيْرَةَ رَضِىَ اللهُ
عَنْهُ أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ
قالَ: لَيْسَ المِسْكِينُ الَّذى يَطُوفُ
عَلى النَّاسِ تَرُدُّهُ اللُّقْمَةُ واللُّقْمَتانِ،
والتَّمْرَةُ والتَّمْرَتانِ. وَلَكِنِ المِسْكِينُ
الَّذى لا يَجِدُ غِنًى يُغْنِيهِ. وَلا يُفْطَنُ

لَهُ فَيَتَصَدَّقُ عَلَيْهِ، وَلَا يَقُومُ فَيَسْأَلُ النَّاسَ.

558. Narrated Abū Huraira رضي الله عنه : The Prophet ﷺ said, "No doubt, it is better for a person to take a rope and proceed in the morning to the mountains and cut the wood and then sell it, and eat from this income and give alms from it than to ask others for something."

٥٥٨ - حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الأَعْمَشُ: حَدَّثَنَا أَبُو صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم قالَ: لأَنْ يَأْخُذَ أَحَدُكُمْ حَبْلَهُ ثُمَّ يَغْدُوَ، أَحْسِبُهُ قَالَ إِلَى الجَبَلِ فَيَحْتَطِبَ فَيَبِيعَ فَيَأْكُلَ وَيَتَصَدَّقَ خَيْرٌ لَهُ مِنْ أَنْ يَسْأَلَ النَّاسَ. قَالَ أَبُو عَبْدِ اللهِ: صَالِحُ ابْنُ كَيْسَانَ أَكْبَرُ مِنَ الزُّهْرِيِّ وَهُوَ قَدْ أَدْرَكَ ابْنَ عُمَرَ.

CHAPTER. (The lawfulness of) Estimating the amount of the date-fruits while they are still on the palms for the sake of taking the Zakāt.

بابُ خَرْصِ التَّمْرِ.

559. Narrated Abū Ḥumaid As-Sā'idī رضي الله عنه : We took part in the holy battle of Tabūk in the company of the Prophet ﷺ and when we arrived at the Wādi-al-Qurā, there was a woman in a garden of hers. The Prophet ﷺ asked his companions to estimate the amount of the fruits in the garden, and Allāh's Apostle ﷺ estimated it at ten Awsuq (One Wasaq=60 Ṣā's) and 1 Sā'=3 kg. approximately). The Prophet ﷺ said to that lady, "Check what your garden will yield." When we reached Tabūk, the Prophet ﷺ said,

٥٥٩ - حَدَّثَنَا سَهْلُ بْنُ بَكَّارٍ: حَدَّثَنَا وُهَيْبٌ، عَنْ عَمْرِو بْنِ يَحْيَى، عَنْ عَبَّاسٍ السَّاعِدِيِّ، عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ قَالَ: غَزَوْنَا مَعَ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ غَزْوَةَ تَبُوكَ، فَلَمَّا جَاءَ وَادِيَ القُرَى إِذَا امْرَأَةٌ فِي حَدِيقَةٍ لَهَا، فَقَالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ لأَصْحَابِهِ: اخْرُصُوا، وَخَرَصَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ عَشَرَةَ أَوْسُقٍ، فَقَالَ لَهَا: أَحْصِي مَا يَخْرُجُ مِنْهَا. فَلَمَّا أَتَيْنَا

" There will be a strong wind to-night and so no one should stand and whoever has a camel, should fasten it." So we fastened our camels. A strong wind blew at night and a man stood up and he was blown away to a mountain called Ṭaiy. The King of Aila sent a white mule and a sheet for wearing to the Prophet ﷺ as a present, and wrote to the Prophet ﷺ that his people would stay in their place (and will pay Jizya taxation.) (1)

When the Prophet ﷺ reached the Wadi-al-Qurā he asked that woman how much her garden had yielded. She said, " Ten Awsuq," and that was what Allāh's Apostle ﷺ had estimated. Then the Prophet ﷺ said, " I want to reach Medīna quickly, and whoever among you wants to accompany me, should hurry up."

The sub-narrator Ibn Bakkār said something which meant : When the Prophet ﷺ saw Medīna he said, " This is Ṭāba." And when he saw the mountain of Uḥud, he said, " This mountain loves us and we love it. Shall I tell you of the best amongst the Anṣār ? " They replied in the affirmative. He said, " The family of Banī-n-Najjār, and then the family of Banī ʿAbdul Ash-hal, then the family of Banī Sāʿida or Banī Al-Ḥārith bin Al-Khazraj. (The above-mentioned are the best) but there is goodness in all the families of Anṣār."

تَبُوكَ قالَ : أَمَا إِنَّها سَتَهُبُّ اللَّيْلَةَ رِيحٌ شَدِيدَةٌ فَلا يَقُومَنَّ أَحَدٌ. وَمَنْ كانَ مَعَهُ بَعِيرٌ فَلْيَعْقِلْهُ فَعَقَلْناها . وَهَبَّتْ رِيحٌ شَدِيدَةٌ فَقامَ رَجُلٌ فَأَلْقَتْهُ بِجَبَلِ طَيِّىءٍ. وأَهْدَى مَلِكُ أَيْلَةَ لِلنَّبِىِّ صلى اللهُ عليهِ وسلَّمَ بَغْلَةً بَيْضاءَ وكَساهُ بُرْدًا وكَتَبَ لَهُ بِبَحْرِهِمْ. فَلَمَّا أَتَى وادِيَ القُرَى قالَ لِلْمَرْأَةِ : كَمْ جاءَ حَدِيقَتُكِ ؟ قالَتْ : عَشَرَةَ أَوْسُقٍ خَرْصَ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ . فَقالَ النَّبِىُّ صلى اللهُ عليهِ وسلَّمَ : إِنِّى مُتَعَجِّلٌ إِلى المَدِينَةِ فَمَنْ أَرادَ مِنْكُمْ أَنْ يَتَعَجَّلَ مَعِى فَلْيَتَعَجَّلْ . فَلَمَّا قالَ ابنُ بَكَّارٍ كَلِمَةً مَعْناها أَشْرَفَ عَلَى المَدِينَةِ ، قالَ : هٰذِهِ طابَةُ . فَلَمَّا رأى أُحُدًا قالَ : هٰذا جُبَيْلٌ يُحِبُّنا ونُحِبُّهُ ، أَلا أُخْبِرُكُمْ بِخَيْرِ دُورِ الأَنْصارِ : قالُوا : بَلَى . قالَ : دُورُ بَنِى النَّجَّارِ ، ثُمَّ دُورُ بَنِى عَبْدِ الأَشْهَلِ ، ثُمَّ دُورُ بَنِى ساعِدَةَ أَوْ دُورُ بَنِى الحارِثِ بنِ الخَزْرَجِ ، وفى كُلِّ دُورِ الأَنْصارِ ، يَعْنِى خَيْرًا . وقالَ سُلَيْمانُ ابنُ بِلالٍ : حَدَّثَنِى عَمْرٌو ، ثُمَّ دارُ بَنِى الحارِثِ ، ثُمَّ بَنِى ساعِدَةَ . وقالَ سُلَيْمانُ عَنْ سَعْدِ بنِ سَعِيدٍ ، عَنْ

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(1) Jizya is a head tax imposed by Islam on the people of scriptures and other people who have a revealed Book when they are under Muslim rule.

عُمارَةَ بنِ غَزِيَّةَ، عَنْ عَبّاسٍ، عَنْ أبِيهِ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ قالَ: أُحُدٌ جَبَلٌ يُحِبُّنا و نُحِبُّهُ. وقالَ أبو عَبْدِ اللهِ: كُلُّ بُسْتان عَلَيْهِ حائطٌ فَهُوَ حَدِيقَةٌ، وَما لَمْ يَكُنْ عَلَيْهِ حائطٌ لَمْ يُقَلْ حَدِيقَةٌ.

بابُ العُشْرِ فِيما يُسْقَى مِنْ ماءِ السَّماءِ والماءِ الجارِى. ولَمْ يَرَ عُمَرُ ابنُ عَبْدِ العَزِيزِ فى العَسَلِ شَيْئًا.

CHAPTER. ‘Ushr (i. e. one-tenth of the yield be levied for public assistance) is to be imposed on the yield of the land which is either irrigated by rain or the running water channel, and ‘Umar bin ‘Abdul-‘Azīz did not consider ‘Ushr compulsory on honey.

٥٦٠ - حدَّثَنا سَعِيدُ بنُ أبي مَرْيَمَ: حدَّثَنا عَبْدُ اللهِ بنُ وَهْبٍ قالَ: أخْبَرَنى يُونُسُ بنُ يَزِيدَ، عَنِ الزُّهْرِيِّ، عَنْ سالِمِ بنِ عَبْدِ اللهِ، عَنْ أبِيهِ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ أنَّهُ قالَ: فِيما سَقَتِ السَّماءُ والعُيُونُ أوْ كانَ عَثَرِيًّا: العُشْرُ. وَما سُقِيَ بالنَّضْحِ: نِصْفُ العُشْرِ. قالَ أبو عَبْدِ اللهِ: هَذا تَفْسِيرُ الأوَّلِ، لأنَّهُ لَمْ يُوَقِّتْ فى الأوَّلِ، يَعْنى حَدِيثَ ابنِ عُمَرَ: فِيما سَقَتِ السَّماءُ العُشْرُ. وَبَيَّنَ فى هَذا وَوَقَّتَ. والزِّيادَةُ مَقْبُولَةٌ والمُفَسَّرُ يَقْضِي عَلَى المُبْهَمِ إذا رَواهُ أهْلُ الثَّبَتِ كَما رَوَى الفَضْلُ بنُ عَبّاسٍ أنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ لَمْ يُصَلِّ

560. Narrated Sālim bin ‘Abdullāh from his father : The Prophet said, “On a land irrigated by rain water or by natural water channels or if the land is wet due to a near by water channel ‘Ushr (i. e. one-tenth) is compulsory; and on the land irrigated by the well, half of an ‘Ushr (i. e. one-twentieth) is compulsory.”

(Some explanations of this narration are not translated.)

فِي الكَعْبَةِ. وَقَالَ بِلالٌ: قَدْ صَلَّى فَأُخِذَ بِقَوْلِ بِلالٍ، وَتُرِكَ قَوْلُ الفَضْلِ.

CHAPTER. There is no Zakāt on less than five Awsuq (of dates).

بَابٌ لَيْسَ فِيمَا دُونَ خَمْسَةِ أَوْسُقٍ صَدَقَةٌ.

561. Narrated Abū Saʿid Al-Khudrī رضي الله عنه: The Prophet ﷺ said, "There is no Zakāt on less than five Awsuq (of dates), or on less than five camels, or on less than five Awāq of silver." (22 Riyals Faransa)

٥٦١ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى: حَدَّثَنَا مَالِكٌ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي صَعْصَعَةَ، عَنْ أَبِيهِ. عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صلى اللهُ عليه وسلَّمَ قَالَ: لَيْسَ فِيمَا أَقَلَّ مِنْ خَمْسَةِ أَوْسُقٍ صَدَقَةٌ، وَلا فِي أَقَلَّ مِنْ خَمْسَةٍ مِنَ الإِبِلِ الذَّوْدِ صَدَقَةٌ. وَلا فِي أَقَلَّ مِنْ خَمْسِ أَوَاقٍ مِنَ الوَرِقِ صَدَقَةٌ.

CHAPTER. Zakāt of dates should be taken during their plucking season. Can a child touch the dates collected as Zakāt?

بَابُ أَخْذِ صَدَقَةِ التَّمْرِ عِنْدَ صِرَامِ النَّخْلِ وَهَلْ يُتْرَكُ الصَّبِيُّ فَيَمَسُّ تَمْرَ الصَّدَقَةِ.

562. Narrated Abū Huraira رضي الله عنه: Dates used to be brought to Allāh's Apostle ﷺ immediately after being plucked. Different persons would bring their dates till a big heap collected (in front of the Prophet ﷺ). Once Al-Ḥasan and Al-Ḥusain were playing with these dates. One of them took a date and put it in his mouth. Allāh's Apostle ﷺ looked at

٥٦٢ - حَدَّثَنَا عُمَرُ بْنُ مُحَمَّدِ بْنِ الحَسَنِ الأَسَدِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا إِبْرَاهِيمُ بْنُ طَهْمَانَ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّمَ يُؤْتَى بِالتَّمْرِ عِنْدَ صِرَامِ النَّخْلِ فَيَجِيءُ هَذَا بِتَمْرِهِ وَهَذَا مِنْ تَمْرِهِ حَتَّى

him and took it out from his mouth and said, "Don't you know that Muḥammad's offspring do not eat what is given in charity?"

يَصِيرَ عِنْدَهُ كَوْمًا مِنْ تَمْرٍ، فَجَعَلَ الحَسَنُ والحُسَيْنُ رَضِىَ اللهُ عَنْهُما يَلْعَبانِ بِذَلِكَ التَّمْرِ. فأخَذَ أحَدُهُما تَمْرَةً فَجَعَلَهُ فى فِيهِ، فَنَظَرَ إليْهِ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ فأخْرَجَها مِنْ فِيهِ، فَقالَ: أمَا عَلِمْتَ أنَّ آلَ مُحَمَّدٍ صلى اللهُ عليهِ وسلَّمَ لا يأكُلُونَ الصَّدَقَةَ ؟

CHAPTER. Whoever sold his fruits, his date-palm trees, his land or his crops and the Ushr or Zakāt was due on them, and gave Zakāt from some other property or sold his fruits when Zakāt was due; and the statement of the Prophet ﷺ: 'Don't sell the fruits till they are ripe (free from blight).' So, the Prophet ﷺ did not stop anyone from selling the fruits after they are ripe (free from blight), and he did not differentiate between those on whom the Zakāt was due and those on whom it was not in this respect.

بابُ مَنْ باعَ ثِمارَهُ أوْ نَخْلَهُ أوْ أرْضَهُ أوْ زَرْعَهُ، وَقَدْ وَجَبَ فِيهِ العُشْرُ أوِ الصَّدَقَةُ فأدَّى الزَّكاةَ مِنْ غَيرِهِ، أوْ باعَ ثمارَهُ ولَمْ تَجِبْ فِيْهِ الصَّدَقَةُ. وَقَوْلُ النَّبِىِّ صلى اللهُ عليهِ وسلَّمَ: لاتَبِيعُوْا الثَّمَرَةَ حتَّى يَبْدُوَ صَلاحُها. فَلَمْ يَحْظُرِ البَيْعَ بَعْدَ الصَّلاحِ عَلَى أحَدٍ، ولَمْ يَخُصَّ مَنْ وَجَبَ عَلَيْهِ الزَّكاةُ مِمَّنْ لَمْ تَجِبْ.

563. Narrated Ibn 'Umar رضي الله عنهما: The Prophet ﷺ had forbidden the sale of dates till they were good, and when it was asked what it meant, the Prophet said, "Till there is no danger of blight."

٥٦٣ـ حدَّثَنا حَجَّاجٌ: حدَّثَنا شُعْبَةُ: أخْبرَنى عَبْدُ اللهِ بنُ دِينارٍ قالَ: سَمِعْتُ ابنَ عُمَرَ رَضِىَ اللهُ عَنْهُما: نَهَى النَّبِىُّ صلى اللهُ عليه وسلَّمَ عَنْ بَيْعِ الثَّمَرَةِ حتَّى يَبْدُوَ صَلاحُها. وكانَ إذَا سُئِلَ عَنْ صَلاحِها قالَ: حتَّى تَذْهَبَ عاهَتُهُ.

564. Narrated Jābir bin 'Abdullāh رضي الله عنهما: The Prophet ﷺ had forbidden

٥٦٤ـ حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: حدَّثَنِى اللَّيْثُ: حدَّثَنِى خالِدُ بنُ

the sale of fruits till they were ripe (free from blight).

يَزِيدَ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا: نَهَى النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ عَنْ بَيْعِ الثِّمَارِ حَتَّى يَبْدُوَ صَلَاحُهَا.

565. Narrated Anas bin Mālik ؓ: Allāh's Apostle ﷺ forbade the selling of fruits until they were ripe. The Prophet ﷺ added, "It means that they become red."

٥٦٥ - حَدَّثَنَا قُتَيْبَةُ، عَنْ مَالِكٍ، عَنْ حُمَيْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ نَهَى عَنْ بَيْعِ الثِّمَارِ حَتَّى تُزْهِيَ قَالَ: حَتَّى تَحْمَارَّ.

CHAPTER. Can one buy the thing which he has given in charity? There is no harm in buying what was given as Zakāt by someone else, for the Prophet ﷺ forbade the alms-giver (particularly) to buy what he himself had given in charity, but he did not forbid others to buy it.

بَابٌ هَلْ يَشْتَرِي صَدَقَتَهُ؟ وَلَا بَأْسَ أَنْ يَشْتَرِيَ صَدَقَتَهُ غَيْرُهُ لِأَنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ إِنَّمَا نَهَى الْمُتَصَدِّقَ خَاصَّةً عَنِ الشِّرَاءِ، وَلَمْ يَنْهَ غَيْرَهُ.

566. Narrated 'Abdullāh bin 'Umar ؓ: 'Umar bin Al-Khaṭṭāb gave a horse in charity in Allāh's Cause and later he saw it being sold in the market and intended to purchase it. Then he went to the Prophet ﷺ and asked his permission. The Prophet ﷺ said, "Do not take back what you have given in charity." For this reason, Ibn 'Umar never purchased the things which he had given in charity, and in case he had purchased something (unknowingly) he would give it in charity again.

٥٦٦ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، أَنَّ عَبْدَ اللهِ بْنَ عُمَرَ رَضِيَ اللهُ عَنْهُمَا كَانَ يُحَدِّثُ أَنَّ عُمَرَ بْنَ الْخَطَّابِ تَصَدَّقَ بِفَرَسٍ فِي سَبِيلِ اللهِ، فَوَجَدَهُ يُبَاعُ، فَأَرَادَ أَنْ يَشْتَرِيَهُ، ثُمَّ أَتَى النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ فَاسْتَأْمَرَهُ فَقَالَ: لَا تَعُدْ فِي صَدَقَتِكَ. فَبِذَلِكَ كَانَ ابْنُ عُمَرَ رَضِيَ اللهُ عَنْهُمَا لَا يَتْرُكُ أَنْ يَبْتَاعَ شَيْئًا تَصَدَّقَ بِهِ إِلَّا جَعَلَهُ صَدَقَةً.

567. Narrated ‘Umar ؓ : Once I gave a horse in Allāh's Cause (in charity) but that person did not take care of it. I intended to buy it, as I thought he would sell it at a low price. So, I asked the Prophet ﷺ about it. He said, "Neither buy, nor take back your alms which you have given, even if the seller were willing to sell it for one Dirham, for he who takes back his alms is like the one who swallows his own vomit."

٥٦٧ - حَدَّثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكُ بْنُ أَنَسٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ عُمَرَ رَضِىَ اللهُ عَنْهُ يَقُولُ: حَمَلْتُ عَلَى فَرَسٍ فِى سَبِيلِ اللهِ فَأَضَاعَهُ الَّذِى كَانَ عِنْدَهُ، فَأَرَدْتُ أَنْ أَشْتَرِيَهُ فَظَنَنْتُ أَنَّهُ يَبِيعُهُ بِرُخْصٍ. فَسَأَلْتُ النَّبِىَّ صلى اللهُ عليهِ وسلَّمَ فَقَالَ: لَا تَشْتَرِ وَلَا تَعُدْ فِى صَدَقَتِكَ، وَإِنْ أَعْطَاكَهُ بِدِرْهَمٍ، فَإِنَّ الْعَائِدَ فِى صَدَقَتِهِ كَالْعَائِدِ فِى قَيْئِهِ.

CHAPTER. What is said regarding what is given to the Prophet ﷺ and his offspring in charity.

بابُ مَا يُذْكَرُ فِى الصَّدَقَةِ لِلنَّبِىِّ صلى اللهُ عليهِ وسلَّمَ وآلِهِ.

568. Narrated Abū Huraira ؓ : Al-Ḥasan bin 'Alī took a date from the dates given in charity and put it in his mouth. The Prophet ﷺ said, "Expel it from your mouth. Don't you know that we do not eat a thing which is given in charity?"

٥٦٨ - حَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا مُحَمَّدُ بْنُ زِيَادٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ قَالَ: أَخَذَ الْحَسَنُ بْنُ عَلِىٍّ رَضِىَ اللهُ عَنْهُمَا تَمْرَةً مِنْ تَمْرِ الصَّدَقَةِ فَجَعَلَهَا فِى فِيهِ. فَقَالَ النَّبِىُّ صلى اللهُ عليهِ وسلَّمَ: كِخْ كِخْ لِيَطْرَحَهَا. ثُمَّ قَالَ: أَمَا شَعَرْتَ أَنَّا لَا نَأْكُلُ الصَّدَقَةَ.

CHAPTER. May the freed slave-girls of the wives of the Prophet ﷺ accept things given in charity?

بابُ الصَّدَقَةِ عَلَى مَوَالِى أَزْوَاجِ النَّبِىِّ صلى اللهُ عليهِ وسلَّمَ.

569. Narrated Ibn 'Abbās ؓ : The Prophet ﷺ saw a dead sheep which

٥٦٩ - حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ: حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ:

had been given in charity to a freed slave-girl of Maimūna, the wife of the Prophet ﷺ. The Prophet ﷺ said, "Why don't you get the benefit of its hide?" They said, "It is dead." He replied, "Only to eat (its meat) is illegal."

حَدَّثَنِي عُبَيْدُ اللهِ بنُ عَبْدِ اللهِ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: وَجَدَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ شاةً مَيِّتَةً أُعْطِيَتْها مَوْلاةٌ لِمَيْمُونَةَ مِنَ الصَّدَقَةِ. قالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ: هَلاَّ انْتَفَعْتُمْ بِجِلْدِها؟ قالُوا: إنَّها مَيْتَةٌ. قالَ: إنَّما حَرُمَ أكْلُها.

570. Narrated Al-Aswad: 'Āisha رضي الله عنها intended to buy Barīra (a slave-girl) in order to manumit her and her masters intended to put the condition that her Al-walā (1) should be for them. 'Āisha mentioned that to the Prophet ﷺ who said to her, "Buy her, for her Al-wala goes to the manumitter." Once some meat was presented to the Prophet ﷺ and 'Āisha said to him, "This (meat) was given in charity to Barīra." He said, "It is an object of charity for Barīra but a gift for us."

٥٧٠ ـ حَدَّثَنا آدَمُ: حَدَّثَنا شُعْبَةُ: حَدَّثَنا الحَكَمُ، عَنْ إبْراهِيمَ، عَنِ الأسْوَدِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها أنَّها أرادَتْ أنْ تَشْتَرِيَ بَرِيرَةَ للعِتْقِ وأرادَ مَوالِيها أنْ يَشْتَرِطُوا وَلاءَها. فَذَكَرَتْ عائِشَةُ للنَّبِيِّ صلى اللهُ عليهِ وسلَّمَ، فقالَ لَها النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ: اشْتَرِيها فإنَّما الوَلاءُ لِمَنْ أعْتَقَ. قالَتْ: وأُتِيَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ بِلَحْمٍ فقُلْتُ: هَذا ما تُصُدِّقَ بِهِ عَلَى بَرِيرَةَ. فقالَ: هُوَ صَدَقَةٌ ولَنا هَدِيَّةٌ.

CHAPTER. When alms is transfered. (It will be legal for the Prophet's folk to accept as a gift.)

بابٌ إذا تَحَوَّلَتِ الصَّدَقَةُ.

571. Narrated Um 'Aṭiyya Al-Anṣāriya رضي الله عنها: The Prophet ﷺ went to 'Āisha and asked her whether she had something (to eat). She replied in the negative and

٥٧١ ـ حَدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ: حَدَّثَنا يَزِيدُ بنُ زُرَيْعٍ: حَدَّثَنا خالِدٌ، عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنْ

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(1) See the glossary.

said, "I have the meat sent to us by Nusaiba (Um 'Aṭiyya) from the sheep which you have sent from the charity." The Prophet ﷺ said, "It has reached its place and now it is not a thing of charity but a gift for us."

572. Narrated Anas ؓ : Some meat was presented to the Prophet ﷺ and it had been given to Barīra (the slave-girl) in charity. He said, "This meat is a thing of charity for Barīra but is a gift for us."

CHAPTER. Zakāt should be taken from the rich (Muslims) and given to the poor (Muslims) wherever they are.

573. Narrated Abū Ma'bad, the slave of Ibn 'Abbās ؓ : Allāh's Apostle ﷺ said to Mu'ādh when he sent him to Yemen, "You will go to the people of a (divine) Book. So, when you reach there invite them to certify that none has the right to be worshipped but Allāh, and that Muḥammad is His Apostle. And if they obey you in that, tell them that Allāh has enjoined on them five prayers in each day and night. And if they obey you in that

أُمِّ عَطِيَّةَ الأَنْصَارِيَّةِ رَضِيَ اللهُ عَنْهَا قَالَتْ: دَخَلَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ عَلَى عَائِشَةَ رَضِيَ اللهُ عَنْهَا فَقَالَ: هَلْ عِنْدَكُمْ شَيْءٌ؟ فَقَالَتْ: لا، إِلَّا شَيْءٌ بَعَثَتْ بِهِ إِلَيْنَا نُسَيْبَةُ مِنَ الشَّاةِ الَّتِي بَعَثْتَ بِهَا مِنَ الصَّدَقَةِ. فَقَالَ: إِنَّهَا قَدْ بَلَغَتْ مَحِلَّهَا.

٥٧٢ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ أُتِيَ بِلَحْمٍ تُصُدِّقَ بِهِ عَلَى بَرِيرَةَ فَقَالَ: هُوَ عَلَيْهَا صَدَقَةٌ وَهُوَ لَنَا هَدِيَّةٌ. وَقَالَ أَبُو دَاوُدَ: أَنْبَأَنَا شُعْبَةُ، عَنْ قَتَادَةَ: سَمِعَ أَنَسًا رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ.

باب أَخْذِ الصَّدَقَةِ مِنَ الأَغْنِيَاءِ. وَتُرَدَّ فِي الفُقَرَاءِ حَيْثُ كَانُوا.

٥٧٣ - حَدَّثَنَا مُحَمَّدٌ أَخْبَرَنَا عَبْدُ اللهِ: أَخْبَرَنَا زَكَرِيَّاءُ بْنُ إِسْحَاقَ، عَنْ يَحْيَى بْنِ عَبْدِ اللهِ بْنِ صَيْفِيٍّ، عَنْ أَبِي مَعْبَدٍ مَوْلَى ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ لِمُعَاذِ بْنِ جَبَلٍ حِينَ بَعَثَهُ إِلَى اليَمَنِ: إِنَّكَ سَتَأْتِي قَوْمًا أَهْلَ كِتَابٍ، فَإِذَا جِئْتَهُمْ فَادْعُهُمْ

tell them that Allāh has made it obligatory on them to pay the Zakāt which will be taken from the rich among them and given to the poor among them. If they obey you in that, avoid taking the best of their possessions, and beware the curse of the oppressed person because there is no screen between his invocation and Allāh."

إلى أنْ يَشْهَدُوا أنْ لا إلَـهَ إلاَّ اللهُ ، و أنَّ مُحَمَّدًا رَسُولُ اللهِ . فإنْ هُمْ أطاعُوا لكَ بذَلِكَ فأخْبِرْهُمْ أنَّ اللهَ قَدْ فَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِى كُلِّ يَوْمٍ وَلَيْلَةٍ . فإنْ هُمْ أطاعُوا لَكَ بذَلِكَ فأخْبِرْهُمْ أنَّ اللهَ قَدْ فَرَضَ عَلَيْهِمْ صَدَقَةً تُؤْخَذُ مِنْ أغْنِيائِهِمْ . فَتُرَدُّ عَلَى فُقَرَائِهِمْ . فإنْ هُمْ أطاعُوا لكَ بذَلِكَ فإيَّاكَ و كَرَائِمَ أمْوَالِهِمْ . وَاتَّقِ دَعْوَةَ المَظْلُومِ ، فإنَّهُ لَيْسَ بَيْنَها وَبَيْنَ اللهِ حِجابٌ .

CHAPTER. The prayer of the Imām and his invocation for the one who gives in charity, and the Statement of Allāh ﷻ :— 'Take alms from their wealth by means of which you may purify, and sanctify them, and pray for them, for your praying for them is a source of security for them.' (9 : 103)

بابُ صَلاةِ الإمامِ . وَدُعائِهِ لِصاحِبِ الصَّدَقَةِ . وَقَوْلِهِ تَعالَى - خُذْ مِنْ أمْوالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِها وَصَلِّ عَلَيْهِمْ إنَّ صَلاتَكَ سَكَنٌ لَهُمْ .

574. Narrated 'Abdullāh bin Abū Aufā ؓ : Whenever a person came to the Prophet ﷺ with his alms, the Prophet ﷺ would say, "O Allāh! Bless so and so." My father went to the Prophet ﷺ with his alms and the Prophet ﷺ said, "O Allāh! Bless the offspring of Abū Aufa."

٥٧٤ - حَدَّثَنا حَفْصُ بْنُ عُمَرَ : حَدَّثَنا شُعْبَةُ ، عَنْ عَمْرٍو ، عَنْ عَبْدِ اللهِ ابْنِ أبي أوْفَى قالَ : كانَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ إذا أتاهُ قَوْمٌ بِصَدَقَتِهِمْ قالَ : اللَّهُمَّ صَلِّ عَلَى فُلانٍ . فأتاهُ أبي بِصَدَقَتِهِ ، فَقالَ : اللَّهُمَّ صَلِّ عَلَى آلِ أبي أوْفَى .

CHAPTER. (Is Zakāt imposed on) what is taken out of the sea (or not)?

بابُ ما يُسْتَخْرَجُ مِنَ البَحْرِ . وَقالَ ابْنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما :

And said Ibn ʿAbbās رضي الله عنهما , "Ambergris (a special kind of perfume), is not Rikāz (1), but a thing which is thrown out by the sea." And Al-Hasan said, "Khumus (i. e. one fifth) is imposed on Ambergris and pearls." The Prophet ﷺ fixed Khumus (2) on Rikaz but not on the things taken out of the water.

Narrated Abū Huraira رضي الله عنه : The Prophet ﷺ said, "A man from Banī Israel asked someone from Banī Israel to give him a loan of one thousand Dinars and the later gave it to him. The debtor went on a voyage (when the time for the payment of the debt became due) but did not find a boat, so he took a piece of wood and bored it and put 1000 dinārs in it and threw it into the sea. The creditor went out and took the piece of wood to his family to be used as fire-wood."

And the Prophet ﷺ narrated the narration (and said), "When he sawed the wood, he found his money."

CHAPTER. There is Khumus on Rikāz. And Mālik and Ibn Idrīs said, "Rikāz is the buried treasures in the Pre-Islamic Period and Khumus is compulsory on it whether the treasure is small or large, but the mines are not considered as Rikāz." No doubt, the Prophet ﷺ had said, "There is no Zakāt on minerals. And

لَيْسَ العَنْبَرُ بِرِكَازٍ إِنَّمَا هُوَ شَيْءٌ دَسَرَهُ البَحْرُ. وَقَالَ الحَسَنُ فِي العَنْبَرِ وَاللُّؤْلُؤِ: الخُمُسُ، فَإِنَّمَا جَعَلَ النَّبِيُّ صلى اللهُ عليه وسلَّمَ فِي الرِّكَازِ الخُمُسَ لَيْسَ فِي الَّذِي يُصَابُ فِي المَاءِ. وَقَالَ اللَّيْثُ: حدَّثَنِي جَعْفَرُ بْنُ رَبِيعَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ هُرْمُزَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صلى اللهُ عليه وسلَّمَ أَنَّ رَجُلاً مِنْ بَنِي إِسْرَائِيلَ سَأَلَ بَعْضَ بَنِي إِسْرَائِيلَ أَنْ يُسْلِفَهُ أَلْفَ دِينَارٍ، فَدَفَعَهَا إِلَيْهِ. فَخَرَجَ فِي البَحْرِ فَلَمْ يَجِدْ مَرْكَبًا، فَأَخَذَ خَشَبَةً فَنَقَرَهَا فَأَدْخَلَ فِيهَا أَلْفَ دِينَارٍ فَرَمَى بِهَا فِي البَحْرِ فَخَرَجَ الرَّجُلُ الَّذِي كَانَ أَسْلَفَهُ فَإِذَا بِالخَشَبَةِ فَأَخَذَهَا لِأَهْلِهِ حَطَبًا فَذَكَرَ الحَدِيثَ، فَلَمَّا نَشَرَهَا وَجَدَ المَالَ.

بابٌ فِي الرِّكَازِ: الخُمُسُ. وَقَالَ مَالِكٌ وَابْنُ إِدْرِيسَ: الرِّكَازُ دِفْنُ الجَاهِلِيَّةِ، فِي قَلِيلِهِ وَكَثِيرِهِ: الخُمُسُ. وَلَيْسَ المَعْدِنُ بِرِكَازٍ. وَقَدْ قَالَ النَّبِيُّ صلى اللهُ عليه وسلَّمَ: فِي المَعْدِنِ جُبَارٌ. وَفِي الرِّكَازِ الخُمُسُ. وَأَخَذَ

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(1) See the glossary.

(2) 1/5th of the Rikāz is to be paid to he Muslim treasury.

Khumus is compulsory on Rikāz." 'Umar bin 'Abdul 'Azīz took five portions out of every two-hundred from minerals. And Al-Hasan said, "Khumus is compulsory on Rikāz found in the land owned by non-Muslims, but if found in the Muslim territory then there is only Zakāt on it. If one finds a Luqata (fallen property) in the territory of the enemy, he must announce it publicly. And if it belongs to the enemy, then Khumus is compulsory on it. Some people considered minerals as Rikāz similar to the buried treasures of Pre-Islamic Ignorant days.

(Few explanations of Arabic words are not translated.)

عُمَرُ بنُ عَبْدِ العَزِيزِ مِنَ المَعادِنِ مِنْ كُلِّ مائتَيْنِ خَمْسَةً. وَقالَ الحَسَنُ: ما كانَ مِنْ رِكازٍ فى أرْضِ الحَرْبِ فَفِيهِ الخُمُسُ، وَما كانَ فى أرْضِ السِّلْمِ فَفِيهِ الزَّكاةُ. وَإنْ وَجَدْتَ اللُّقَطَةَ فى أرْضِ العَدُوِّ فَعَرِّفْها. وَإنْ كانَتْ مِنَ العَدُوِّ فَفِيها الخُمُسُ. وَقالَ بَعْضُ النّاسِ: المَعْدِنُ رِكازٌ مِثْلُ دِفْنِ الجاهِلِيَّةِ لأنَّهُ يُقالُ أرْكَزَ المَعْدِنُ إذا خَرَجَ مِنْهُ شَىْءٌ، قِيلَ لَهُ قَدْ يُقالُ لِمَنْ وُهِبَ لَهُ شَىْءٌ أوْ رَبِحَ رِبْحًا كَثِيرًا أوْ كَثُرَ ثَمَرُهُ أرْكَزْتَ. ثُمَّ ناقَضَ. وَقالَ: لا بَأْسَ أنْ يَكْتُمَهُ وَلا يُؤَدِّىَ الخُمُسَ.

575. Narrated Abū Huraira ؓ: Allāh's Apostle ﷺ said, "There is no compensation for one killed or wounded by an animal or by falling in a well, or because of working in mines; but Khumus is compulsory on Rikāz."

٥٧٥ - حَدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أخْبَرَنا مالِكٌ، عَنِ ابنِ شِهابٍ، عَنْ سَعِيدِ بنِ المُسَيَّبِ وَعَنْ أبى سَلَمَةَ ابنِ عَبْدِ الرَّحْمَنِ، عَنْ أبى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم قالَ: العَجْماءُ جُبارٌ، والبِئْرُ جُبارٌ، وفى الرِّكازِ الخُمُسُ.

CHAPTER. The statement of Allāh تعالیٰ :—"Workers appointed for the job (those employees working for the collection of Zakāt, campulsory funds, etc.) (are to be paid officially)." And the Imām is to supervise and check the work of the collectors.

بابُ قَوْلِ اللهِ تَعالى - والعامِلِينَ عَلَيْها - وَمُحاسَبَةِ المُصَدِّقِينَ مَعَ الإمامِ.

576. Narrated Abū Ḥumaid Al-Sā'idī ؓ : Allāh's Apostle ﷺ appointed a man called Ibn Al-Lutbiya, from the tribe of Al-Asd to collect Zakāt from Banī Sulaim. When he returned, (after collecting the Zakāt) the Prophet ﷺ checked the account with him.

٥٧٦ ـ حَدَّثَنَا يُوسُفُ بْنُ مُوسَى: حَدَّثَنَا أُسَامَةُ: أَخْبَرَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ، عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: اسْتَعْمَلَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ رَجُلًا مِنَ الأَسْدِ عَلَى صَدَقَاتِ بَنِي سُلَيْمٍ يُدْعَى اللُّتْبِيَّةِ. فَلَمَّا جَاءَ حَاسَبَهُ.

CHAPTER. The use of the camels given as Zakāt and their milk for travellers.

بابُ اسْتِعْمَالِ إِبِلِ الصَّدَقَةِ و أَلْبَانِها لأَبْنَاءِ السَّبِيلِ.

577. Narrated Anas ؓ : Some people from 'Uraina tribe came to Medīna and found the climate inconvenient for them, and Allāh's Apostle ﷺ allowed them to go to the herd of camels (given as Zakāt) and they drank their milk and urine (as medicine) but they killed the shepherd and drove away all the camels. So Allāh's Apostle ﷺ sent (men) to catch them, and they were brought, and he had their hands and feet cut, and nails were driven in their eyes and he left them in the Ḥarra (a stony place at Medīna) biting the stones.

٥٧٧ ـ حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنِي يَحْيَى، عَنْ شُعْبَةَ: حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ: أَنَّ نَاسًا مِنْ عُرَيْنَةَ اجْتَوَوُا المَدِينَةَ، فَرَخَّصَ لَهُمْ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ أَنْ يَأْتُوا إِبِلَ الصَّدَقَةِ فَشَرِبُوا مِنْ أَلْبَانِها و أَبْوَالِها فَقَتَلُوا الرَّاعِيَ وَاسْتَاقُوا الذَّوْدَ. فَأَرْسَلَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ فَأُتِيَ بِهِمْ فَقَطَّعَ أَيْدِيَهُمْ و أَرْجُلَهُمْ و سَمَرَ أَعْيُنَهُمْ و تَرَكَهُمْ بالحَرَّةِ يَعَضُّونَ الحِجَارَةَ. تَابَعَهُ أَبُو قِلابَةَ و حُمَيْدٌ وَثَابِتٌ عَنْ أَنَسٍ.

CHAPTER. Branding the camels given in charity (Zakāt) by the Imām with his own hands.

بابُ وَسْمِ الإمامِ إبِلَ الصَّدَقَةِ بِيَدِهِ.

578. Narrated Anas bin Mālik ؓ : I took 'Abdullāh bin Abū Ṭalḥa to Allāh's

٥٧٨ ـ حَدَّثَنَا إِبْرَاهِيمُ بْنُ المُنْذِرِ: حَدَّثَنَا الوَلِيدُ: حَدَّثَنَا أَبُو عَمْرٍو الأَوْزَاعِيُّ:

Apostle ﷺ to perform Taḥnīk for him. (Taḥnīk was a custom among the Muslims that whenever a child was born they used to take it to the Prophet ﷺ who would chew a piece of date and put a part of its juice in the child's mouth). I saw the Prophet ﷺ and he had an instrument for branding in his hands and was branding the camels of Zakāt.

حدَّثني إسْحاقُ بنُ عبْدِ اللهِ بنِ أبي طلْحةَ: حدَّثني أنسُ بنُ مالكٍ رَضيَ اللهُ عنْهُ قالَ: غدَوْتُ إلى رَسولِ اللهِ صلى اللهُ عليهِ وسلَّمَ بعبْدِ اللهِ بنِ أبي طلْحةَ ليُحنِّكَهُ فوَافيْتُهُ وفي يدِهِ الميسَمُ يَسِمُ إبلَ الصدَقةِ .

In the name of Allāh,
the Beneficent, the Merciful

CHAPTERS ABOUT ṢADAQAT-UL-FIṬR

CHAPTER. Ṣadaqat-ul-Fiṭr. And Abū Al-ʿĀliya, ʿAṭāʾ and Ibn Sīrīn considered Ṣadaqat-ul-Fiṭr as compulsory.

579. Narrated Ibn ʿUmar رضي الله عنهما: Allāh's Apostle ﷺ enjoined the payment of one Sāʿ of dates or one Sāʿ of barley as Zakāt-ul-Fiṭr on every Muslim slave or free, male or female, young or old, and he ordered that it be paid before the people went out to offer the ʿĪd prayer.

CHAPTER. Ṣadaqat-ul-Fiṭr is compulsory on the free or the slave Muslims.

580. Narrated Ibn ʿUmar رضي الله عنهما: Allāh's Apostle ﷺ made it incumbant on all the slave or free Muslims, male or female, to pay one Sāʿ of dates or barley as Zakāt-ul-Fiṭr.

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

أبواب صدقة الفطر

بَابُ صَدَقَةِ الْفِطْرِ . وَرَأَى أَبُو الْعَالِيَةِ وَعَطَاءٌ وَابْنُ سِيرِينَ صَدَقَةَ الْفِطْرِ فَرِيضَةً .

٥٧٩ - حَدَّثَنَا يَحْيَى بْنُ مُحَمَّدِ بْنِ السَّكَنِ: حَدَّثَنَا مُحَمَّدُ بْنُ جَهْضَمٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ عُمَرَ ابْنِ نَافِعٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: فَرَضَ رَسُولُ اللهِ صلى الله عليه وسلم زَكَاةَ الْفِطْرِ صَاعًا مِنْ تَمْرٍ أَوْ صَاعًا مِنْ شَعِيرٍ عَلَى الْعَبْدِ وَالْحُرِّ، وَالذَّكَرِ وَالْأُنْثَى وَالصَّغِيرِ وَالْكَبِيرِ مِنَ الْمُسْلِمِينَ. وَأَمَرَ بِهَا أَنْ تُؤَدَّى قَبْلَ خُرُوجِ النَّاسِ إِلَى الصَّلَاةِ.

بَابُ صَدَقَةِ الْفِطْرِ عَلَى الْعَبْدِ وَغَيْرِهِ مِنَ الْمُسْلِمِينَ.

٥٨٠ - حَدَّثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا: أَنَّ رَسُولَ اللهِ صلى الله عليه وسلم فَرَضَ زَكَاةَ الْفِطْرِ

صَاعًا مِنْ تَمْرٍ ، أَوْ صَاعًا مِنْ شَعِيرٍ عَلَى كُلِّ حُرٍّ أَوْ عَبْدٍ ، ذَكَرٍ أَوْ أُنْثَى مِنَ الْمُسْلِمِينَ .

باب صَدَقَةِ الْفِطْرِ صَاعٌ مِنْ شَعِيرٍ .

CHAPTER. Sadaqat-ul-Fiṭr is one Sā‘ of barley.

٥٨١ - حَدَّثَنَا قَبِيصَةُ : حَدَّثَنَا سُفْيَانُ عَنْ زَيْدِ بْنِ أَسْلَمَ ، عَنْ عِيَاضِ بْنِ عَبْدِ اللهِ ، عَنْ أَبِى سَعِيدٍ رَضِىَ اللهُ عَنْهُ قَالَ : كُنَّا نُطْعِمُ الصَّدَقَةَ صَاعًا مِنْ شَعِيرٍ .

581. Narrated Abū Sa‘īd ؓ : We used to give one Sā‘ of barley as Sadaqat-ul-Fiṭr.

باب صَدَقَةِ الْفِطْرِ صَاعٌ مِنْ طَعَامٍ .

CHAPTER. Sadaqat-ul-Fiṭr is one Sā‘ of meal.

٥٨٢ - حَدَّثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ : أَخْبَرَنَا مَالِكٌ عَنْ زَيْدِ بْنِ أَسْلَمَ ، عَنْ عِيَاضِ بْنِ عَبْدِ اللهِ بْنِ سَعْدِ بْنِ أَبِى سَرْحٍ الْعَامِرِىِّ : أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِىَّ رَضِىَ اللهُ عَنْهُ يَقُولُ : كُنَّا نُخْرِجُ زَكَاةَ الْفِطْرِ صَاعًا مِنْ طَعَامٍ ، أَوْ صَاعًا مِنْ شَعِيرٍ ، أَوْ صَاعًا مِنْ تَمْرٍ ، أَوْ صَاعًا مِنْ أَقِطٍ ، أَوْ صَاعًا مِنْ زَبِيبٍ .

582. Narrated Abū Sa‘īd Al-Khudrī ؓ : We used to give one Sā‘ of meal or one Sā‘ of barley or one Sā‘ of dates, or one Sā‘ of cottage cheese or one Sā‘ of Raisins (dried grapes) as Zakāt-ul-Fiṭr.

باب صَدَقَةِ الْفِطْرِ صَاعًا مِنْ تَمْرٍ .

CHAPTER. Sadaqat-ul-Fiṭr is one Sā‘ of dates.

٥٨٣ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ : حَدَّثَنَا اللَّيْثُ ، عَنْ نَافِعٍ أَنَّ عَبْدَ اللهِ ابْنَ عُمَرَ رَضِىَ اللهُ عَنْهُمَا قَالَ : أَمَرَ

583. Narrated ‘Abdullāh bin ‘Umar ؓ : The Prophet ﷺ ordered (Muslims) to give one Sā‘ of dates or one Sā‘ of barley as Zakāt-ul-Fiṭr. The people regarded two Mudds of wheat as equal to that,

النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ بِزَكاةِ الفِطْرِ صَاعًا مِنْ تَمْرٍ، أَوْ صَاعًا مِنْ شَعِيرٍ. قالَ عَبْدُ اللهِ: فَجَعَلَ النَّاسُ عِدْلَهُ مُدَّيْنِ مِنْ حِنْطَةٍ.

CHAPTER. (Sadaqat-ul-Fiṭr is) one Sā' of Raisins (dried grapes).

بابُ صَاعٍ مِنْ زَبِيبٍ.

584. Narrated Abū Sa'īd Al-Khudrī ؓ: In the life-time of the Prophet ﷺ we used to give one Sā' of food or one Sā' of dates or one Sā' of barley or one Sā' of Raisins (dried grapes) as Sadaqat-ul-Fiṭr. And when Mu'āwiya became the Caliph and the wheat was (available in abundance) he said, "I think (observe) that one Mudd (of wheat) equals two Mudds (of any of the above-mentioned things).

٥٨٤ - حدَّثنا عَبْدُ اللهِ بنُ مُنِيرٍ: سَمِعَ يَزِيدَ العَدَنِيَّ قالَ: حدَّثنا سُفْيانُ، عَنْ زَيْدِ بنِ أَسْلَمَ قالَ: حدَّثَنِي عِياضُ ابنُ عَبْدِ اللهِ بنِ أبي سَرْحٍ، عَنْ أبي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ قالَ: كُنَّا نُعْطِيها في زَمانِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ صَاعًا مِنْ طَعَامٍ، أَوْ صَاعًا مِنْ تَمْرٍ، أَوْ صَاعًا مِنْ شَعِيرٍ، أَوْ صَاعًا مِنْ زَبِيبٍ فَلَمَّا جاءَ مُعاوِيَةُ وَجاءَتِ السَّمْرَاءُ قالَ: أُرَى مُدًّا مِنْ هَذَا يَعْدِلُ مُدَّيْنِ.

CHAPTER. Sadaqat-ul-Fiṭr is to be given before the 'Id prayer.

بابُ الصَّدَقَةِ قَبْلَ العِيدِ.

585. Narrated Ibn 'Umar ؓ: The Prophet ﷺ ordered the people to pay Zakāt-ul-Fiṭr before going to the 'Īd prayer.

٥٨٥ - حدَّثنا آدَمُ: حدَّثنا حَفْصُ بنُ مَيْسَرَةَ: حدَّثَنِي مُوسى بنُ عُقْبَةَ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أَنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ أَمَرَ بِزَكاةِ الفِطْرِ قَبْلَ خُرُوجِ النَّاسِ إلى الصَّلاةِ.

586. Narrated Abū Sa'id Al-Khudri رضي الله عنه : In the life-time of Allāh's Apostle ﷺ, we used to give one Sā' of food (edible things) as Ṣadaqat-ul-Fiṭr (to the poor). Our food used to be either of barley, Raisins (dried grapes), cottage cheese or dates.

CHAPTER. Ṣadaqat-ul-Fiṭr (is compulsory) on a slave as well as on a free Muslim. And Az-Zuhrī says that it is also compulsory on the slaves for sale; both the prescribed Zakāt on wealth as well as Ṣadaqat-ul-Fiṭr are to be paid.

587. Narrated Nāfi': Ibn 'Umar رضي الله عنهما said, "The Prophet ﷺ made incumbant on every male or female, free man or slave, the payment of one Sā' of dates or barley as Ṣadaqat-ul-Fiṭr (or said Ṣadaqa-Ramaḍān)." The people then substituted half Sā' of wheat for that. Ibn 'Umar used to give dates (as Ṣadaqat-ul-Fiṭr).

Once there was scarcity of dates in Medīna and Ibn 'Umar gave barley. 'And Ibn 'Umar used to give Ṣadaqat-ul-Fiṭr for every young and old person. He even used to give on behalf of my children.

Ibn 'Umar رضي الله عنهما used to give Ṣadaqat-ul-Fiṭr to those who had been officially appointed for its collection. People used to give Ṣadaqat-ul-Fiṭr a day or two before the 'Īd.

٥٨٦ - حدَّثنا مُعاذُ بنُ فَضالَةَ : حدَّثنا أبو عُمَرَ ، عَنْ زَيْدٍ ، عَنْ عِياضِ ابنِ عَبْدِ اللهِ بنِ سَعْدٍ ، عَنْ أبي سَعيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ قالَ : كُنَّا نُخْرِجُ في عَهْدِ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ يَوْمَ الفِطْرِ صَاعًا مِنْ طَعامٍ . وقالَ أبُو سَعيدٍ : وكانَ طَعامَنا الشَّعيرُ والزَّبيبُ والأقِطُ والتَّمْرُ .

بابُ صَدَقَةِ الفِطْرِ عَلى الحُرِّ والمَمْلُوكِ . وقالَ الزُّهْرِيُّ في المَمْلُوكِينَ للتِّجارَةِ : يُزَكَّى في التِّجارَةِ ، ويُزَكَّى في الفِطْرِ .

٥٨٧ - حدَّثنا أبُو النُّعْمانِ : حدَّثنا حَمَّادُ بنُ زَيْدٍ : حدَّثنا أيُّوبُ ، عَنْ نافِعٍ ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ : فَرَضَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ صَدَقَةَ الفِطْرِ ، أوْ قالَ رَمَضانَ ، عَلى الذَّكَرِ والأُنْثَى ، والحُرِّ والمَمْلُوكِ ، صَاعًا مِنْ تَمْرٍ أوْ صَاعًا مِنْ شَعيرٍ ، فَعَدَلَ النَّاسُ بهِ نِصْفَ صَاعٍ مِنْ بُرٍّ . فَكانَ ابنُ عُمَرَ يُعْطِي التَّمْرَ فأعْوَزَ أهْلُ المَدينَةِ مِنَ التَّمْرِ فأعطَى شَعيرًا . فكانَ ابنُ عُمَرَ يُعْطِي عَنِ الصَّغيرِ والكَبيرِ حتَّى أنْ كانَ يُعْطِي عَنْ بَنِيَّ . وكانَ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُما يُعْطيها الَّذينَ يَقْبَلُونَها وكانُوا يُعْطُونَ قَبْلَ الفِطْرِ بيَوْمٍ أوْ يَوْمَيْنِ .

CHAPTER. Ṣadaqat-ul-Fiṭr is obligatory on the young and the old.

بابُ صَدَقَةِ الفِطْرِ عَلَى الصَّغِيرِ وَالكَبِيرِ.

588. Narrated Ibn 'Umar رضي الله عنه : Allāh's Apostle ﷺ has made Ṣadaqat-ul-Fiṭr obligatory, (and it was) either one Sā' of barley or one Sā' of dates (and its payment was obligatory) on young and old people, and on free men as well as on slaves.

٥٨٨ ـ حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى
عَنْ عُبَيْدِ اللهِ قَالَ: حَدَّثَنِي نَافِعٌ،
عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُ قَالَ:
فَرَضَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّمَ
صَدَقَةَ الفِطْرِ صَاعاً مِنْ شَعِيرٍ أَوْ
صَاعاً مِنْ تَمْرٍ عَلَى الصَّغِيرِ وَالكَبِيرِ،
وَالحُرِّ وَالمَمْلُوكِ.

In the name of Allāh,
the Beneficent, the Merciful

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

THE BOOK OF ḤAJJ (PILGRIMAGE)

كتاب الحج

CHAPTER. The performance of Ḥajj as an enjoined duty and its superiority and the statement of Allāh تعالى :—

> ‘Ḥajj (Pilgrimage) to the House (Ka‘ba)
> Is obligatory for those who can afford the journey.
> And whoever disbelieves (let him know)
> That Allāh is not in need of any of His creature.’ (3 : 97)

بابُ وُجُوبِ الحَجِّ وَفَضْلِهِ.

وَقَوْلِ اللهِ تَعَالَى - وَلِلَّهِ عَلَى النَّاسِ حِجُّ البَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلاً. وَمَنْ كَفَرَ فَإِنَّ اللهَ غَنِيٌّ عَنِ العَالَمِينَ -.

589. Narrated ‘Abdullāh bin ‘Abbās رضي الله عنهما : Al-Faḍl (his brother) was riding behind Allāh's Apostle ﷺ and a woman from the tribe of Khath‘am came and Al-Faḍl started looking at her and she started looking at him. The Prophet ﷺ turned Al-Faḍl's face to the other side. The woman said, "O Allāh's Apostle! The obligation of Ḥajj enjoined by Allāh on His devotees has become due on my father and he is old and weak, and he cannot sit firm on the Mount; may I perform Ḥajj on his behalf?" The Prophet ﷺ replied, "Yes, you may." That happened during the Ḥajj-al-Wida (of the Prophet ﷺ).

٥٨٩ - حدَّثنا عَبْدُ اللهِ بنُ يُوسُفَ: أخبرَنا مالكٌ، عَنِ ابنِ شِهابٍ، عَنْ سُلَيْمانَ بنِ يَسارٍ، عَنْ عَبْدِ اللهِ بنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: كانَ الفَضْلُ رَدِيفَ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ، فَجاءَتِ امْرأةٌ مِنْ خَثْعَمَ فَجَعَلَ الفَضْلُ يَنْظُرُ إِلَيْها وَتَنْظُرُ إِلَيْهِ وَجَعَلَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ يَصْرِفُ وَجْهَ الفَضْلِ إلى الشِّقِّ الآخَرِ فَقالَتْ: يا رَسُولَ اللهِ، إنَّ فَرِيضَةَ اللهِ عَلَى عِبادِهِ في الحَجِّ أدْرَكَتْ أبي شَيْخاً كَبِيراً لا يَثْبُتُ عَلَى الرَّاحِلَةِ، أفأحُجُّ

عَنْهُ؟ قالَ: نَعَمْ، وَذَلِكَ فِى حَجَّةِ الوَدَاعِ.

CHAPTER. The statement of Allāh تعالى :—

‘People will come to you on foot
And on every lean camel,
(Lean on account of journeys)
They will come from every deep ravine,
That they may witness things
That are of benefit to them .... ’
(22 : 27-28)

And the meaning of the word Fajj is a wide way (ravine).

باب قَوْلِ اللهِ تَعالى- يأتُوكَ رِجالاً وَعَلى كُلِّ ضَامِرٍ يأتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ لِيَشْهَدُوا مَنَافِعَ لَهُمْ- فِجاجا: الطُّرُقُ الوَاسِعَةُ.

590. Narrated Ibn ‘Umar رضي الله عنهما : I saw that Allāh's Apostle ﷺ used to ride on his Mount at Dhul Ḥulaifa and used to start saying, "Labbaik" (I am present O Allāh) when (till) the Mount stood upright.

٥٩٠ - حدَّثَنا أحْمَدُ بنُ عِيسَى: حدَّثَنا ابنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابنِ شِهابٍ أنَّ سالِمَ بنَ عَبْدِ اللهِ أخْبَرَهُ أنَّ ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: رأيْتُ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ يَرْكَبُ رَاحِلَتَهُ بذِى الحُلَيْفَةِ ثُمَّ يُهِلُّ حتَّى تَسْتَوِىَ بِهِ قائِمَةً.

591. Narrated Jābir bin ‘Abdullāh رضي الله عنهما that Allāh's Apostle ﷺ started saying, "Labbaik" (I am present O Allāh) from Dhul-Ḥulaifa when his Mount stood upright carrying him.

٥٩١ - حدَّثَنا إبْرَاهِيمُ بنُ مُوسَى: أخْبَرَنا الوَلِيدُ: حدَّثَنا الأوْزَاعِىُّ: سَمِعَ عَطاءٌ يُحَدِّثُ عَنْ جابِرِ بنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما أنَّ إهْلالَ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ مِنْ ذِى الحُلَيْفَةِ حِينَ اسْتَوَتْ بِهِ رَاحِلَتُهُ. رَوَاهُ أنَسٌ وابنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمْ.

CHAPTER. To go for Ḥajj on a pack-saddle (of the camel). Narrated 'Aisha رضي الله عنها : The Prophet ﷺ sent my brother, 'Abdur Raḥmān with me to Tan'im for the 'Umra, and he made me ride on the pack-saddle (of the camel). 'Umar said, "You must travel for Ḥajj as it (Ḥajj) is one of the two kinds of Jihād." (1)

بابُ الحجِّ عَلَى الرَّحْلِ. وقَالَ أبانُ: حدَّثنا مالكُ بنُ دِينارٍ، عَنِ القاسِمِ ابنِ مُحمَّدٍ، عَنْ عائِشةَ رَضِيَ اللهُ عَنْها: أنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ بَعَثَ مَعَها أخاها عَبْدَ الرَّحْمَنِ فأعْمَرَها مِنَ التَّنْعِيمِ وحَمَلَها عَلَى قَتَبٍ. وقَالَ عُمَرُ رَضِيَ اللهُ عَنْهُ: شُدُّوا الرِّحالَ فِي الحَجِّ فإنَّهُ أحَدُ الجِهادَيْنِ.

592. Narrated Thumāma bin 'Abdullāh bin Anas: Anas performed the Ḥajj on a pack-saddle and he was not a miser. Anas said, رضي الله عنه "Allāh's Apostle ﷺ performed Ḥajj on a pack-saddle and the same Mount was carrying his baggage too."

٥٩٢ - حدَّثنا مُحمَّدُ بنُ أبي بَكْرٍ هُوَ المُقَدَّمِيُّ: حدَّثنا يَزِيدُ بنُ زُرَيْعٍ: حدَّثنا عَزْرَةُ بنُ ثابِتٍ، عَنْ ثُمامَةَ ابنِ عَبْدِ اللهِ بنِ أنَسٍ قالَ: حَجَّ أنَسٌ عَلَى رَحْلٍ ولَمْ يَكُنْ شَحِيحًا، وحَدَّثَ أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ حَجَّ عَلَى رَحْلٍ وكانَتْ زامِلَتَهُ.

593. Narrated Al-Qāsim bin Muḥammad: 'Aisha رضي الله عنها said, "O Allāh's Apostle! You performed 'Umra but I did not." He said, "O 'Abdur-Raḥmān! Go along with your sister and let her perform 'Umra from Tan'im." 'Abdur-Raḥmān made her ride over the pack-saddle of a she-camel and she performed 'Umra.

٥٩٣ - حدَّثنا عَمْرٌو: حدَّثنا أبُو عاصِمٍ: حدَّثنا أيْمَنُ بنُ نابِلٍ: حدَّثنا القاسِمُ بنُ مُحمَّدٍ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها أنَّها قالَتْ: يا رَسُولَ اللهِ، اعْتَمَرْتُمْ ولَمْ أعْتَمِرْ. فَقالَ: يا عَبْدَ الرَّحْمَنِ اذْهَبْ بأُخْتِكَ فأعْمِرْها

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(1) 'Jihād' literally means struggle and perseverance. Holy war against the enemies of Islam is also called 'Jihād'. Ḥajj here is regarded as a kind of Jihād since one endures many difficulties and has to control one's desires and spend money on performing Ḥajj.

CHAPTER. The superiority of Al-Ḥajj-ul-Mabrūr (most probably means the Ḥajj which is performed in accordance with the Prophets tradition without committing sins and is acceptable to Allāh).

594. Narrated Abū Huraira ؓ: The Prophet ﷺ was asked, "Which is the best deed?" He said, "Belief in Allāh and His Apostle." He was then asked, "Which is the next (in goodness).?" He said, "Jihad in Allāh's Cause." He was then asked, "Which is the next?" He said, "Ḥajj-Mabrūr."

595. Narrated 'Āisha, the mother of the faithful believers ؓ: I said, "O Allāh's Apostle! We consider Jihād as the best deed." The Prophet ﷺ said, "The best Jihād (for women) is Hajj-Mabrur."

596. Narrated Abū Huraira ؓ: The Prophet ﷺ said, "Whoever performs Ḥajj for Allāh's pleasure and does not have the sexual relations with his wife, and does not do evil or sins then he will

مِنَ التَّنْعِيمِ . فَأَحْقَبَهَا عَلَى نَاقَةٍ ، فَاعْتَمَرَتْ .

بَابٌ فَضْلِ الْحَجِّ الْمَبْرُورِ .

٥٩٤ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللهِ : حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنِ الزُّهْرِيِّ ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ : سُئِلَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَيُّ الأَعْمَالِ أَفْضَلُ ؟ قَالَ : إِيمَانٌ بِاللهِ وَرَسُولِهِ . قِيلَ : ثُمَّ مَاذَا ؟ قَالَ : جِهَادٌ فِي سَبِيلِ اللهِ . قِيلَ : ثُمَّ مَاذَا ؟ قَالَ : حَجٌّ مَبْرُورٌ .

٥٩٥ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الْمُبَارَكِ : حَدَّثَنَا خَالِدٌ : أَخْبَرَنَا حَبِيبُ ابْنُ أَبِي عَمْرَةَ ، عَنْ عَائِشَةَ بِنْتِ طَلْحَةَ ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ رَضِيَ اللهُ عَنْهَا أَنَّهَا قَالَتْ : يَا رَسُولَ اللهِ ، نَرَى الْجِهَادَ أَفْضَلَ الْعَمَلِ ، قَالَ : لَكِنَّ أَفْضَلَ الْجِهَادِ حَجٌّ مَبْرُورٌ .

٥٩٦ - حَدَّثَنَا آدَمُ : حَدَّثَنَا شُعْبَةُ : حَدَّثَنَا سَيَّارٌ أَبُو الْحَكَمِ قَالَ : سَمِعْتُ أَبَا حَازِمٍ قَالَ : سَمِعْتُ أَبَا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ : سَمِعْتُ النَّبِيَّ

return (after Ḥajj free from all sins) as if he were born anew."

صلى اللهُ عليهِ وسلَّم يقولُ: مَنْ حَجَّ للهِ فلَمْ يرْفُثْ ولَمْ يفْسُقْ رَجَعَ كيَوْمِ وَلَدَتْهُ أمُّهُ.

CHAPTER. The demarcation of Mawāqit for Ḥajj.

(Mawāqit are places at which one should assume the state of Iḥrām for the purpose of Ḥajj or 'Umra.)

بابُ فرْضِ مَوَاقيتِ الحَجِّ والعُمْرَةِ.

597. Narrated Zaid bin Jubair: I went to visit 'Abdullāh bin 'Umar رضي الله عنهما at his house which contained many tents made of cotton cloth and these were encircled with Surādik (part of the tent). I asked him where from one should assume Iḥrām for 'Umra. He said, "Allāh's Apostle ﷺ had fixed as Miqāt (singular of Mawāqit) Qarn for the people of Najd, Dhul-Ḥulaifa for the people of Medīna, and Al-Juḥfa for the people of Sha'm."

٥٩٧ ـ حدَّثنا مالكُ بنُ إسْمَاعيلَ: حدَّثنا زُهيرٌ قالَ: حدَّثني زَيْدُ بنُ جُبَيرٍ أنَّهُ أتى عَبْدَ اللهِ بنَ عُمَرَ رَضيَ اللهُ عَنْهُما في مَنزِلِهِ ولهُ فُسْطاطٌ وسُرَادِقٌ فَسألتُهُ: مِنْ أيْنَ يَجُوزُ أنْ أعْتَمِرَ؟، قالَ فَرَضَها رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم لأهْلِ نَجْدٍ قَرْنًا، ولأهْلِ المَدينَةِ، ذَا الحُلَيْفَةِ، ولأهْلِ الشَّامِ الجُحْفَةَ.

CHAPTER. The statement of Allāh تعالى :—

'And take provision (for yourselves) for the journey,
But the best provision is
The fear of Allāh (or right conduct).' (2 : 197)

بابُ قَوْلِ اللهِ تعالى ـ وتَزَوَّدُوا فإنَّ خَيرَ الزَّادِ التَّقْوَى ـ

598. Narrated Ibn 'Abbās رضي الله عنهما : The people of Yemen used to come for Hajj and used not to bring enough provisions with them and used to say that they depend on Allāh. On their arrival in

٥٩٨ ـ حدَّثنا يَحْيى بنُ بِشْرٍ: حدَّثنا شَبابَةُ، عَنْ وَرْقاءَ، عَنْ عَمْرِو ابنِ دِينارٍ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عبَّاسٍ رَضيَ اللهُ عَنْهُما قالَ: كانَ أهْلُ

Medina they used to beg the people, and so Allāh revealed, " And take a provision (for yourselves) for the journey, and the best provision is the fear of Allāh."

(2 · 197)

CHAPTER. Mīqāt of Ḥajj and ʿUmra for the people of Mecca.

599. Narrated Ibn ʿAbbās ؓ : Allāh's Apostle ﷺ made Dhul-Ḥulaifa as the Mīqāt for the people of Medina; Al-Juḥfa for the people of Shaʾm; Qarn-al-Manāzil for the people of Najd; and Yalamlam for the people of Yemen; and these Mawāqīt are for the people at those very places, and besides them for those who come through those places with the intention of performing Ḥajj and ʿUmra; and whoever is living within these boundaries can assume Iḥrām from the places he starts, and the people of Mecca can assume Iḥrām from Mecca.

CHAPTER. The Mīqāt for the people of Medina (is Dhul-Ḥulaifa) and they should not assume Ihram before Dhul-Ḥulaifa.

600. Narrated Nāfiʿ: ʿAbdullāh bin ʿUmar ؓ said, " Allāh's Apostle ﷺ said, ' The people of Medīna should assume Iḥrām from Dhul-Ḥulaifa; the people of Shaʾm from Al-Juḥfa; and the people of

اليَمَنِ يَحُجُّونَ وَلا يَتَزَوَّدونَ ويَقُولُونَ نَحْنُ المُتَوَكِّلُونَ. فإذَا قَدِمُوا المَدِينَةَ سَأَلُوا النَّاسَ، فأنْزَلَ اللهُ تعالى - وتَزَوَّدُوا فإنَّ خَيرَ الزَّادِ التَّقْوَى - رَوَاهُ ابنُ عُيَيْنَةَ، عَنْ عَمْرٍو، عَنْ عِكْرِمَةَ مُرْسَلاً.

بابٌ مُهَلِّ أهلِ مَكَّةَ للحَجِّ والعُمْرَةِ.

٥٩٩ - حدَّثَنا مُوسَى بنُ إسماعِيلَ: حدَّثَنا وُهَيْبٌ: حدَّثَنا ابنُ طاوُسٍ، عَنْ أبِيهِ عَنِ ابنِ عَبَّاسٍ قالَ: وَقَّتَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ لأهْلِ المَدِينَةِ ذَا الحُلَيْفَةِ، ولأهْلِ الشَّأمِ الجُحْفَةَ ولأهْلِ نَجْدٍ قَرْنَ المَنازِلِ، ولأهْلِ اليَمَنِ يَلَمْلَمَ هُنَّ لَهُمْ ولِمَنْ أتى عَلَيْهِنَّ مِنْ غَيرِهِنَّ مِمَّنْ أرادَ الحَجَّ والعُمْرَةَ. ومَنْ كانَ دُونَ ذلكَ فمِنْ حَيْثُ أنْشَأ حتَّى أهْلُ مَكَّةَ مِنْ مَكَّةَ.

بابٌ مِيقَاتِ أهْلِ المَدِينَةِ ولا يُهِلُّونَ قَبْلَ ذِي الحُلَيْفَةِ.

٦٠٠ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أخْبرَنا مالِكٌ، عَنْ نافِعٍ، عَنْ عَبْدِ اللهِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم قالَ: يُهِلُّ أهْلُ

Najd from Qarn.' " And 'Abdullāh added, " I was informed that Allāh's Apostle ﷺ had said, 'The people of Yemen should assume Iḥrām from Yalamlam.' "

CHAPTER. The Mīqāt for the people of Sha'm.

601. Narrated Ibn 'Abbās رضي الله عنهما : Allāh's Apostle ﷺ had fixed Dhul-Ḥulaifa as the Mīqāt for the people of Medīna; Al-Juḥfa for the people of Sha'm; and Qarn Ul-Manāzil for the people of Najd; and Yalamlam for the people of Yemen. So, these (above-mentioned) are the Mawāqīt for all those living at those places, and besides them for those who come through those places with the intention of performing Ḥajj and 'Umra and whoever lives within these places should assume Iḥrām from his dwelling place, and similarly the people of Mecca can assume Iḥrām from Mecca.

CHAPTER. The Mīqāt for the people of Najd.

602. Narrated Sālim from his father who said, " The Prophet ﷺ had fixed the Mawāqīt as follows : (No. 603)

603. Narrated Sālim bin 'Abdullāh from his father رضي الله عنه : I heard Allāh's Apostle ﷺ saying, " The Mīqāt for the people of Medīna is Dhul-Ḥulaifa; for

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المدينة من ذي الحليفة ، وأهل الشأم من الجحفة ، وأهل نجد من قرن. قال عبد الله : وبلغني أن رسول الله صلى الله عليه وسلم قال : ويهل أهل اليمن من يلملم .

باب مهل أهل الشأم .

٦٠١ - حدثنا مسدد : حدثنا حماد عن عمرو بن دينار ، عن طاوس ، عن ابن عباس رضي الله عنهما قال : وقت رسول الله صلى الله عليه وسلم لأهل المدينة ذا الحليفة ، ولأهل الشأم الجحفة ولأهل نجد قرن المنازل ، ولأهل اليمن يلملم ، فهن لهن ولمن أتى عليهن من غير أهلهن لمن كان يريد الحج والعمرة . فمن كان دونهن فمهله من أهله . وكذاك حتى أهل مكة يهلون منها.

باب مهل أهل نجد .

٦٠٢ - حدثنا علي : حدثنا سفيان : حفظناه من الزهري ، عن سالم ، عن أبيه : وقت النبي صلى الله عليه وسلم ح.

٦٠٣ - حدثنا أحمد : حدثنا ابن وهب . أخبرني يونس ، عن ابن شهاب ، عن سالم بن عبد الله ، عن أبيه رضي

the people of Sha'm is Mahi'a; (i. e. Al-Juhfa); and for the people of Najd is Qarn, And said Ibn 'Umar رضي الله عنهما, "They claim, but I did not hear personally, that the Prophet ﷺ said, 'The Miqat for the people of Yemen is Yalamlam.'"

CHAPTER. The Miqat for those people who are living within the Mawaqit.

604. Narrated Ibn 'Abbas رضي الله عنهما: The Prophet ﷺ fixed Dhul-Hulaifa as the Miqat for the people of Medina, Al-Juhfa for the people of Sha'm, Yalamlam for the people of Yemen, and Qarn for the people of Najd. And these Mawaqit are for those living at those very places, and besides them for those who come through those places with the intention of performing Hajj and 'Umra; and whoever is living inside these places can assume Ihram from his own dwelling place, and the people of Mecca can assume Ihram from Mecca.

CHAPTER. The Miqat for the people of Yemen.

605. Narrated Ibn 'Abbas رضي الله عنهما: The Prophet ﷺ fixed Dhul-Hulaifa as the Miqat for the people of Medina, Al-Juhfa for the people of Sha'm, Qarn-ul-Manazil for the people of Najd, and

اللهُ عَنْهُ: سَمِعْتُ رَسُولَ اللهِ صلى اللهُ عليه وسلَّم يَقُولُ: مُهَلُّ أَهْلِ المَدِينَةِ ذُو الحُلَيْفَةِ، وَمُهَلُّ أَهْلِ الشَّأْمِ مَهْيَعَةُ وَهِيَ الجُحْفَةُ، وَأَهْلِ نَجْدٍ قَرْنٌ. قالَ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُمَا: زَعَمُوا أَنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّم قالَ: وَلَمْ أَسْمَعْهُ: وَمُهَلُّ أَهْلِ اليَمَنِ يَلَمْلَمُ.

بابُ مُهَلِّ مَنْ كانَ دُونَ المَوَاقِيتِ

٦٠٤ ـ حدَّثنا قُتَيْبَةُ: حدَّثنا حَمَّادٌ، عَنْ عَمْرٍو، عَنْ طَاوُسٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا: أَنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّم: وَقَّتَ لأَهْلِ المَدِينَةِ ذَا الحُلَيْفَةِ، وَلأَهْلِ الشَّأْمِ الجُحْفَةَ، وَلأَهْلِ اليَمَنِ يَلَمْلَمَ، وَلأَهْلِ نَجْدٍ قَرْنًا. فَهُنَّ لَهُنَّ وَلِمَنْ أَتَى عَلَيْهِنَّ مِنْ غَيْرِ أَهْلِهِنَّ مِمَّنْ كانَ يُرِيدُ الحَجَّ وَالعُمْرَةَ. فَمَنْ كانَ دُونَهُنَّ فَمِنْ أَهْلِهِ حَتَّى إِنَّ أَهْلَ مَكَّةَ يُهِلُّونَ مِنْهَا.

بابُ مُهَلِّ أَهْلِ اليَمَنِ.

٦٠٥ ـ حدَّثنا مُعَلَّى بنُ أَسَدٍ: حدَّثنا وُهَيْبٌ، عَنْ عَبْدِ اللهِ بنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا أَنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّم وَقَّتَ لأَهْلِ

Yalamlam for the people of Yemen ; and these Mawāqīt are for those living at those very places, and besides them for those who come through them with the intention of performing Ḥajj and ʻUmra; and whoever is living within these Mawāqīt should assume Iḥrām from where he starts, and the people of Mecca can assume Iḥrām from Mecca.

الْمَدِينَةِ ذَا الْحُلَيْفَةِ ، وَلِأَهْلِ الشَّأْمِ الْجُحْفَةَ ، وَلِأَهْلِ نَجْدٍ قَرْنَ الْمَنَازِلِ ، وَلِأَهْلِ الْيَمَنِ يَلَمْلَمَ . هُنَّ لِأَهْلِهِنَّ وَلِكُلِّ آتٍ أَتَى عَلَيْهِنَّ مِنْ غَيْرِهِمْ مِمَّنْ أَرَادَ الْحَجَّ وَالْعُمْرَةَ . فَمَنْ كَانَ دُونَ ذَلِكَ فَمِنْ حَيْثُ أَنْشَأَ حَتَّى أَهْلُ مَكَّةَ مِنْ مَكَّةَ .

CHAPTER. The Miqāt for the people of ʻIrāq is Dhātu-ʻIrq.

بَابٌ ذَاتُ عِرْقٍ لِأَهْلِ الْعِرَاقِ .

606. Narrated Ibn ʻUmar رضي الله عنهما : When these two towns (Baṣra and Kūfa) were captured, the people went to ʻUmar and said, "O the Chief of the faithful believers ! The Prophet ﷺ fixed Qarn as the Miqāt for the people of Najd, it is beyond our way and it is difficult for us to pass through it." He said, "Take as your Miqāt a place situated opposite to Qarn on your usual way. So, he fixed Dhātu-ʻIrq (as their Miqāt)."

٦٠٦ - حَدَّثَنِي عَلِيُّ بْنُ مُسْلِمٍ قَالَ : حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ : حَدَّثَنَا عُبَيْدُ اللهِ ، عَنْ نَافِعٍ ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ : لَمَّا فُتِحَ هَذَانِ الْمِصْرَانِ أَتَوْا عُمَرَ . فَقَالُوا : يَا أَمِيرَ الْمُؤْمِنِينَ ، إِنَّ رَسُولَ اللهِ صلى اللهُ عليه وسلَّم حَدَّ لِأَهْلِ نَجْدٍ قَرْنًا وَهُوَ جَوْرٌ عَنْ طَرِيقِنَا ، وَإِنَّا إِنْ أَرَدْنَا قَرْنًا شَقَّ عَلَيْنَا . قَالَ : فَانْظُرُوا حَذْوَهَا مِنْ طَرِيقِكُمْ ، فَحَدَّ لَهُمْ ذَاتَ عِرْقٍ .

CHAPTER.

بَابٌ :—

607. Narrated Nāfiʻ: ʻAbdullāh bin ʻUmar رضي الله عنهما said, "Allāh's Apostle ﷺ made his camel sit (i. e. he dismounted) at Al-Baṭḥā' in Dhul-Ḥulaifa and offered the prayer." ʻAbdullāh bin ʻUmar used to do the same.

٦٠٧ - حَدَّثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ : أَخْبَرَنَا مَالِكٌ ، عَنْ نَافِعٍ ، عَنْ عَبْدِ اللهِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا : أَنَّ رَسُولَ اللهِ صلى اللهُ عليه وسلَّم أَنَاخَ بِالْبَطْحَاءِ بِذِي الْحُلَيْفَةِ فَصَلَّى بِهَا وَكَانَ عَبْدُ اللهِ ابْنُ عُمَرَ رَضِيَ اللهُ عَنْهُمَا يَفْعَلُ ذَلِكَ .

CHAPTER. The going of the Prophet ﷺ (for Ḥajj) via Ash-Shajara.

بَابُ خُرُوجِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم عَلَى طَرِيقِ الشَّجَرَةِ.

608. Narrated Ibn 'Umar رضي الله عنهما : Allāh's Apostle ﷺ used to go (for Ḥajj) via Ash-Shajara and return via Mu'arras; and no doubt, whenever Allāh's Apostle ﷺ went to Mecca, he used to offer the prayer in the Mosque of Ash-Shajara; and on his return, he used to offer the prayer at Dhul-Ḥulaifa in the middle of the valley, and pass the night there till morning.

٦٠٨ - حدَّثنا إبْرَاهِيمُ بنُ المُنْذِرِ: حدَّثنا أنَسُ بنُ عِيَاضٍ، عَنْ عُبَيْدِ اللهِ، عَنْ نافِعٍ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم كانَ يَخْرُجُ مِنْ طَرِيقِ الشَّجَرَةِ ويَدْخُلُ مِنْ طَرِيقِ المُعَرَّسِ. وَأنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم كانَ إذَا خَرَجَ إلى مَكَّةَ يُصَلِّى فى مَسْجِدِ الشَّجَرَةِ، وَإذَا رَجَعَ صَلَّى بِذِى الحُلَيْفَةِ بِبَطْنِ الوَادِى و بَاتَ حَتَّى يُصْبِحَ.

CHAPTER. The saying of the Prophet ﷺ : "Al-'Aqīq is a blessed valley."

بَابُ قَوْلِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم: العَقِيقُ وَادٍ مُبَارَكٌ.

609. Narrated 'Umar رضي الله عنه : In the valley of Al-'Aqiq I heard Allāh's Apostle ﷺ saying, "To night a messenger came to me from my Lord and asked me to pray in this blessed valley and to assume Iḥrām for Ḥajj and 'Umra together."

٦٠٩ - حدَّثنا الحُمَيْدِيُّ: حدَّثنا الوَلِيدُ وَبِشْرُ بنُ بَكْرٍ التِّنِّيسِيُّ قالا: حدَّثنا الأوْزَاعِيُّ قالَ: حدَّثنِى يَحْيَى قالَ: حدَّثنِى عِكْرِمَةُ أنَّهُ سَمِعَ ابنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما يَقُولُ: إنَّهُ سَمِعَ عُمَرَ رَضِيَ اللهُ عَنْهُ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم بِوَادِى العَقِيقِ يَقُولُ: أتانِى اللَّيْلَةَ آتٍ مِنْ رَبِّى فَقالَ: صَلِّ فى هذَا الوَادِى المُبَارَكِ، وَقُلْ عُمْرَةٌ فى حَجَّةٍ.

610. Narrated Mūsa bin 'Uqba :

٦١٠ - حدَّثنا مُحَمَّدُ بنُ أبِى بَكْرٍ:

Sālim bin 'Abdullāh said from his father ؓ, "The Prophet ﷺ said that while resting in the bottom of the valley at Mu'arras in Dhul-Ḥulaifa, he had been addressed in a dream: 'You are verily in a blessed valley.'" Sālim made us dismount our camels at the place where 'Abdullāh used to dismount, aiming at the place where Allāh's Apostle ﷺ had rested and it was below the Mosque situated in the middle of the valley in between them (the residence) and the road.

حَدَّثَنَا فُضَيْلُ بْنُ سُلَيْمَانَ: حَدَّثَنَا مُوسَى ابْنُ عُقْبَةَ قَالَ: حَدَّثَنِى سَالِمُ بْنُ عَبْدِ اللهِ، عَنْ أَبِيهِ رَضِىَ اللهُ عَنْهُ، عَنِ النَّبِىِّ صلى اللهُ عليه وسلَّم أَنَّهُ أُرِىَ وَهُوَ فِى مُعَرَّسٍ بِذِى الْحُلَيْفَةِ بِبَطْنِ الْوَادِى، قِيلَ لَهُ: إِنَّكَ بِبَطْحَاءَ مُبَارَكَةٍ. وَقَدْ أَنَاخَ بِنَا سَالِمٌ يَتَوَخَّى بِالْمُنَاخِ الَّذِى كَانَ عَبْدُ اللهِ يُنِيخُ، يَتَحَرَّى مُعَرَّسَ رَسُولِ اللهِ صلى اللهُ عليه وسلَّم وَهُوَ أَسْفَلُ مِنَ الْمَسْجِدِ الَّذِى بِبَطْنِ الْوَادِى، بَيْنَهُمْ وَبَيْنَ الطَّرِيقِ وَسَطٌ مِنْ ذَلِكَ.

CHAPTER. To wash the perfume thrice off the clothes (of Iḥrām). Narrated Ṣafwān bin Ya'lī: Ya'lī said to 'Umar ؓ, "Show me the Prophet ﷺ when he is being inspired divinely." While the Prophet ﷺ was at Ji'rana (in the company of some of his companions) a person came and asked, "O Allāh's Apostle! What is your verdict regarding that person who assumes Iḥrām for 'Umra and is scented with perfume?" The Prophet ﷺ kept quiet for a while and got the divine inspiration. 'Umar beckoned Ya'lī, so he came and Allāh's Apostle ﷺ was shaded with a sheet. Ya'lī put his head in and saw that the face of Allāh's Apostle ﷺ was red and he was snoring. When that condition of the Prophet ﷺ was over, he asked, "Where is the person who asked

بَابُ غَسْلِ الْخَلُوقِ ثَلَاثَ مَرَّاتٍ مِنَ الثِّيَابِ. قَالَ أَبُو عَاصِمٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِى عَطَاءٌ: أَنَّ صَفْوَانَ ابْنَ يَعْلَى أَخْبَرَهُ: أَنَّ يَعْلَى قَالَ لِعُمَرَ رَضِىَ اللهُ عَنْهُ: أَرِنِى النَّبِىَّ صلى اللهُ عليه وسلَّم حِينَ يُوحَى إِلَيْهِ قَالَ: فَبَيْنَمَا النَّبِىُّ صلى اللهُ عليه وسلَّم بِالْجِعْرَانَةِ وَمَعَهُ نَفَرٌ مِنْ أَصْحَابِهِ جَاءَهُ رَجُلٌ فَقَالَ: يَا رَسُولَ اللهِ، كَيْفَ تَرَى فِى رَجُلٍ أَحْرَمَ بِعُمْرَةٍ وَهُوَ مُتَضَمِّخٌ بِطِيبٍ؟ فَسَكَتَ النَّبِىُّ صلى اللهُ عليه وسلَّم سَاعَةً فَجَاءَهُ الْوَحْىُ فَأَشَارَ عُمَرُ رَضِىَ اللهُ عَنْهُ إِلَى يَعْلَى، فَجَاءَ يَعْلَى وَعَلَى رَسُولِ اللهِ صلى اللهُ عليه وسلَّم ثَوْبٌ

about ʿUmra ?" Then that person was brought and the Prophet ﷺ said, "Wash the perfume off your body thrice and take off the cloak and do the same in ʿUmra as you do in Ḥajj."

قَدْ أُظِلَّ بِهِ فَأَدْخَلَ رَأْسَهُ فَإِذَا رَسُولُ اللهِ صلى الله عليه وسلم مُحْمَرُّ الوَجْهِ وَهُوَ يَغِطُّ ثُمَّ سُرِّيَ عَنْهُ. فَقَالَ: أَيْنَ الَّذِى سَأَلَ عَنِ العُمْرَةِ ؟ فَأُتِىَ بِرَجُلٍ فَقَالَ: اغْسِلِ الطِّيبَ الَّذِى بِكَ ثَلاثَ مَرَّاتٍ. وَانْزِعْ عَنْكَ الجُبَّةَ، وَاصْنَعْ فِى عُمْرَتِكَ مَا تَصْنَعُ فِى حَجَّتِكَ. قُلْتُ لِعَطَاءٍ: أَرَادَ الإِنْقَاءَ حِينَ أَمَرَهُ أَنْ يَغْسِلَ ثَلاثَ مَرَّاتٍ ؟ قَالَ: نَعَمْ.

CHAPTER. The use of perfume while assuming Iḥrām. What to wear when one intends to assume Iḥrām. May one comb and put oil on one's hair? And Ibn ʿAbbās رضي الله عنهما stated, "A Muḥrim may smell sweet basil and he may look at the mirror and can be treated with ordinary edible oil and butter." And ʿAṭāʾ said, "A Muḥrim may wear a ring and the Himyān (a belt with a purse to keep one's money)." And Ibn ʿUmar رضي الله عنهما performed the Ṭawāf while he was Muḥrim, with a piece of cloth tied round his belly. And ʿĀisha found no harm in wearing Tubbān (short trousers) by those who fixed her Howdah.

بَابُ الطِّيبِ عِنْدَ الإِحْرَامِ. وَمَا يَلْبَسُ إِذَا أَرَادَ أَنْ يُحْرِمَ وَيَتَرَجَّلَ وَيَدَّهِنَ. وَقَالَ ابْنُ عَبَّاسٍ رَضِىَ اللهُ عَنْهُمَا: يَشَمُّ المُحْرِمُ الرَّيْحَانَ وَيَنْظُرُ فِى المِرْآةِ وَيَتَدَاوَى بِمَا يَأْكُلُ الزَّيْتَ وَالسَّمْنَ. وَقَالَ عَطَاءٌ: يَتَخَتَّمُ وَيَلْبَسُ الهِمْيَانَ. وَطَافَ ابْنُ عُمَرَ رَضِىَ اللهُ عَنْهُمَا وَهُوَ مُحْرِمٌ وَقَدْ حَزَمَ عَلَى بَطْنِهِ بِثَوْبٍ. وَلَمْ تَرَ عَائِشَةُ رَضِىَ اللهُ عَنْهَا بِالتُّبَّانِ بَأْسًا لِلَّذِينَ يَرْحَلُونَ هَوْدَجَهَا.

611. Narrated Saʿid bin Jubair: Ibn ʿUmar رضي الله عنهما used to oil his hair. I told that to Ibrāhīm who said, "What do you think about this statement: Narrated Aswad from ʿĀisha رضي الله عنها : As if I were now observing the glitter of the scent in

٦١١ - حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: كَانَ ابْنُ عُمَرَ رَضِىَ اللهُ عَنْهُمَا يَدَّهِنُ بِالزَّيْتِ، فَذَكَرْتُهُ

the parting of the hair of the Prophet ﷺ while he was Muḥrim ? ”

لإِبْرَاهِيمَ فَقَالَ: مَا تَصْنَعُ بِقَوْلِهِ: حَدَّثَنِي الأَسْوَدُ عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: كَأَنِّى أَنْظُرُ إِلى وَبِيصِ الطِّيبِ فى مَفَارِقِ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم وَهُوَ مُحْرِمٌ.

612. Narrated ʿĀisha (رضي الله عنها), the wife of the Prophet ﷺ : I used to scent Allāh’s Apostle ﷺ when he wanted to assume Iḥrām and also on finishing Iḥrām before the Ṭawāf round the Kaʿba (Ṭawāf-al-Ifāda).

٦١٢ - حَدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ عَنْ عَبْدِ الرَّحْمَنِ بنِ القَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا زَوْجِ النَّبِيِّ قَالَتْ: كُنْتُ أُطَيِّبُ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم لإِحْرَامِهِ حِينَ يُحْرِمُ وَلِحِلِّهِ قَبْلَ أَنْ يَطُوفَ بِالبَيْتِ.

CHAPTER. Assuming Iḥrām with one’s hair matted (with resin or the like.)

بابُ مَنْ أَهَلَّ مُلَبِّدًا.

613. Narrated Sālim from his father (رضي الله عنه) : I heard that Allāh’s Apostle ﷺ assumed Iḥrām with his hair matted together.

٦١٣ - حَدَّثَنَا أَصْبَغُ: أَخْبَرَنَا ابنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابنِ شِهَابٍ، عَنْ سَالِمٍ، عَنْ أَبِيهِ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم يُهِلُّ مُلَبِّدًا.

CHAPTER. Assuming Iḥrām at the Mosque of Dhul-Ḥulaifa (by the inhabitants of Medina who want to perform Ḥajj or ʿUmra).

بابُ الإِهْلالِ عِنْدَ مَسْجِدِ ذِي الحُلَيْفَةِ.

614. Narrated Sālim bin ʿAbdullāh (رضي الله عنه) : I heard my father saying, “ Never did Allāh’s Apostle ﷺ assume Iḥrām

٦١٤ - حَدَّثَنَا عَلِيُّ بنُ عَبْدِ اللهِ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا مُوسَى بنُ عُقْبَةَ: سَمِعْتُ سَالِمَ بنَ عَبْدِ اللهِ قَالَ: سَمِعْتُ

except at the Mosque, that is, at the Mosque of Dhul-Hulaifa.

ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُما ح. وحدَّثَنا عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالكٍ، عَنْ مُوسَى بنِ عُقْبَةَ، عَنْ سالمِ بنِ عَبْدِ اللهِ أنَّهُ سَمِعَ أباهُ يَقُولُ: ما أهَلَّ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم إلاَّ مِنْ عِنْدِ المَسْجِدِ، يَعْنِي مَسْجِدَ ذِي الحُلَيْفَةِ.

CHAPTER. What kind of clothes a Muhrim should not wear.

بابُ مالاَ يَلْبَسُ المحرِمُ مِنَ الثِّيابِ.

615. Narrated 'Abdullāh bin 'Umar ؓ : A person asked, "O Allāh's Apostle! What kind of clothes should a Muhrim wear?" Allāh's Apostle ﷺ replied, "He should not wear a shirt, a turban, trousers, a headcloak or leather socks except if he can find no slippers, he then may wear leather socks after cutting off what might cover the ankles. And he should not wear clothes which are scented with saffron or Wars (kinds of perfumes)."

٦١٥ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أخبرَنا مالكٌ، عَنْ نافعٍ، عَنْ عَبْدِ اللهِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما أنَّ رَجُلاً قالَ: يا رَسُولَ اللهِ، ما يَلْبَسُ المحْرِمُ مِنَ الثِّيابِ؟ قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم: لا يَلْبَسُ القُمُصَ، ولا العَمائمَ، ولا السَّراويلاتِ، ولا البَرانِسَ، ولا الخِفافَ إلاَّ أحَدٌ لا يَجِدُ نَعْلَيْنِ فَلْيَلْبَسْ خُفَّيْنِ ولْيَقْطَعْهُما أسْفَلَ مِنَ الكَعْبَيْنِ. ولا تَلْبَسُوا مِنَ الثِّيابِ شَيْئاً مَسَّهُ زَعْفَرانٌ أوْ وَرْسٌ.

CHAPTER. Riding alone or with somebody-else during Hajj.

بابُ الرُّكُوبِ والارْتِدافِ في الحَجِّ.

616. Narrated 'Ubaidullāh bin 'Abdullāh: Ibn 'Abbas ؓ said, "Usāma ؓ rode behind Allāh's Apostle ﷺ from 'Arafāt to Al-Muzdalifa; and then Al-Fadl rode behind Allāh's Apostle ﷺ

٦١٦ - حدَّثَنا عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا وَهْبُ بنُ جَرِيرٍ: حدَّثَنا أبي عَنْ يُونُسَ الأيْلِيِّ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ بنِ عَبْدِ اللهِ، عَنِ ابنِ عَبَّاسٍ

from Al-Muzdalifa to Minā." Ibn ʿAbbās added, "Both of them said, 'The Prophet ﷺ kept on reciting Talbiya till he did the Ramī of Jamrat-al-ʿAqaba.'"

رَضِيَ اللهُ عَنْهُما: أَنَّ أُسامَةَ رَضِيَ اللهُ عَنْهُ كانَ رِدْفَ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم مِنْ عَرَفَةَ إلى المُزْدَلِفَةِ ، ثُمَّ أَرْدَفَ الفَضْلَ مِنَ المُزْدَلِفَةِ إلى مِنًى . قالَ : فَكِلاهُما قالَ : لَمْ يَزَلِ النَّبِيُّ صلى اللهُ عليهِ وسلَّم يُلَبِّي حتَّى رَمى جَمْرَةَ العَقَبَةِ .

CHAPTER. What kind of clothes a Muḥrim should wear, both for upper body cover and waist cover. And ʿĀisha رضي الله عنها wore clothes dyed with yellow colour while she was Muḥrima and she said that a Muḥrima should not veil her face (up to the eyes) and should not cover it completely; and she should not wear such clothes as are scented with Wars or saffron. And Jābir said, "I do not regard the red dye-stuff taken from safflower as a kind of scent." ʿĀisha considered that there was no harm for a woman to wear ornaments or black or rosy coloured clothes or leather socks while in Iḥrām. And Ibrāhīm did not see any harm in changing one's clothes (of Iḥrām).

بابٌ ما يَلْبَسُ المُحْرِمُ مِنَ الثِّيابِ وَالأَرْدِيَةِ وَالأُزُرِ . وَلَبِسَتْ عائِشَةُ رَضِيَ اللهُ عَنْها الثِّيابَ المُعَصْفَرَةَ وَهِيَ مُحْرِمَةٌ . وَقالَتْ : لا تَلَثَّمْ . وَلا تَتَبَرْقَعْ ، وَلا تَلْبَسْ ثَوْبًا بِوَرْسٍ وَلا زَعْفَرانٍ . و قالَ جابِرٌ : لا أَرَى المُعَصْفَرَ طِيبًا . ولَمْ تَرَ عائِشَةُ بَأْسًا بالحُلِيِّ وَالثَّوْبِ الأَسْوَدِ ، وَالمُوَرَّدِ وَالخُفِّ لِلمَرْأَةِ . وَقالَ إِبْراهِيمُ : لا بَأْسَ أَنْ يُبْدِلَ ثِيابَهُ .

617. Narrated ʿAbdullāh bin ʿAbbās رضي الله عنهما : The Prophet ﷺ with his companions started from Medina after combing and oiling his hair and putting on two sheets of Iḥrām (upper body cover and waist cover). He did not forbid anyone to wear any kind of sheets except the ones coloured with saffron because they may leave the scent on the skin.

٦١٧ - حدَّثَنا مُحَمَّدُ بنُ أبي بَكْرٍ المُقَدَّمِيُّ : حدَّثَنا فُضَيلُ بنُ سُلَيْمانَ قالَ : حدَّثَنِي مُوسَى بنُ عُقْبَةَ قالَ : أخبرَنِي كُرَيْبٌ ، عَنْ عَبْدِ اللهِ بنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ : انْطَلَقَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم مِنَ المَدِينَةِ بَعْدَ ما تَرَجَّلَ وَادَّهَنَ وَلَبِسَ إِزارَهُ

And so in the early morning, the Prophet ﷺ mounted his Mount while in Dhul-Ḥulaifa and set out till they reached Baidā', where he and his companions recited Talbiya, and then they did the ceremony of Taqlīd (which means to put the coloured garlands around the necks of the Budn —— camels for sacrifice). And all that happened on the 25th of Dhul-Qa'da. And when he reached Mecca on the 4th of Dhul-Ḥijja he performed the Ṭawāf round the Ka'ba and performed the Ṭawāf between the Ṣafā and Marwa. (1) And as he had a Badana and had garlanded it, he did not finish his Iḥrām. He proceeded towards the highest places of Mecca near Al-Ḥujūn and he was assuming the Iḥrām for Ḥajj and did not go near the Ka'ba after he performed Ṭawāf (round it) till he returned from 'Arafāt. Then he ordered his companions to perform the Ṭawāf round the Ka'ba and then the Ṭawāf of Ṣafā and Marwa, and to cut short the hair of their heads and to finish their Iḥrām. And that was only for those people who had not had garlanded Budn. Those who had their wives with them were permitted to contact them (have sexual intercourse), and similarly perfume and (ordinary) clothes were permissible for them.

وَرِدَاءَهُ هُوَ وَأَصْحَابُهُ، فَلَمْ يَنْهَ عَنْ شَيْءٍ مِنَ الأَرْدِيَةِ وَالأُزُرِ تُلْبَسُ إِلاَّ الْمُزَعْفَرَةَ الَّتِي تَرْدَعُ عَلَى الْجِلْدِ. فَأَصْبَحَ بِذِي الْحُلَيْفَةِ رَكِبَ رَاحِلَتَهُ حَتَّى اسْتَوَى عَلَى الْبَيْدَاءِ أَهَلَّ هُوَ وَأَصْحَابُهُ وَقَلَّدَ بَدَنَتَهُ. وَذَلِكَ لِخَمْسٍ بَقِينَ مِنْ ذِي الْقَعْدَةِ، فَقَدِمَ مَكَّةَ لأَرْبَعِ لَيَالٍ خَلَوْنَ مِنْ ذِي الْحَجَّةِ، فَطَافَ بِالْبَيْتِ وَسَعَى بَيْنَ الصَّفَا وَالْمَرْوَةِ، وَلَمْ يَحِلَّ مِنْ أَجْلِ بُدْنِهِ لأَنَّهُ قَلَّدَهَا. ثُمَّ نَزَلَ بِأَعْلَى مَكَّةَ عِنْدَ الْحَجُونِ وَهُوَ مُهِلٌّ بِالْحَجِّ، وَلَمْ يَقْرَبِ الْكَعْبَةَ بَعْدَ طَوَافِهِ بِهَا حَتَّى رَجَعَ مِنْ عَرَفَةَ وَأَمَرَ أَصْحَابَهُ أَنْ يَطَّوَّفُوا بِالْبَيْتِ، وَبَيْنَ الصَّفَا وَالْمَرْوَةِ، ثُمَّ يُقَصِّرُوا مِنْ رُؤُوسِهِمْ، ثُمَّ يَحِلُّوا، وَذَلِكَ لِمَنْ لَمْ يَكُنْ مَعَهُ بَدَنَةٌ قَلَّدَهَا. وَمَنْ كَانَتْ مَعَهُ امْرَأَتُهُ فَهِيَ لَهُ حَلَالٌ. وَالطِّيبُ وَالثِّيَابُ.

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(1) Ṭawāf between Ṣafā and Marwa is also called Sa'ī which means literally "running". Here it means the seven times of moving hurriedly between two mountains in Mecca called Ṣafā and Marwa as one of the ceremonies of Ḥajj and 'Umra.

CHAPTER. Passing the night at Dhul-Hulaifa till dawn. This was narrated by Ibn 'Umar ﵄ from the Prophet ﷺ.

بابُ مَنْ باتَ بِذِي الحُلَيْفَةِ حتَّى أصْبَحَ. قالَهُ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم.

618. Narrated Anas bin Mālik ﵁: The Prophet ﷺ offered four Rak'āt in Medīna and then two Rak'āt at Dhul-Hulaifa and then passed the night at Dhul-Hulaifa till it was morning and when he mounted his Mount and it stood up, he started to recite Talbiya.

٦١٨ - حدَّثَنا عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا هِشامُ بنُ يُوسُفَ: أخْبَرَنا ابنُ جُرَيْجٍ: حدَّثَنِي ابنُ المُنْكَدِرِ، عَنْ أنَسِ بنِ مالِكٍ رَضِيَ اللهُ عَنْهُ، قالَ: صَلَّى النَّبِيُّ صلى اللهُ عليهِ وسلَّم بالمَدِينَةِ أرْبَعاً، وَبِذِي الحُلَيْفَةِ رَكْعَتَيْنِ. ثُمَّ باتَ حتَّى أصْبَحَ بِذِي الحُلَيْفَةِ فَلَمَّا رَكِبَ رَاحِلَتَهُ وَاسْتَوَتْ بِهِ أهَلَّ.

619. Narrated Abū Qilāba: Anas bin Mālik ﵁ said, "The Prophet ﷺ offered four Rak'āt of the Zuhr prayer in Medīna and two Rak'āt of 'Asr prayer at Dhul-Hulaifa." I think that the Prophet ﷺ passed the night there till morning.

٦١٩ - حدَّثَنا قُتَيْبَةُ: حدَّثَنا عَبْدُ الوَهَّابِ: حدَّثَنا أيُّوبُ، عَنْ أبِي قِلابَةَ، عَنْ أنَسِ بنِ مالِكٍ رَضِيَ اللهُ عَنْهُ: أنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّم صَلَّى الظُّهْرَ بالمَدِينَةِ أرْبَعاً، وَصَلَّى العَصْرَ بِذِي الحُلَيْفَةِ رَكْعَتَيْنِ. قالَ: وَأحْسِبُهُ باتَ بِها حتَّى أصْبَحَ.

CHAPTER. Talbiya is to be recited aloud.

بابُ رَفْعِ الصَّوْتِ بالإهْلالِ.

620. Narrated Anas ﵁: The Prophet ﷺ offered four Rak'āt of the Zuhr prayer in Medina and two Rak'āt of the 'Asr prayer in Dhul-Hulaifa and I heard them (the companions of the Prophet ﷺ) reciting Talbiya together loudly to the extent of shouting.

٦٢٠ - حدَّثَنا سُلَيْمانُ بنُ حَرْبٍ: حدَّثَنا حَمَّادُ بنُ زَيْدٍ عَنْ أيُّوبَ، عَنْ أبِي قِلابَةَ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: صَلَّى النَّبِيُّ صلى اللهُ عليهِ وسلَّم بالمَدِينَةِ الظُّهْرَ أرْبَعاً، والعَصْرَ بِذِي

الحُلَيْفَةِ رَكْعَتَيْنِ، وَسَمِعْتُهُمْ يَصْرُخُونَ بِهِمَا جَمِيعًا .

CHAPTER. The Talbiya.

بابُ التَّلْبِيَةِ .

621. Narrated 'Abdullāh bin 'Umar ؓ : The Talbiya of Allāh's Apostle ﷺ was :—

'Labbaika Allāhumma labbaik,
Labbaika lā sharīka laka labbaik,
Inna-l-ḥamda wan-ni'mata laka wal-mulk,
Lā sharīka laka'.
(I am present, O Allāh, I am present.
You have no partner,
I am present.
All the praises and blessings are for You,
All the sovereignity is for You,
And You have none to be associated with You (none to be worshipped along with You).

٦٢١ ـ حدَّثنا عَبْدُ اللهِ بنُ يُوسُفَ: أخْبرَنا مالكٌ، عنْ نافِعٍ؛ عنْ عَبْدِ اللهِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما أنَّ تَلْبِيَةَ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ: لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ. لَبَّيْكَ لا شَرِيكَ لَكَ لَبَّيْكَ. إنَّ الحَمْدَ والنِّعْمَةَ لَكَ والمُلْكَ. لا شَرِيكَ لَكَ .

622. Narrated 'Aisha ؓ : I know how the Prophet ﷺ used to say (Talbiya) and it was :—

'Labbaika Allāhumma Labbaik,
Labbaika lā sharīka laka labbaik,
Inna-l-ḥamda wan-ni'mata laka wal-mulk,
Lā sharīka laka'.

٦٢٢ ـ حدَّثنا مُحَمَّدُ بنُ يُوسُفَ: حدَّثنا سُفْيانُ، عَنِ الأعْمَشِ، عَنْ عُمارَةَ، عَنْ أبي عَطِيَّةَ عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: إنِّي لأعْلَمُ كَيْفَ كانَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ يُلَبِّي: لَبَّيْكَ. اللَّهُمَّ لَبَّيْكَ. لَبَّيْكَ لاشَرِيكَ لَكَ لَبَّيْكَ، إنَّ الحَمْدَ والنِّعْمَةَ لَكَ. تابَعَهُ أبُومُعاوِيَةَ عَنِ الأعْمَشِ. وقالَ شُعْبَةُ: أخْبرَنا سُلَيْمانُ: سَمِعْتُ خَيْثَمَةَ عَنْ أبي عَطِيَّةَ: سَمِعْتُ عائِشَةَ رَضِيَ اللهُ عَنْها .

CHAPTER. The praising, the glorification of Allāh and the saying of Takbīr before reciting Talbiya, while mounting one's travelling animal.

بابُ التَّحْمِيدِ وَالتَّسْبِيحِ وَالتَّكْبِيرِ قَبْلَ الإِهْلالِ عِنْدَ الرُّكُوبِ عَلَى الدَّابَّةِ .

623. Narrated Anas bin Mālik ؓ : Allāh's Apostle ﷺ offered four Rak'āt of Ẓuhr prayer at Medīna and we were in his company, and two Rak'āt of the 'Aṣr prayer at Dhul-Ḥulaifa and then passed the night there till it was dawn; then he rode, and when he reached Al-Baidā', he praised and glorified Allāh and said Takbīr (i. e. Alḥamdu-lillāh and Subḥāna-l-lāh (1) and Allāhu-Akbar). Then he and the people along with him recited Talbiya with the intention of performing Ḥajj and 'Umra. When we reached (Mecca) he ordered us to finish the Iḥrām (after performing the 'Umra) (only those who had no Hadī (animal for sacrifice) with them were asked to do so) till the day of Tarwiya that is 8th Dhul-Ḥijja when they assumed Iḥrām for Ḥajj. The Prophet ﷺ sacrificed many camels (slaugtering them) with his hands while standing. While Allāh's Apostle ﷺ was in Medīna he sacrificed two grey rams in the Name of Allāh."

٦٢٣ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ : حَدَّثَنَا وُهَيْبٌ : حَدَّثَنَا أَيُّوبُ عَنْ أَبِي قِلابَةَ ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ : صَلَّى رَسُولُ اللهِ صلى اللهُ عليه وسلَّمَ وَنَحْنُ مَعَهُ بِالمَدِينَةِ الظُّهْرَ أَرْبَعًا ، وَالعَصْرَ بِذِي الحُلَيْفَةِ رَكْعَتَيْنِ . ثُمَّ بَاتَ بِهَا حَتَّى أَصْبَحَ ثُمَّ رَكِبَ حَتَّى اسْتَوَتْ بِهِ عَلَى البَيْدَاءِ حَمِدَ اللهَ وَسَبَّحَ وَكَبَّرَ . ثُمَّ أَهَلَّ بِحَجٍّ وَعُمْرَةٍ ، وَأَهَلَّ النَّاسُ بِهِمَا . فَلَمَّا قَدِمْنَا أَمَرَ النَّاسَ فَحَلُّوا حَتَّى كَانَ يَوْمُ التَّرْوِيَةِ أَهَلُّوا بِالحَجِّ ، قَالَ : وَنَحَرَ النَّبِيُّ صلى اللهُ عليه وسلَّمَ بَدَنَاتٍ بِيَدِهِ قِيَامًا وَذَبَحَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّمَ بِالمَدِينَةِ كَبْشَيْنِ أَمْلَحَيْنِ قَالَ أَبُو عَبْدِ اللهِ : قَالَ بَعْضُهُمْ هٰذَا عَنْ أَيُّوبَ عَنْ رَجُلٍ عَنْ أَنَسٍ .

CHAPTER. Reciting Talbiya when one has mounted his Mount and is ready to set out.

بابُ مَنْ أَهَلَّ حِينَ اسْتَوَتْ بِهِ رَاحِلَتُهُ قَائِمَةً .

624. Narrated Ibn 'Umar ؓ : The Prophet ﷺ recited Talbiya when he had mounted his Mount and was ready to set out.

٦٢٤ - حَدَّثَنَا أَبُو عَاصِمٍ : أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ : أَخْبَرَنِي صَالِحُ بْنُ كَيْسَانَ ، عَنْ نَافِعٍ ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا

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(1) See the glossary.

CHAPTER. Reciting Talbiya while facing the Qibla.

Narrated Nāfiʻ, " Whenever Ibn ʻUmar ؓ finished his morning prayer at Dhul-Ḥulaifa he would have his Mount prepared. Then, he would ride on it, and after it got ready to set out, he would face the Kaʻba while sitting on his Mount. Then he would recite Talbiya till he reached the boundaries of the Ḥaram (or Mecca). Then he would stop the recitation of Talbiya till he reached Dhi-Ṭuwā (near Mecca) where he would pass the night till it was dawn. After offering the morning prayer, he would take a bath, thinking that Allāh's Apostle ﷺ had done the same also.

625. Narrated Nāfiʻ: Whenever Ibn ʻUmar ؓ intended to go to Mecca he used to oil himself with a sort of oil that had no pleasant smell, then he would go to the Mosque of Al-Ḥulaifa and offer the prayer, and then ride. Whenever he mounted well on his Mount and the Mount stood up straight, he would have the intention of assuming Ihram, and he used to say that he had seen the Prophet ﷺ doing the same.

CHAPTER. Reciting Talbiya on entering a valley.

قَالَ: أَهَلَّ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ حِينَ اسْتَوَتْ بِهِ رَاحِلَتُهُ قائِمَةً.

بابُ الإِهْلالِ مُسْتَقْبِلَ القِبْلَةِ.

وَقَالَ أَبُو مَعْمَرٍ: حدَّثَنا عَبْدُ الوَارِثِ: حدَّثَنا أَيُّوبُ عَنْ نافِعٍ قالَ: كانَ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُما إِذَا صَلَّى بالغَدَاةِ بذِي الحُلَيْفَةِ أَمَرَ بِرَاحِلَتِهِ فَرُحِلَتْ. ثُمَّ رَكِبَ فإِذَا اسْتَوَتْ بِهِ اسْتَقْبَلَ القِبْلَةَ قائما ثُمَّ يُلَبِّي حتَّى يَبْلُغَ المَحْرَمَ، ثُمَّ يُمْسِكُ حتَّى إِذَا جاءَ ذَا طُوًى باتَ بِهِ حتَّى يُصْبِحَ فإِذَا صَلَّى الغَدَاةَ اغْتَسَلَ وَزَعَمَ أَنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ فَعَلَ ذَلِكَ. تابَعَهُ إِسْماعِيلُ عَنْ أَيُّوبَ فى الغَسْلِ.

٦٢٥ - حدَّثَنا سُلَيْمَانُ بْنُ دَاوُدَ أَبُو الرَّبِيعِ: حدَّثَنا فُلَيْحٌ، عَنْ نافِعٍ قالَ: كانَ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُما إِذَا أَرَادَ الخُرُوجَ إِلى مَكَّةَ ادَّهَنَ بِدُهْنٍ لَيْسَ لَهُ رَائِحَةٌ طَيِّبَةٌ، ثُمَّ يأتِي مَسْجِدَ الحُلَيْفَةِ فَيُصَلِّي ثُمَّ يَرْكَبُ، وَإِذَا اسْتَوَتْ بِهِ رَاحِلَتُهُ قائِمَةً أَحْرَمَ ثُمَّ قالَ: هكَذَا رأَيْتُ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ يَفْعَلُ.

بابُ التَّلْبِيَةِ إِذَا انْحَدَرَ فى الوَادِي.

626. Narrated Mujāhid: I was in the company of Ibn ʿAbbās رضي الله عنهما and the people talked about Ad-Dajjāl (Pseudo-Christ) and said, "Ad-Dajjāl will come with the word Kāfir (non-believer) written in between his eyes." On that Ibn ʿAbbās said, "I have not heard this from the Prophet ﷺ but I heard him saying, 'As if I saw Moses just now entering the valley reciting Talbiya."'

CHAPTER. How should a menstruating woman and a woman in a puerpal state assume Iḥrām?

(Explanation of a few Arabic words not translated).

627. Narrated ʿAisha رضي الله عنها, the wife of the Prophet ﷺ: We went with the Prophet ﷺ in his last Ḥajj and we assumed Iḥrām for ʿUmra. The Prophet ﷺ then said, "Whoever has the Hadī with him should assume Iḥrām for Ḥajj besides ʿUmra and should not finish the Iḥrām till he finishes both." I was menstruating when I reached Mecca and so I neither did the Ṭawāf round the Kaʿba nor the Ṭawāf between Ṣafā and Marwa. I complained about that to the Prophet ﷺ on which he replied, "Undo your hair, comb it, sume Iḥrām for Ḥajj (only) and put off the ʿUmra." So, I did so. When we had performed the Ḥajj, the Prophet ﷺ sent me with my brother ʿAbdur-

٦٢٦ ـ حدَّثنا مُحمَّدُ بنُ المُثَنَّى قال: حدَّثني ابنُ أبي عَدِيٍّ، عَنِ ابنِ عَوْنٍ، عَنْ مُجاهِدٍ قالَ: كُنَّا عِنْدَ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما فَذَكَرُوا الدَّجَّالَ أنَّهُ قالَ: مَكْتُوبٌ بَيْنَ عَيْنَيْهِ كافِرٌ، فَقالَ ابنُ عَبَّاسٍ: لَمْ أسْمَعْهُ وَلَكِنَّهُ قالَ: أمَّا مُوسَى كأنِّي أنْظُرُ إلَيْهِ إذِ انْحَدَرَ فِي الوادِي يُلَبِّي.

بابٌ كَيْفَ تُهِلُّ الحائِضُ والنُّفَساءُ؟ أهَلَّ: تَكَلَّمَ بِهِ. واسْتَهْلَلْنا وأهْلَلْنا الهِلالَ، كُلُّهُ مِنَ الظُّهُورِ. واسْتَهَلَّ المَطَرُ خَرَجَ مِنَ السَّحابِ. وَما أُهِلَّ لِغَيْرِ اللهِ بِهِ وَهُوَ مِنَ اسْتِهْلالِ الصَّبِيِّ.

٦٢٧ ـ حدَّثنا عَبْدُ اللهِ بنُ مَسْلَمَةَ: حدَّثنا مالِكٌ، عَنِ ابنِ شِهابٍ، عَنْ عُرْوَةَ بنِ الزُّبَيْرِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها زَوْجِ النَّبِيِّ صلى اللهُ عليه وسلَّمَ قالَتْ: خَرَجْنا مَعَ النَّبِيِّ صلى اللهُ عليه وسلَّمَ فِي حَجَّةِ الوَداعِ فأهْلَلْنا بِعُمْرَةٍ ثُمَّ قالَ النَّبِيُّ صلى اللهُ عليه وسلَّمَ: مَنْ كانَ مَعَهُ هَدْيٌ فَلْيُهِلَّ بالحَجِّ مَعَ العُمْرَةِ، ثُمَّ لا يَحِلَّ مِنْهُما جَمِيعًا. فَقَدِمْتُ مَكَّةَ وأنا حائِضٌ ولَمْ أطُفْ بالبَيْتِ وَلا بَيْنَ الصَّفا والمَرْوَةِ. فَشَكَوْتُ ذلِكَ إلى النَّبِيِّ صلى اللهُ عليه وسلَّمَ فَقالَ:

Raḥmān bin Abū Bakr to Tan'īm. So I performed the 'Umra. The Prophet ﷺ said to me, "This 'Umra is in lieu of your missed one." Those who had assumed Iḥrām for 'Umra, performed the Ṭawāf round the Ka'ba and between Ṣafā and Marwa and then finished their Iḥrām. After returning from Minā, they performed another Ṭawāf (between Ṣafā and Marwa). Those who had assumed Iḥrām for Ḥajj and 'Umra together performed only one Ṭawāf (between Ṣafā and Marwa).

CHAPTER. Whoever assumed Iḥrām in the same way as the Prophet ﷺ had done in the time of the Prophet ﷺ, (without being objected by the Prophet ﷺ) and this was narrated by Ibn 'Umar ؓ from the Prophet .

628. Narrated 'Aṭā': Jābir ؓ said, "The Prophet ﷺ ordered 'Alī to keep on assuming his Iḥrām." The narrator then narrated the narration of Surāqa.

629. Narrated Anas bin Mālik ؓ : 'Alī came to the Prophet ﷺ from Yemen (to Mecca). The Prophet ﷺ asked 'Alī, "For what have you assumed

انْقُضِي رأسَكِ وامْتَشِطِي وأهِلِّي بالحَجِّ وَدَعِي العُمْرَةَ، فَفَعَلْتُ. فَلَمَّا قَضَيْنَا الحَجَّ أرْسَلَنِي النَّبِيُّ صلى اللهُ عليه وسلَّمَ مَعَ عَبْدِ الرَّحْمَنِ بنِ أبي بَكْرٍ إلى التَّنْعِيمِ فاعْتَمَرْتُ فَقالَ: هَذِهِ مَكانُ عُمْرَتِكِ. قالَتْ: فَطافَ الَّذِينَ كانُوا أهَلُّوا بالعُمْرَةِ بالبَيْتِ، وَبَيْنَ الصَّفَا والمَرْوَةِ ثُمَّ حَلُّوا، ثُمَّ طافُوا طَوافًا آخَرَ بَعْدَ أنْ رَجَعُوا مِنْ مِنًى. وأمَّا الَّذِينَ جَمَعُوا الحَجَّ والعُمْرَةَ فإنَّما طافُوا طَوافًا واحِدًا.

باب مَنْ أهَلَّ فى زَمَنِ النَّبِيِّ صلى اللهُ عليه وسلَّمَ كإهلالِ النَّبِيِّ صلى اللهُ عليه وسلَّمَ، قالَهُ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ صلى اللهُ عليه وسلَّمَ.

٦٢٨ - حَدَّثَنا المَكِّيُّ بنُ إبْرَاهِيمَ، عَنِ ابنِ جُرَيْجٍ: قالَ عَطاءٌ: قالَ جابِرٌ رَضِيَ اللهُ عَنْهُ: أمَرَ النَّبِيُّ صلى اللهُ عليه وسلَّمَ عَلِيًّا رَضِيَ اللهُ عَنْهُ أنْ يُقِيمَ عَلَى إحْرامِهِ وَذَكَرَ قَوْلَ سُرَاقَةَ.

٦٢٩ - حَدَّثَنا الحَسَنُ بنُ عَلِيٍّ الخَلّالُ الهُذَلِيُّ: حَدَّثَنا عَبْدُ الصَّمَدِ: حَدَّثَنا سَلِيمُ بنُ حَيَّانَ: قالَ: سَمِعْتُ

Iḥrām ?" 'Alī replied, "I have assumed Iḥrām for what the Prophet ﷺ has done." The Prophet ﷺ said, "If I had not the Hadī with me I would finish the Iḥrām."

Muḥammad bin Bakr narrated extra from Ibn Juraij, "The Prophet ﷺ said to 'Alī, 'For what have you assumed Iḥrām, O 'Alī ?' He replied, 'With the same (intention) as that of the Prophet ﷺ.' The Prophet ﷺ said, 'Have a Hadī and keep your Iḥrām as it is.'"

مَرْوَانَ الأَصْفَرَ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَدِمَ عَلِيٌّ رَضِيَ اللهُ عَنْهُ عَلَى النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ مِنَ الْيَمَنِ فَقَالَ: بِمَا أَهْلَلْتَ؟ قَالَ: بِمَا أَهَلَّ بِهِ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ. فَقَالَ: لَوْلَا أَنَّ مَعِي الْهَدْيَ لَأَحْلَلْتُ.

وَزَادَ مُحَمَّدُ بْنُ بَكْرٍ، عَنِ ابْنِ جُرَيْجٍ: قَالَ لَهُ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ: بِمَا أَهْلَلْتَ يَا عَلِيُّ؟ قَالَ: بِمَا أَهَلَّ بِهِ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ. قَالَ: فَأَهْدِ وَامْكُثْ حَرَامًا كَمَا أَنْتَ.

630. Narrated Abū Mūsā رضي الله عنه : The Prophet ﷺ ordered me to go to some people in Yemen and when I returned, I found him at Al-Baṭḥā.' He asked me, "For what have you assumed Iḥrām (i. e. for Ḥajj or for 'Umra or for both ?") I replied, "I have assumed Iḥrām with an intention like that of the Prophet ﷺ." He asked, "Have you a Hadī with you ?" I replied in the negative. He ordered me to perform the Ṭawāf round the Ka'ba and between Ṣafā and Marwa and then to finish my Iḥrām. I did so and went to a woman from my tribe who combed my hair or washed my head. Then, when 'Umar رضي الله عنه came (i. e. became Caliph) he said, "Let us refer to (and obey) Allāh's Book, for it orders us to complete Ḥajj and 'Umra; as Allāh تعالى says: 'Perform the Ḥajj and 'Umra for Allāh'. And let us refer

٦٣٠ - حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا سُفْيَانُ عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ. عَنْ أَبِي مُوسَى رَضِيَ اللهُ عَنْهُ قَالَ: بَعَثَنِي النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ إِلَى قَوْمٍ بِالْيَمَنِ فَجِئْتُ وَهُوَ بِالْبَطْحَاءِ فَقَالَ: بِمَا أَهْلَلْتَ؟ قُلْتُ: أَهْلَلْتُ كَإِهْلَالِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ، قَالَ: هَلْ مَعَكَ مِنْ هَدْيٍ؟ قُلْتُ: لَا، فَأَمَرَنِي فَطُفْتُ بِالْبَيْتِ وَ بِالصَّفَا وَالْمَرْوَةِ، ثُمَّ أَمَرَنِي فَأَحْلَلْتُ فَأَتَيْتُ امْرَأَةً مِنْ قَوْمِي فَمَشَّطَتْنِي أَوْ غَسَلَتْ رَأْسِي. فَقَدِمَ عُمَرُ رَضِيَ اللهُ عَنْهُ فَقَالَ: إِنْ نَأْخُذْ بِكِتَابِ اللهِ فَإِنَّهُ يَأْمُرُنَا بِالتَّمَامِ. قَالَ تَعَالَى - وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ - وَإِنْ نَأْخُذْ بِسُنَّةِ

to (and obey) the tradition of the Prophet ﷺ who did not finish his Iḥrām till he sacrificed his Hadī."

النَّبِيِّ صلى الله عليه وسلم فإنَّهُ لَمْ يَحِلَّ حتَّى نَحَرَ الهَدْيَ .

CHAPTER. The statement of Allāh تعالى : "Ḥajj is in the well-known months ... ... (upto) ... ... in Ḥajj" (2:197). And also His statement: "They ask you (O Muḥammad) of the new Moons. Say: They are but signs to mark fixed periods of time for people, and for the Ḥajj." (2:189)

And Ibn 'Umar رضي الله عنهما said, "The months of Ḥajj are Shawwāl, Dhul-Qa'da and the first ten days of Dhul-Ḥijja. And Ibn 'Abbās رضي الله عنهما said, "It is in accordance with the tradition of the Prophet ﷺ that no-one should assume Iḥrām for Ḥajj except in the months of Ḥajj." And 'Uthmān disliked to assume Iḥrām from Khurāsān or Kirmān.

باب قَوْلِ اللهِ تعالى - الحَجُّ أشْهُرٌ مَعلُوماتٌ - إلى قَوْلِهِ - فى الحَجِّ - وَقَوْلُهُ - يَسألُونَكَ عَنِ الأهِلَّةِ قُلْ هِيَ مَوَاقِيتُ للنَّاسِ والحَجِّ - وَقالَ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُما: أشْهُرُ الحَجِّ: شَوَّالٌ، وَذُوالقَعْدَةِ، وَعَشْرٌ مِنْ ذِي الحِجَّةِ. وَقالَ ابنُ عَبَّاسٍ رَضِيَ اللهُ عَنهُما: مِنَ السُّنَّةِ أنْ لا يُحْرِمَ بالحَجِّ إلاَّ فى أشْهُرِ الحَجِّ. وكَرِهَ عُثْمانُ رَضِيَ اللهُ عَنْهُ أنْ يُحْرِمَ مِنْ خُراسانَ أوْ كِرْمانَ.

631. Narrated Al-Qāsim bin Muḥammad: 'Āisha رضي الله عنها said, "We went out with Allāh's Apostle ﷺ in the months of Ḥajj, and the nights of Ḥajj, and with the conditions observed in Ḥajj. We dismounted at Sarif (a village six miles from Mecca). The Prophet ﷺ then went up to his companions and said, 'Anyone who has not got the Hadī and likes to perform 'Umra only, may do so; and anyone who has got the Hadī should not finish the Iḥrām after performing 'Umra).'"

'Āisha added, "The companions of the Prophet ﷺ acted upon the above (order) and some of them (i. e. who did

٦٣١ - حدَّثنا مُحَمَّدُ بنُ بَشَّارٍ قالَ: حدَّثَنِي أبو بَكْرٍ الحَنَفِيُّ: حدَّثنا أفْلَحُ بنُ حُمَيْدٍ، قالَ: سَمِعْتُ القاسِمَ ابنَ مُحَمَّدٍ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: خَرَجْنا مَعَ رَسُولِ اللهِ صلى الله عليه وسلم فى أشْهُرِ الحَجِّ، وَلَيالي الحَجِّ وحُرُمِ الحَجِّ، فَنَزَلْنا بِسَرِفَ. قالَتْ: فخَرَجَ إلى أصحابِهِ فقالَ: مَنْ لَمْ يَكُنْ مِنْكُمْ مَعَهُ هَدْيٌ فأحَبَّ أنْ يَجْعَلَها عُمْرَةً فلْيَفْعَلْ، وَمَنْ كانَ مَعَهُ الهَدْيُ فلا. قالَتْ: فالآخِذُ بِها والتَّارِكُ لَها مِنْ أصْحابِهِ. قالَتْ: فأمَّا

not have Hadī) finished their Iḥrām after ʿUmra." Allāh's Apostle ﷺ and some of his companions were resourceful and had the Hadī with them, so they could not perform ʿUmra (alone) (but had to perform both Ḥajj and ʿUmra with one Iḥrām).

ʿAisha added, "Allāh's Apostle ﷺ came to me and saw me weeping and said, 'What makes you weep, O Hantāh?' I replied, 'I have heard your conversation with your companions and I cannot perform the ʿUmra.' He asked, 'What is wrong with you?' I replied, 'I do not offer the prayers (i. e. I have my menses).' He said, It will not harm you for you are one of the daughters of Adam for whom Allāh has written this (state) as He has written it for them (Adam's daughters). Keep on with your intentions for Ḥajj and Allāh may reward you.'" ʿAisha further added, "Then we proceeded for Ḥajj till we reached Minā and my menses were over. Then I went out from Minā and performed the Ṭawāf round the Kaʿba." ʿAisha added, "I went along with the Prophet ﷺ in his final move (for Ḥajj) till he dismounted at Al-Muḥaṣṣab (a valley outside Mecca), and we too, dismounted with him." He called ʿAbdur-Raḥmān bin Abū Bakr and said to him, 'Take your sister outside the sanctuary of Mecca and let her assume Iḥrām for ʿUmra, and when you finish ʿUmra, return to this place and I will wait for you till you come to me.'" ʿAisha added, "Thus we went out of the sanctuary of Mecca and performed the

رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم و رِجالٌ مِنْ أصحَابِهِ فَكانُوا أهْلَ قُوَّةٍ وكانَ مَعَهُم الهَدْى فلَمْ يَقْدِرُوا عَلى العُمْرَةِ. قالَتْ: فَدَخَلَ عَلَىَّ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ و أنا أبْكى فقالَ: ما يُبْكِيكِ يا هَنَتَاهْ: قُلْتُ: سَمِعْتُ قوْلَكَ لأصحَابِكَ فَمُنِعْتُ العُمْرَةَ. قالَ: وَما شأْنُكِ؟ قُلْتُ: لا أصَلِّى، قال: فَلا يَضِيرُكِ إنَّمَا أنْتِ امرأةٌ مِنْ بَنَاتِ آدَمَ كَتَبَ اللهُ عَلَيْكِ ما كَتَبَ عَلَيْهِنَّ، فكُونى فى حَجَّتِك فَعَسَى اللهُ أنْ يَرْزُقَكِيها. قالَتْ: فخَرَجْنا فى حَجَّتِه حتَّى قَدِمْنا مِنًى فطَهَرْتُ ثُمَّ خَرَجْتُ مِنْ مِنًى فأفَضْتُ بالبَيْتِ. قالَتْ: ثُمَّ خَرَجَتْ مَعَهُ فى النَّفْرِ الآخِرِ حتَّى نَزَلَ المُحَصَّبَ و نزَلْنا مَعَهُ فدَعا عَبْدَ الرَّحْمَانِ بنَ أبى بَكْرٍ فقالَ: اخْرُجْ بأُخْتِكَ مِنَ الحَرَمِ فَلْتُهِلَّ بعُمْرَةٍ ثُمَّ افْرُغا ثُمَّ ائْتِيا هَهُنا فإنِّى أنْظُرُكما حتَّى تأْتيانى. قالَتْ: فخَرَجْنا حتَّى إذَا فَرَغْتُ و فَرَغْتُ مِنَ الطَّوَافِ ثُمَّ جِئْتُهُ بَسَحَرَ فقالَ: هَلْ فَرَغْتُمْ؟ قُلْتُ: نَعَمْ، فآذَنَ بالرَّحيلِ فى أصْحَابِهِ. فارْتَحَلَ النَّاسُ فَمَرَّ مُتَوَجِّها إلى المَدِينَةِ. ضَيْرِ مِنْ ضَارَ يَضِيرُ ضَيْرًا. وَيُقالُ ضَارَ يَضُورُ ضَوْرًا. وَضَرَّ يَضُرُّ ضَرًّا.

ʻUmra and the Ṭawāf and returned at dawn to the Prophet ﷺ. He said, ʻHave you performed the ʻUmra?ʼ We replied in the affirmative. So he announced the departure amongst his companions and the people set out for the journey, and the Prophet ﷺ too left for Medīna."

(Explanation of a few Arabic words not translated.)

CHAPTER. What is said regarding Ḥajj-at-Tamattuʻ, Ḥajj-al-Qirān, and Ḥajj-al-Ifrād. (1)

And whoever does not have the Hadī will have to finish the Iḥrām of Ḥajj.

بابُ التَّمَتُّعِ ، والقِرَانِ ، والإِفْرَادِ بالحَجِّ ، وَفَسْخِ الحَجِّ لِمَنْ لَمْ يَكُنْ مَعَهُ هَدْىٌ .

632. Narrated Al-Aswad: ʻĀisha رضي الله عنها said, "We went out with the Prophet ﷺ (from Medīna) with the intention of performing Ḥajj only and when we reached Mecca we performed the Ṭawāf round the

٦٣٢ ـ حدَّثَنا عُثْمانُ : حدَّثَنا جَرِيرٌ ، عنْ مَنْصُورٍ ، عَنْ إِبْرَاهِيمَ ، عَنِ الأَسْوَدِ ، عَنْ عائِشَةَ رَضِىَ اللهُ عَنْها قالَتْ : خَرَجْنا مَعَ النَّبِىِّ صلى اللهُ عليهِ وسلَّمَ وَلا نُرَى إلاَّ أنَّهُ الحَجُّ . فَلَمَّا

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(1) There are three various ways of performing Ḥajj —— as follows :—

(A) Ḥajj-at-Tamattuʻ :

It means that you have no Hadī with you and you assume Iḥrām only for ʻUmra first & after ʻUmra you finish your Iḥrām and assume another Iḥrām for performing Ḥajj, from Mecca, but has to slaughter a Hadī.

(B) Ḥajj-al-Qirān :

It means that one should have a Hadī with him and should perform ʻUmra and Ḥajj with the same state of Iḥrām.

(C) Ḥajj-al-Ifrād :

It means that one enters Mecca with the intention of performing Ḥajj only and does not perform ʻUmra.

Ka'ba (1) and then the Prophet ﷺ ordered those who had not driven the Hadi along with them to finish their Iḥrām. So the people who had not driven the Hadi along with them finished their Iḥrām. The Prophet's wives, too, had not driven the Hadi with them, so they too, finished their Iḥrām." 'Aisha رضي الله عنها added, "I got my menses and could not perform the Ṭawāf round the Ka'ba." So when it was the night of Ḥaṣba (i. e. when we stopped at Al-Muḥaṣṣab), I said, 'O Allāh's Apostle! Everyone is returning after performing Ḥajj and 'Umra but I am returning after performing Ḥajj only.' He said, 'Didn't you perform the Ṭawāf round the Ka'ba the night we reached Mecca?' I replied in the negative. He said, 'Go with your brother to Tan'im and assume the Iḥrām for 'Umra, (and after performing it) come back to such and such a place.' On that Safiya said, 'I feel that I will detain you all.' The Prophet ﷺ said, 'O 'Aqra Ḥalqā! (2) Didn't you perform the Ṭawāf of the Ka'ba on the day of sacrifice?' Safiya replied in the affirmative. He said, (to Safiya), 'There is no harm for you to proceed on with us.' " 'Aisha رضي الله عنها added, "(after returning from 'Umra), the Prophet ﷺ met me while he was ascending (from Mecca) and I was descending to it, or I was ascending and he was descending."

قَدِمْنا تَطَوَّفْنا بالبَيْتِ ، فأمَرَ النَّبيُّ صلى اللهُ عليه وسلَّمَ مَنْ لَمْ يكُنْ ساقَ الهَدْيَ أنْ يَحِلَّ فحَلَّ مَنْ لَمْ يكُنْ ساقَ الهَدْيَ ، وَنِساؤُهُ لَمْ يَسُقْنَ فأحْلَلْنَ. قالَتْ عائشَةُ رَضِيَ اللهُ عَنْها: فحِضْتُ فلَمْ أطُفْ بالبَيْتِ ، فلَمَّا كانَتْ لَيْلَةُ الحَصْبَةِ ، قالَتْ: يا رَسُولَ اللهِ ، يَرْجِعُ النَّاسُ بعُمْرَةٍ و حَجَّةٍ و أرْجِعُ أنا بحَجَّةٍ . قالَ: وَما طُفْتِ لَيالِيَ قَدِمْنا مَكَّةَ ؟ قُلْتُ: لا ، قالَ: فاذهَبِي مَعَ أخيكِ إلى التَّنْعيمِ فأهِلِّي بعُمْرَةٍ . ثُمَّ مَوْعِدُكِ كَذَا و كَذَا. قالَتْ صَفِيَّةُ: ما أُرَاني إلاَّ حابِسَتَهُمْ. قالَ: عَقْرَا حَلْقَا؟ أوْ ما طُفْتِ يَوْمَ النَّحْرِ؟ قالَتْ: قُلْتُ: بَلَى. قالَ: لا بأسَ انْفِرِي. قالَتْ عائشَةُ رَضِيَ اللهُ عَنْها: فلَقِيَنِي النَّبيُّ صلى اللهُ عليه وسلَّمَ وَهُوَ مُصْعِدٌ مِنْ مَكَّةَ و أنا مُنْهَبِطَةٌ عَلَيْها، أو أنا مُصْعِدَةٌ وَهُوَ مُنْهَبِطٌ مِنْها .

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(1) 'Aisha did not perform that Ṭawāf. Here she means by "we" her companions.

(2) "'Aqra Ḥalqā" is just an exclamative expression the literal meaning of which is not meant here. It expresses disapproval.

633. Narrated 'Āisha ؓ : We went out with Allāh's Apostle ﷺ (to Mecca) in the year of the Prophet's Last Ḥajj. Some of us had assumed Iḥrām for 'Umra only, some for both Ḥajj and 'Umra, and others for Ḥajj only. Allāh's Apostle ﷺ assumed Iḥrām for Ḥajj. So, whoever had assumed Iḥrām for Ḥajj or for both Ḥajj and 'Umra did not finish the Iḥrām till the day of sacrifice.

٦٣٣ - حدَّثنا عبدُ اللهِ بنُ يوسفَ: أخبرَنا مالكٌ، عنْ أبي الأسودِ محمدِ بنِ عبدِ الرحمنِ بنِ نوفلٍ، عنْ عروةَ ابنِ الزبيرِ، عنْ عائشةَ رضيَ اللهُ عنها أنَّها قالتْ: خرجْنا معَ رسولِ اللهِ صلى اللهُ عليهِ وسلَّمَ عامَ حجةِ الوداعِ. فمِنَّا منْ أهلَّ بعمرةٍ، ومِنَّا منْ أهلَّ بحجةٍ وعمرةٍ ومِنَّا منْ أهلَّ بالحجِّ، أهلَّ رسولُ اللهِ صلى اللهُ عليهِ وسلَّمَ بالحجِّ. فأمَّا منْ أهلَّ بالحجِّ، أوْ جمعَ الحجَّ والعمرةَ لمْ يحِلُّوا حتى كانَ يومُ النحرِ.

634. Narrated Marwān bin Al-Ḥakam: I saw 'Uthmān and 'Alī ؓ . 'Uthmān used to forbid people to perform Ḥajj-at-Tamattu' and Ḥajj-al-Qirān (Ḥajj and 'Umra together), and when 'Alī saw (this act of 'Uthmān), he assumed Iḥrām for Ḥajj and 'Umra together saying, "Lubbaik (I am present) for 'Umra and Ḥajj," and said, "I will not leave the tradition of the Prophet ﷺ on the saying of somebody."

٦٣٤ - حدَّثنا محمدُ بنُ بشارٍ: حدَّثنا غُندرٌ: حدَّثنا شعبةُ، عنِ الحكمِ، عنْ عليِّ بنِ حسينٍ، عنْ مروانَ بنِ الحكمِ قالَ: شهدتُ عثمانَ وعليًّا رضيَ اللهُ عنهما، وعثمانُ ينهى عنِ المتعةِ وأنْ يُجمعَ بينهما. فلمَّا رأى عليٌّ أهلَّ بهما: لبيكَ بعمرةٍ وحجةٍ، قالَ: ما كنتُ لأدعَ سنةَ النبيِّ صلى اللهُ عليهِ وسلَّمَ لقولِ أحدٍ.

635. Narrated Ibn 'Abbās ؓ : The people (of the Pre-Islamic Period) used to think that to perform 'Umra during the months of Ḥajj was one of the major sins on earth. And also used to consider the month of Safar as a forbidden (i. e. sacred) month and they used to say,

٦٣٥ - حدَّثنا موسى بنُ إسماعيلَ: حدَّثنا وهيبٌ: حدَّثنا ابنُ طاوسٍ: عنْ أبيهِ، عنِ ابنِ عباسٍ رضيَ اللهُ عنهما قالَ: كانوا يرونَ أنَّ العمرةَ فى أشهرِ الحجِّ مِنْ أفجرِ الفجورِ فى الأرضِ.

"When the wounds of the camel's back heal up (after they return from Ḥajj) and the signs of those wounds vanish and the month of Safar passes away then (at that time) ‘Umra is permissible for the one who wishes to perform it." In the morning of the 4th of Dhul-Ḥijja, the Prophet ﷺ and his companions reached Mecca, assuming Iḥrām for Ḥajj and he ordered his companions to keep the Iḥrām for ‘Umra only (instead of Ḥajj) so they considered his order as something great and were puzzled, and said, "O Allāh's Apostle! What kind (of finishing) of Iḥrām is allowed?" The Prophet ﷺ replied, "Finish the Iḥrām completely like a non-Muḥrim (you are allowed everything)."

وَيَجْعَلُونَ المُحَرَّمَ صَفَرَ، وَيَقُولُونَ: إِذَا بَرَأَ الدَّبَرْ، وَعَفَا الأَثَرْ، وَانْسَلَخَ صَفَرْ، حَلَّتِ العُمْرَةُ لِمَنِ اعْتَمَرْ. قَدِمَ النَّبِيُّ صلى اللهُ عليه وسلَّمَ وأَصْحَابُهُ صَبِيحَةَ رَابِعَةٍ مُهِلِّينَ بِالحَجِّ فَأَمَرَهُمْ أَنْ يَجْعَلُوهَا عُمْرَةً فَتَعَاظَمَ ذَلِكَ عِنْدَهُمْ فَقَالُوا: يَا رَسُولَ اللهِ، أَيُّ الحِلِّ؟ قَالَ: حِلٌّ كُلُّهُ.

636. Narrated Abū Mūsā ؓ: I came to the Prophet ﷺ (from Yemen and was assuming Iḥrām for Ḥajj) and he ordered me to finish the Iḥrām (after performing the ‘Umra).

٦٣٦ - حَدَّثَنَا مُحَمَّدُ بْنُ المُثَنَّى: حَدَّثَنَا شُعْبَةُ، عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ، عَنْ أَبِي مُوسَى رَضِيَ اللهُ عَنْهُ قَالَ: قَدِمْتُ عَلَى النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ فَأَمَرَ بِالحِلِّ.

637. Narrated Ibn ‘Umar ؓ: Ḥafṣa ؓ, the wife of the Prophet ﷺ said, "O Allāh's Apostle! Why have the people finished their Iḥrām after performing ‘Umra but you have not finished your Iḥrām after performing ‘Umra?" He replied, "I have matted my hair and garlanded my Hadi. So I will not finish my Iḥrām till I have slaughtered (my Hadi)."

٦٣٧ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكٌ ح وَحَدَّثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنْ حَفْصَةَ زَوْجِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ أَنَّهَا قَالَتْ: يَا رَسُولَ اللهِ، مَا شَأْنُ النَّاسِ حَلُّوا بِعُمْرَةٍ وَلَمْ تَحْلِلْ أَنْتَ مِنْ عُمْرَتِكَ؟ قَالَ: إِنِّي لَبَّدْتُ رَأْسِي، وَقَلَّدْتُ هَدْيِي، فَلَا أَحِلُّ حَتَّى أَنْحَرَ.

638. Narrated Shu'ba ؓ : Abū Jamra Naṣr bin 'Imrān Aḍ-Ḍuba'ī said, "I intended to perform Ḥajj-at-Tamattu' and the people advised me not to do so. I asked Ibn 'Abbās regarding it and he ordered me to perform Ḥajj-at-Tamattu'. Later I saw in a dream someone saying to me, 'Ḥajj-Mabrūr (Ḥajj performed in accordance with the Prophet's tradition without committing sins and accepted by Allāh) and an accepted 'Umra.' So I told that dream to Ibn 'Abbās. He said, 'This is the tradition of Abū-l-Qāsim ﷺ.' Then he said to me, 'Stay with me and I shall give you a portion of my property.'" I (Shu'ba) asked, "Why (did he invite you)?" He (Abū Jamra) said, "Because of the dream which I had seen."

٦٣٨ - حدَّثنا آدمُ: حدَّثنا شُعْبَةُ: أخبرنا أبو جَمْرَةَ نَصْرُ بنُ عِمْرانَ الضُّبَعِى قالَ: تَمَتَّعْتُ فنَهانِى ناسٌ فسألْتُ ابنَ عبَّاسٍ رَضِىَ اللهُ عنهما فأمرَنى، فرأيْتُ فى المَنامِ كأنَّ رَجُلاً يقولُ لى: حَجٌّ مَبرورٌ، و عُمْرَةٌ مُتَقَبَّلَةٌ. فأخبرْتُ ابنَ عبَّاسٍ، فقالَ: سُنَّةَ أبى القاسِمِ صلى اللهُ عليهِ وسلَّمَ، ثُمَّ قالَ لى: أقِمْ عِنْدى و أجْعَلُ لكَ سَهْماً مِنْ مالى. قالَ شُعْبَةُ: فقُلْتُ: ولِمَ؟ فقالَ للرُّؤيا: التى رأيْتُ.

639. Narrated Abū Shihāb : I left for Mecca for Ḥajj-at-Tamattu' assuming Iḥrām for 'Umra. I reached Mecca three days before the day of Tarwiya (8th Dhul-Ḥijja). Some people of Mecca said to me, "Your Ḥajj will be like the Ḥajj performed by the people of Mecca (i. e. you will lose the superiority of assuming Ihram from the Miqat). So I went to 'Aṭā' asking him his view about it. He said, "Jābir bin 'Abdullāh ؓ narrated to me, 'I performed Ḥajj with Allāh's Apostle ﷺ on the day when he drove camels with him. The people had assumed Iḥrām for Ḥajj-al-Ifrād. The Prophet ﷺ ordered them to finish their Iḥrām after the

٦٣٩ - حدَّثنا أبو نُعَيْمٍ: حدَّثنا أبو شِهابٍ قالَ: قَدِمْتُ مُتَمَتِّعاً مَكَّةَ بعُمْرَةٍ فدَخَلْنا قَبْلَ التَّرْوِيَةِ بثلاثةِ أيَّامٍ فقالَ لى أُناسٌ مِنْ أهْلِ مَكَّةَ: تَصيرُ الآنَ حَجُّكَ مَكِّيّاً. فدَخَلْتُ على عَطاءٍ أسْتَفْتيهِ فقالَ: حدَّثنى جابِرُ بنُ عبدِ اللهِ رَضِىَ اللهُ عنهُ أنَّهُ حَجَّ مَعَ النَّبِىِّ صلى اللهُ عليهِ وسلَّمَ يَوْمَ ساقَ البُدْنَ معهُ وقَدْ أهَلُّوا بالحَجِّ مُفْرَداً. فقالَ لهُمْ: أحِلُّوا مِنْ إحْرامِكُمْ بطَوافِ البَيْتِ، وبَيْنَ الصَّفا والمَرْوَةِ، وقَصِّرُوا ثُمَّ أقيمُوا حَلالاً

Ṭawāf round the Ka'ba, and between Ṣafā and Marwa and to cut short their hair and then to stay there (in Mecca) as non-Muhrims till the day of Tarwiya when they would assume Iḥrām for Ḥajj.' They were to make the Iḥrām with which they had come for the purpose of performing 'Umra only. They asked, 'How can we make it 'Umra (Tamattu') as we have intended to perform Ḥajj?' The Prophet ﷺ said, 'Do what I have ordered you. Had I not brought the Hadī with me, I would have done the same, but I cannot finish my Iḥrām till the Hadī reaches its destination (i. e. is slaughtered).' So, they did (what he ordered them to do)."

حتَّى إذَا كانَ يَوْمُ التَّرْوِيَةِ فأهِلُّوا بالحَجِّ وَاجْعَلُوا الَّتي قَدِمْتُمْ بِها مُتْعَةً. فقالُوا: كَيْفَ نَجْعَلُها مُتْعَةً وَقَدْ سَمَّيْنا الحَجَّ؟ فقالَ: افْعَلُوا ما أمَرْتُكُمْ فَلَوْلا أنِّي سُقْتُ الهَدْيَ لَفَعَلْتُ مِثْلَ الَّذي أمَرْتُكُمْ. وَلَكِنْ لا يَحِلُّ مِنِّي حَرَامٌ حتَّى يَبْلُغَ الهَدْيُ مَحِلَّهُ. فَفَعَلُوا. قالَ أبُو عَبْدِ اللهِ أبُو شِهابٍ: لَيْسَ لَهُ حَدِيثٌ مُسْنَدٌ إلاَّ هذا.

640. Narrated Sa'īd bin Al-Musaiyab: 'Alī and 'Uthmān رضي الله عنهما differed regarding Ḥajj-at-Tamattu' while they were at 'Usfān (a familiar place near Mecca). 'Alī said, "I see you want to forbid people to do a thing that the Prophet ﷺ did?" When 'Alī saw that, he assumed Iḥrām for both Ḥajj and 'Umra.

٦٤٠ - حدَّثنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثنا حَجَّاجُ بنُ مُحَمَّدٍ الأعْوَرُ، عَنْ شُعْبَةَ، عَنْ عَمْرِو بنِ مُرَّةَ، عَنْ سَعِيدِ بنِ المُسَيَّبِ قالَ: اخْتَلَفَ عَلِيٌّ وعُثمانُ رَضِيَ اللهُ عَنْهُما وهُما بِعُسْفانَ في المتْعَةِ، فقالَ عَلِيٌّ: ما تُرِيدُ إلاَّ أنْ تَنْهَى عَنْ أمْرٍ فَعَلَهُ النَّبيُّ صلى الله عليه وسلَّم، فَلَمَّا رأى ذلكَ عَلِيٌّ أهَلَّ بِهِما جَميعا.

CHAPTER. The Talbiya for Ḥajj and the mention of the intention of performing Ḥajj along with Talbiya.

بابُ مَنْ لَبَّى بالحَجِّ وَسَمَّاهُ.

641. Narrated Jābir bin 'Abdullāh رضي الله عنهما: We came with Allāh's Apostle ﷺ (to Mecca) and we were saying:

٦٤١ - حدَّثنا مُسَدَّدٌ: حدَّثنا حَمَّادُ ابنُ زَيْدٍ: عَنْ أيُّوبَ قالَ: سَمِعْتُ مُجاهِدًا يَقُولُ: حدَّثنا جابِرُ بنُ

'Labbaika Allāhumma Labbaik' for Ḥajj (We are present, O Allāh, We are present for Ḥajj). Allāh's Apostle ﷺ ordered us to perform ʿUmra with that Iḥrām (instead of Ḥajj).

CHAPTER. Ḥajj-at-Tamattuʿ during the life-time of Allāh's Apostle ﷺ

642. Narrated ʿImrān رضي الله عنه : We performed Ḥajj-at-Tamattuʿ in the life-time of Allāh's Apostle ﷺ and then the Qur'ān was ravealed (regarding Ḥajj-at-Tamattuʿ) and somebody said what he wished (regarding Ḥajj-at-Tamattuʿ) according his own opinion. (1)

CHAPTER. The statement of Allāh تعالى : "That is only for that whose household are not present at the Sacred Mosque (i. e. in Mecca)." (2 : 196)

Ibn ʿAbbās رضي الله عنهما said that he had been asked regarding Ḥajj-at-Tamattuʿ on which he said, "The Muhājirīn (emigrants) and the Anṣār and the wives of the Prophet ﷺ assumed Iḥrām (for Ḥajj) in the year of the Ḥajj-al-Widāʿ of the Prophet ﷺ and we did the same. When we reached Mecca, Allāh's Apostle ﷺ said to us, "Give up your intention of doing the Ḥajj (at this moment) and perform ʿUmra

عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما : قَدِمْنا مَعَ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم ونَحْنُ نَقُولُ : لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ بِالحَجِّ ، فأمَرَنا رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم فَجَعَلْناها عُمْرَةً .

باب التمتُّعِ على عَهْدِ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم .

٦٤٢ ـ حدَّثَنا مُوسَى بنُ إسْماعِيلَ : حدَّثَنا هَمَّامٌ : عَنْ قَتادَةَ قالَ : حدَّثَني مُطَرِّفٌ ، عَنْ عِمْرانَ رَضِيَ اللهُ عَنْهُ قالَ : تَمَتَّعْنا عَلَى عَهْدِ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم وَنَزَلَ القُرْآنُ ، وَقالَ رَجُلٌ بِرَأْيِهِ ما شاءَ .

باب قَوْلِ اللهِ تَعالى ـ ذلِكَ لِمَنْ لَمْ يَكُنْ أهْلُهُ حاضِرِي المَسْجِدِ الحَرامِ ـ وَقالَ أبُو كامِلٍ فُضَيْلُ بنُ حُسَيْنٍ البَصْرِيُّ : حدَّثَنا أبُو مَعْشَرٍ البَرَّاءُ ، حدَّثَنا عُثْمانُ بنُ غِياثٍ ، عَنْ عِكْرِمَةَ عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما . أنَّهُ سُئِلَ عَنْ مُتْعَةِ الحَجِّ فَقالَ : أهَلَّ المُهاجِرُونَ وَالأنْصارُ وَ أزْواجُ النَّبِيِّ صلى اللهُ عليهِ وسلَّم فى حَجَّةِ الوَداعِ وَأهْلَلْنا . فَلَمَّا قَدِمْنا مَكَّةَ قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم

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(1) The person meant here was ʿUmar bin Al-Khaṭṭāb رضي الله عنه (Fath-ul-Bari Vol. IV, p. 177)

with your Iḥrām (instead of Ḥajj) unless you have garlanded the Hadī." So, we performed the Ṭawāf round the Ka'ba and between Ṣafā and Marwa, slept with our wives and wore ordinary (stitched) clothes. The Prophet ﷺ added, "Whoever has garlanded his Hadī is not allowed to finish the Iḥrām till the Hadī has reached its destination (has been sacrificed)." Then on the night of Tarwiya (8th Dhul-Ḥijja, in the afternoon) he ordered us to assume Iḥrām for Ḥajj and when we have performed all the rites and ceremonies of Ḥajj, we came and performed the Ṭawāf round the Ka'ba and between Ṣafā and Marwa, and then our Ḥajj was complete, and we had to sacrifice a Hadī according to the statement of Allāh :—

'He who can afford it
Must sacrifice a Hadī,
But if he cannot afford it,
He should fast three days
During the Ḥajj,
And seven days
When he returns (home).' (2:196)

And the sacrifice of a sheep is sufficient. So, the people performed two religious practices in one year, i. e. Ḥajj and 'Umra, for Allāh revealed (the permissibility) of such practice in His Book and in the tradition of His Prophet ﷺ and rendered it permissible for all the people except those living in Mecca. Allāh says : 'That is only for him whose household are not present at the Sacred Mosque, i. e. in Mecca.' The months of Ḥajj which Allāh mentioned

اجْعَلُوا إِهْلاَلَكُمْ بِالحَجِّ عُمْرَةً إِلاَّ مَنْ قَلَّدَ الهَدْىَ . طُفْنَا بِالبَيْتِ وَبِالصَّفَا وَالمَرْوَةِ وَأَتَيْنَا النِّسَاءَ وَلَبِسْنَا الثِّيَابَ ، وَقَالَ : مَنْ قَلَّدَ الهَدْىَ فَإِنَّهُ لاَ يَحِلُّ لَهُ حَتَّى يَبْلُغَ الهَدْىُ مَحِلَّهُ . ثُمَّ أَمَرَنَا عَشِيَّةَ التَّرْوِيَةِ أَنْ نُهِلَّ بِالحَجِّ . فَإِذَا فَرَغْنَا مِنَ المَنَاسِكِ جِئْنَا فَطُفْنَا بِالبَيْتِ وَبِالصَّفَا وَالمَرْوَةِ ، فَقَدْ تَمَّ حَجُّنَا وَعَلَيْنَا الهَدْىُ . كَمَا قَالَ اللهُ تَعَالَى - فَمَا اسْتَيْسَرَ مِنَ الهَدْىِ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلاَثَةِ أَيَّامٍ فِى الحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ إِلَى أَمْصَارِكُمْ الشَّاةُ تَجْزِى ، فَجَمَعُوا نُسُكَيْنِ فِى عَامٍ بَيْنَ الحَجِّ وَالعُمْرَةِ ، فَإِنَّ اللهَ تَعَالَى أَنْزَلَهُ فِى كِتَابِهِ وَسُنَّةِ نَبِيِّهِ صلى اللهُ عليهِ وسلَّم ، وَأَبَاحَهُ لِلنَّاسِ غَيْرَ أَهْلِ مَكَّةَ . قَالَ اللهُ - ذَلِكَ لِمَنْ لَمْ يَكُنْ أَهْلُهُ حَاضِرِى المَسْجِدِ الحَرَامِ - . وَأَشْهُرُ الحَجِّ الَّتِى ذَكَرَ اللهُ تَعَالَى : شَوَّالٌ ، وَذُو القَعْدَةِ ، وَذُو الحِجَّةِ . فَمَنْ تَمَتَّعَ فِى هذِهِ الأَشْهُرِ فَعَلَيْهِ دَمٌ أَوْ صَوْمٌ . وَالرَّفَثُ : الجِمَاعُ . وَالفُسُوقُ : المَعَاصِى . وَالجِدَالُ : المِرَاءُ .

in His Book are: Shawwāl, Dhul-Qaʿda and Dhul-Ḥijja. Whoever performed Ḥajj-at-Tamattuʿ in those months, then slaughtering or fasting is compulsory for him.

(A few Arabic words not translated.)

CHAPTER. The taking a bath on entering Mecca.

643. Narrated Nāfiʿ: On reaching the sanctuary of Mecca, Ibn ʿUmar used to stop, reciting Talbiya and then he would pass the night at Dhī-Ṭuwā (1) and then offer the Fajr prayer and take a bath. He used to say that the Prophet ﷺ used to do the same.

CHAPTER. To enter Mecca by day or at night. The Prophet ﷺ passed the night at Dhī-Ṭuwā till it was dawn and then entered Mecca in the morning, and Ibn ʿUmar رضي الله عنهما used to do the same.

644. Narrated Nāfiʿ: Ibn ʿUmar رضي الله عنهما said, "The Prophet ﷺ passed the night at Dhī-Ṭuwā till it was dawn and then he

بابُ الاغْتِسالِ عِنْدَ دُخُولِ مَكَّةَ .

٦٤٣ ـ حدَّثني يَعْقُوبُ بنُ إبْراهيمَ: حدَّثنا ابنُ عُلَيَّةَ: أخْبرَنا أيُّوبُ، عَنْ نافِعٍ قالَ: كانَ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُما إذَا دَخَلَ أدْنى الحَرَمِ أمْسَكَ عَنِ التَّلْبِيَةِ، ثُمَّ يَبِيتُ بِذِي طُوًى ثُمَّ يُصَلِّي بِهِ الصُّبْحَ وَيَغْتَسِلُ، وَيُحَدِّثُ أنَّ نَبِيَّ اللهِ صلى اللهُ عليهِ وسلَّم كانَ يَفْعَلُ ذلكَ .

بابُ دُخُولِ مَكَّةَ نَهارًا أوْ لَيْلاً . باتَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم بِذِي طُوًى حتَّى أصْبَحَ ثُمَّ دَخَلَ مَكَّةَ . وَكانَ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُما يَفْعَلُهُ .

٦٤٤ ـ حدَّثنا مُسَدَّدٌ: حدَّثنا يَحْيَى عَنْ عُبَيْدِ اللهِ قالَ: حدَّثني نافِعٌ، عَنِ

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(1) Dhī-Ṭuwā is the name of a district in Mecca where there is a well-known well. In the life-time of the Apostle ﷺ Mecca was a small city and this district was outside its precincts. Now-a-days Mecca is a larger city and the district is within its boundary.

entered Mecca." Ibn 'Umar used to do the same.

ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: باتَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم بِذِي طُوًى حَتَّى أصْبَحَ ثُمَّ دَخَلَ مَكَّةَ. وكانَ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُما يَفْعَلُهُ.

CHAPTER. From where to enter Mecca.

باب مِنْ أيْنَ يَدْخُلُ مَكَّةَ؟.

645. Narrated Ibn 'Umar رضي الله عنهما : Allāh's Apostle ﷺ used to enter Mecca from the high Thaniya and used to leave Mecca from the low Thaniya (1).

٦٤٥ ـ حدَّثَنا إبْرَاهِيمُ بنُ المُنْذِرِ قالَ: حدَّثَنِي مَعْنٌ قالَ: حدَّثَنِي مالكٌ، عَنْ نافعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: كانَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم يَدْخُلُ مَكَّةَ مِنَ الثَّنِيَّةِ العُلْيا، ويَخْرُجُ مِنَ الثَّنِيَّةِ السُّفْلَى.

CHAPTER. From where to leave Mecca.

باب مِنْ أيْنَ يَخْرُجُ مِنْ مَكَّةَ؟.

646. Narrated Ibn 'Umar رضي الله عنهما : Allāh's Apostle ﷺ entered Mecca from Kadā' from the highest Thaniya which is at Al-Baṭḥā' and used to leave Mecca from the low Thaniya.

٦٤٦ ـ حدَّثَنا مُسَدَّدٌ قالَ: حدَّثَنا يَحْيَى، عَنْ عُبَيْدِ اللهِ، عَنْ نافعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم دَخَلَ مَكَّةَ مِنْ كَدَاءٍ مِنَ الثَّنِيَّةِ العُلْيا الَّتِي بالبَطْحاءِ، وخَرَجَ مِنَ الثَّنِيَّةِ السُّفْلَى. قالَ أبُو عَبْدِ اللهِ: كانَ يُقالُ هُوَ مُسَدَّدٌ كاسْمِهِ، قالَ أبُو عَبْدِ اللهِ. سَمِعْتُ يَحْيَى بنَ سَعِيدٍ يَقُولُ: لَوْ أنَّ مُسَدَّدًا أتَيْتُهُ

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(1) Any obstacle or highway (between two hills) on a mountain is called "Thaniya".

647. Narrated ʿĀisha رضي الله عنها : When the Prophet ﷺ came to Mecca he entered from its higher side and left from its lower side.

648. Narrated ʿĀisha رضي الله عنها : In the year of the conquest of Mecca, the Prophet ﷺ entered Mecca from Kadā' and left Mecca from Kuda, from the higher part of Mecca.

649. Narrated ʿĀisha رضي الله عنها : In the year of the conquest of Mecca, the Prophet ﷺ entered Mecca from Kadā' at the higher place of Mecca. (Hishām, a sub-narrator said, "ʿUrwa used to enter (Mecca) from both Kadā' and Kuda and he often entered through Kadā' which was nearer to his dwelling place)."

650. Narrated Hishām : ʿUrwa said, "The Prophet ﷺ entered Mecca

في بَيْتِهِ فَحَدَّثْتُهُ لاسْتَحَقَّ ذَلِكَ ، وَمَا أُبالي كُتُبِي كانَتْ عِنْدِي أوْ عِنْدَ مُسَدَّدٍ .

٦٤٧ - حدَّثنا الحُمَيْدِيُّ وَمُحَمَّدُ بنُ المُثَنَّى قالَ: حدَّثنا سُفْيانُ بنُ عُيَيْنَةَ ، عَنْ هِشامِ بنِ عُرْوَةَ ، عَنْ أبيهِ ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: أنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّم لمَّا جاءَ إلى مَكَّةَ دَخَلَ مِنْ أعْلاها وَخَرَجَ مِنْ أسْفَلِها .

٦٤٨ - حدَّثَني مَحْمُودٌ : حدَّثنا أبُو أُسامَةَ : حدَّثنا هِشامُ بنُ عُرْوَةَ ، عَنْ أبيهِ ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: أنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّم دَخَلَ عامَ الفَتْحِ مِنْ كَدَاءٍ ، وَخَرَجَ كُدًا مِنْ أعْلى مَكَّةَ .

٦٤٩ - حدَّثنا أحْمَدُ : حدَّثنا ابنُ وَهْبٍ : أخْبَرَنا عَمْرٌو ، عَنْ هِشامِ بنِ عُرْوَةَ ، عَنْ أبيهِ ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: أنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّم دَخَلَ عامَ الفَتْحِ مِنْ كَدَاءٍ أعْلى مَكَّةَ ، قالَ هِشامٌ : وكانَ عُرْوَةُ يَدْخُلُ مِنْ كِلْتَيْهِما مِنْ كَدَاءٍ وكُدًا ، وَأكْثَرُ ما يَدْخُلُ مِنْ كَدَاءٍ وَكانَتْ أقْرَبَهُما إلى مَنْزِلِهِ .

٦٥٠ - حدَّثنا عَبْدُ اللهِ بنُ عَبْدِ الوَهَّابِ : حدَّثنا حاتِمٌ ، عَنْ هِشامٍ ،

in the year of the conquest of Mecca from the side of Kadā' which is at the higher part of Mecca." 'Urwa often entered from Kadā' which was nearer of the two to his dwelling place.

651. Narrated Hishām from his father رضي الله عنه : In the year of the conquest of Mecca, the Prophet ﷺ entered Mecca from the side of Kadā'. 'Urwa used to enter through both places and he often entered through Kadā' which was nearer of the two to his dwelling place.

CHAPTER. The superiority of Mecca and its buildings, and the statement of Allāh تعالى :—

'And (recall) We made the House (the Ka'ba at Mecca) for mankind,
A place of attraction and safety
And take you to the Maqam
Of Abraham as a place
Of prayer, and We covenanted
With Abraham and Ishmail
That they should purify
My House for those who perform Ṭawāf
And those who use it as a retreat
And those who bow down and prostrate in it.
And recall when Abraham said:
My Lord! make this city a place of security,
And feed its people with fruits

عَنْ عُرْوَةَ: دَخَلَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم عامَ الفَتْحِ مِنْ كَدَاءٍ مِنْ أَعْلَى مَكَّةَ. وكانَ عُرْوَةُ أَكْثَرَ ما يَدْخُلُ مِنْ كَدَاءٍ وكانَ أَقْرَبَهُما إلى مَنْزِلِهِ.

٦٥١ - حدَّثنا مُوسَى: حدَّثنا وُهَيْبٌ: حدَّثنا هِشامٌ، عَنْ أَبيهِ: دَخَلَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم عامَ الفَتْحِ مِنْ كَدَاءٍ، وَكانَ عُرْوَةُ يَدْخُلُ مِنْهما كِلَيْهِما. وكانَ أَكْثَرَ ما يَدْخُلُ مِنْ كَدَاءٍ أَقْرَبَهِما إلى مَنْزِلِهِ. قالَ أَبُو عَبْدِ اللهِ: كَدَاءُ وكَدَا: مَوْضِعانِ.

بابُ فَضْلِ مَكَّةَ وَبُنْيانِها وَقَوْلِهِ تَعالَى - وَإِذْ جَعَلْنا البَيْتَ مَثابَةً لِلنَّاسِ وَأَمْنًا وَاتَّخِذُوا مِنْ مَقامِ إِبْراهِيمَ مُصَلًّى وَعَهِدْنا إلى إِبْراهِيمَ وَإِسْماعِيلَ أَنْ طَهِّرا بَيْتِيَ لِلطَّائِفِينَ وَالعاكِفِينَ وَالرُّكَّعِ السُّجُودِ وَإِذْ قالَ إِبْراهِيمُ رَبِّ اجْعَلْ هذا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَراتِ مَنْ آمَنَ مِنْهُمْ بِاللهِ وَاليَوْمِ الآخِرِ قالَ وَمَنْ كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إلى عَذابِ النَّارِ وَبِئْسَ المَصِيرُ. وَإِذْ يَرْفَعُ إِبْراهِيمُ القَواعِدَ مِنَ البَيْتِ وَإِسْماعِيلُ رَبَّنا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ العَلِيمُ. رَبَّنا وَاجْعَلْنا مُسْلِمَيْنِ لَكَ وَمِنْ ذُرِّيَّتِنا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنا

Such of them as will believe
In Allāh and the Last Day.
He (Allāh) said : and whosoever
Will disbelieve, him also I shall give
Enjoyment for a while ;
Thereafter I shall drive him
To the Doom of Fire.
And evil destination (indeed)
And recall what time Abraham and Ishmail
Raised the foundation of the House (with this prayer) :
" Our Lord! Accept (this service) from us ;
For you are the All-Hearing, the All-Knowing."
"Our Lord, make us submissive to You (i. e. Muslims)
And of our progeny a nation submissive to You,
And show us our ways of worship
And turn towards us (in mercy)
For You are the Oft-Returning, Most Merciful.' " (2 : 125 - 128)

مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ ـ.

652. Narrated Jābir bin ʿAbdullāh ؓ : When the Kaʿba was built, the Prophet ﷺ and ʿAbbās went to bring stones (for its construction). Al-ʿAbbās said to the Prophet ﷺ , " Take off your waist sheet and put it on your neck." (When the Prophet ﷺ took it off) he fell on the ground with his eyes open towards the sky and said, " Give me my waist sheet." And he covered himself with it.

٦٥٢ ـ حدثنى عَبْدُ اللهِ بنُ مُحَمَّد : حدَّثنا أَبُو عاصِمٍ قالَ : أخبرَنى ابنُ جُرَيْجٍ قالَ : أخبرَنى عَمْرُو بنُ دِينار قالَ : سَمِعْتُ جابِرَ بنَ عَبْدِ اللهِ رَضِىَ اللهُ عَنْهُما يَقُولُ : لَمَّا بُنِيَت الكَعْبَةُ ذَهَبَ النَّبِىُّ صلى اللهُ عليهِ وسلَّم وَعَبَّاسٌ يَنْقُلانِ الحِجارَةَ ، فَقالَ العَبَّاسُ لِلنَّبِى صلى اللهُ عليهِ وسلَّم : اجْعَلْ إِزارَكَ عَلى رَقَبَتِكَ . فَخَرَّ إلى الأَرْضِ فَطَمَحَتْ

عَيْنَاهُ إِلَى السَّمَاءِ فَقَالَ: أَرِنِي إِزَارِي فَشَدَّهُ عَلَيْهِ.

653. Narrated 'Āisha رضي الله عنها, the wife of the Prophet ﷺ that Allāh's Apostle ﷺ said to her, "Do you know that when your people (Quraish) re-built the Ka'ba, they did not found it on the whole foundations laid by Abraham?" I said, "O Allāh's Apostle! Why don't you re-build it on the foundations of Abraham?" He replied, "Were it not for the fact that your people are close to the pre-Islamic Kufr Period, (i. e. they have recently become Muslims) I would have done so." The sub-narrator, 'Abdullāh (bin 'Umar رضي الله عنه) stated: 'Āisha رضي الله عنها must have heard this from the Allāh's Apostle ﷺ for in my opinion Allāh's Apostle ﷺ had not placed his hand over the two corners of the Ka'ba opposite Al-Hijr only because the Ka'ba was not rebuilt completely on the whole foundations laid by Abraham.

٦٥٣ - حَدَّثَنَا عَبْدُ اللهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ ابْنِ عَبْدِ اللهِ أَنَّ عَبْدَ اللهِ بْنَ مُحَمَّدِ بْنِ أَبِي بَكْرٍ أَخْبَرَ عَبْدَ اللهِ بْنَ عُمَرَ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا زَوْجِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم أَنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم قَالَ لَهَا: أَلَمْ تَرَيْ أَنَّ قَوْمَكِ حِينَ بَنَوُا الْكَعْبَةَ اقْتَصَرُوا عَنْ قَوَاعِدِ إِبْرَاهِيمَ؟ فَقُلْتُ: يَا رَسُولَ اللهِ، أَلَا تَرُدُّهَا عَلَى قَوَاعِدِ إِبْرَاهِيمَ؟ قَالَ: لَوْلَا حِدْثَانُ قَوْمِكِ بِالْكُفْرِ لَفَعَلْتُ. فَقَالَ عَبْدُ اللهِ رَضِيَ اللهُ عَنْهُ: لَئِنْ كَانَتْ عَائِشَةُ رَضِيَ اللهُ عَنْهَا سَمِعَتْ هَذَا مِنْ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم مَا أُرَى رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم تَرَكَ اسْتِلَامَ الرُّكْنَيْنِ اللَّذَيْنِ يَلِيَانِ الْحِجْرَ إِلَّا أَنَّ الْبَيْتَ لَمْ يُتَمَّمْ عَلَى قَوَاعِدِ إِبْرَاهِيمَ.

654. Narrated 'Āisha رضي الله عنها: I asked the Prophet ﷺ whether the round wall (near Ka'ba) was part of the Ka'ba. The Prophet ﷺ replied in the affirmative. I further said, "What is wrong with them, why have they not included it in the building of the Ka'ba?" He said, "Don't you see that your people (Quraish) ran

٦٥٤ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو الْأَحْوَصِ: حَدَّثَنَا الْأَشْعَثُ، عَنِ الْأَسْوَدِ بْنِ يَزِيدَ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَ: سَأَلْتُ النَّبِيَّ صلى اللهُ عليهِ وسلَّم عَنِ الْجَدْرِ، أَمِنَ الْبَيْتِ هُوَ؟ قَالَ: نَعَمْ. قُلْتُ: فَمَا لَهُمْ لَمْ يُدْخِلُوهُ

short of money (so they could not include it inside the building of Ka'ba)?" I asked, "What about its gate? Why it is so high?" He replied, "Your people did this so as to admit into it whomever they liked and prevent whomever they liked. Were your people not close to the Pre-Islamic Kufr Period (i. e. they have recently embraced Islam) and were I not afraid that they would dislike it, surely I would have included the (area of the) wall inside the building of the Ka'ba and I would have lowered its gate to the level of the ground."

فى البَيْتِ ؟ قالَ : أَلَمْ تَرَى قَوْمَكِ قَصَّرَتْ بِهِمُ النَّفَقَةُ ؟ قُلْتُ : فَما شَأْنُ بابِهِ مُرْتَفِعًا ؟ قالَ : فَعَلَ ذلكَ قَوْمُكِ لِيُدْخِلُوا مَنْ شاءُوا وَيَمْنَعُوا مَنْ شاءُوا ، وَلَوْلا أنَّ قَوْمَكِ حَدِيثٌ عَهْدُهُمْ بِجاهِلِيَّةٍ فَأَخافُ أنْ تُنْكِرَ قُلُوبُهُمْ أنْ أُدْخِلَ الجَدْرَ فى البَيْتِ وَأنْ أُلْصِقَ بَابَهُ بالأرْضِ .

655. Narrated 'Aisha رضي الله عنها : Allah's Apostle ﷺ said to me, "Were your people not close to the period of Kufr, I would have demolished the Ka'ba and would have re-built it on its original foundations laid by Abraham (for Quraish had curtailed its building), and I would have built a back door (too)."

٦٥٥ ـ حدَّثَنا عُبَيْدُ بنُ إسْماعِيلَ : حدَّثَنا أبُو أُسامَةَ ، عَنْ هِشامٍ ، عَنْ أبِيهِ ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ : قالَ لى رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم : لَوْلا حَداثَةُ قَوْمِكِ بالكُفْرِ لَنَقَضْتُ البَيْتَ ثُمَّ لَبَنَيْتُهُ عَلى أساسِ إبْراهِيمَ عَلَيْهِ الصَّلاةُ وَالسَّلامُ ، فإنَّ قُرَيْشًا اسْتَقْصَرَتْ بِناءَهُ وَجَعَلَتْ لَهُ خَلْفًا . قالَ أبُو مُعاوِيَةَ : حدَّثَنا هِشامٌ : خَلْفًا يَعْنِى بابًا .

656. Narrated Yazīd bin Rūmān from 'Urwa: 'Āisha رضي الله عنها said that the Prophet ﷺ said to her "O 'Āisha! Were your nation not close to the Pre-Islamic Ignorant Period, I would have had the Ka'ba demolished and would have included in it the portion which had been left, and would have made it at a level with the ground,

٦٥٦ ـ حدَّثَنا بَيانُ بنُ عَمْرٍو : حدَّثَنا يَزِيدُ : حدَّثَنا جَرِيرُ بنُ حازِمٍ : حدَّثَنا يَزِيدُ بنُ رُومانَ ، عَنْ عُرْوَةَ ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها : أنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّم قالَ لَها : يا عائِشَةُ : لَوْلا أنَّ قَوْمَكِ حَدِيثُ عَهْدٍ بِجاهِلِيَّةٍ

and would have made two doors for it, one towards the east and the other towards the west, and then by doing this it would have been built on the foundations laid by Abraham." That was what urged Ibn-Az-Zubair to demolish the Ka'ba.

Yazīd said, "I saw Ibn-Az-Zubair when he demolished and re-built the Ka'ba and included in it a portion of Al-Ḥijr (the unroofed portion of Ka'ba which is at present in the form of a compound towards the north-west of the Ka'ba). I saw the original foundations of Abraham which were of stones resembling the humps of camels." So Jarīr asked Yazīd, "Where was the place of those stones?" Yazīd said, "I will just now show it to you." So Jarīr accompanied Yazīd and entered Al-Ḥijr, and Yazīd pointed to a place and said, "Here it is." Jarīr said, "It appeared to me about six cubits from Al-Ḥijr or so."

CHAPTER. The superiority of the Ḥaram (of Mecca) and the statement of Allāh تعالى : "O Prophet! Say to them: 'I have been commanded to worship the Lord of this town, Who has made it a sanctuary; and to Him all things belong, and I have been commanded to be of those who surrender (i. e. a Muslim)'." (27:91)

And the statement of Allāh تعالى :— "Have We not established for them a secure sanctuary where all kinds of fruits are being sent from Us, but most of them do not understand." (28:57)

لأَمَرْتُ بالبَيْتِ فَهُدِمَ فأَدْخَلْتُ فيه ما أُخْرِجَ مِنْهُ، وَأَلْزَقْتُهُ بالأَرْضِ، وَجَعَلْتُ لَهُ بابَيْنِ، بابًا شَرْقِيًّا وَبابًا غَرْبِيًّا، فَبَلَغْتُ بِهِ أَساسَ إِبْرَاهِيمَ. فَذَلِكَ الَّذِي حَمَلَ ابْنَ الزُّبَيْرِ عَلَى هَدْمِهِ. قالَ يَزِيدُ: وَشَهِدْتُ ابْنَ الزُّبَيْرِ حِينَ هَدَمَهُ وَبَنَاهُ، وَأَدْخَلَ فِيهِ مِنَ الحِجْرِ. وَقَدْ رَأَيْتُ أَساسَ إِبْرَاهِيمَ حِجارَةً كَأَسْنِمَةِ الإِبِلِ. قالَ جَرِيرٌ: فَقُلْتُ لَهُ: أَيْنَ مَوْضِعُهُ؟ قالَ: أُرِيكَهُ الآنَ، فَدَخَلْتُ مَعَهُ الحِجْرَ فَأَشارَ إِلَى مَكانٍ فَقالَ: هاهُنا. قالَ جَرِيرٌ: فَحَزَرْتُ مِنَ الحِجْرِ سِتَّةَ أَذْرُعٍ أَوْ نَحْوَها.

بابُ فَضْلِ الحَرَمِ. وَقَوْلِهِ تَعالَى - إِنَّما أُمِرْتُ أَنْ أَعْبُدَ رَبَّ هَذِهِ البَلْدَةِ الَّذِي حَرَّمَها وَلَهُ كُلُّ شَيْءٍ وَأُمِرْتُ أَنْ أَكُونَ مِنَ المُسْلِمِينَ. وَقَوْلِهِ جَلَّ ذِكْرُهُ - أَوَلَمْ نُمَكِّنْ لَهُمْ حَرَمًا آمِنًا يُجْبَى إِلَيْهِ ثَمَراتُ كُلِّ شَيْءٍ رِزْقًا مِنْ لَدُنَّا وَلَكِنَّ أَكْثَرَهُمْ لا يَعْلَمُونَ.

657. Narrated Ibn ʿAbbās رضي الله عنهما : On the Day of the Conquest of Mecca, Allāh's Apostle ﷺ said, "Allāh has made this town a sanctuary. Its thorny bushes should not be cut, its game should not be chased, and its fallen things should not be picked up except by one who would announce it publicly."

CHAPTER. What is said regarding the inheritance, sale and purchase of the houses of Mecca. All the people have an equal right for Al-Masjid-Al-Ḥarām espacially by virtue of the statement of Allāh تعالى : 'Lo! Those who disbelieve and bar (men) from the Way of Allāh and Al-Masjid-Al-Ḥarām which We have made (open) for both those dwelling in it and those who are casual visitors; and whoever does injustice in it, then We shall cause him to taste a painful chastisement.' (22:25)

658. Narrated ʿUsāma bin Zaid رضي الله عنه : I asked, "O Allāh's Apostle! Where will you stay in Mecca? Will you stay in your house in Mecca?" He replied, "Has ʿAqil left any property or house?" ʿAqil along with Tālib had inherited the property of Abū Ṭālib. Jaʿfar and ʿAlī did not inherit anything as they were Muslims and the other two were non-believers. ʿUmar bin Al-Khaṭṭāb رضي الله عنه used to say, "A faithful believer cannot inherit (anything from an) infidel."

٦٥٧ ـ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللهِ : حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الحَمِيدِ ، عَنْ مَنْصُورٍ : عَنْ مُجَاهِدٍ ، عَنْ طَاوُسٍ ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ : قَالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ يَوْمَ فَتْحِ مَكَّةَ : إِنَّ هٰذَا البَلَدَ حَرَّمَهُ اللهُ . لا يُعْضَدُ شَوْكُهُ ، وَلا يُنَفَّرُ صَيْدُهُ وَلا يَلْتَقِطُ لُقَطَتَهُ إِلاَّ مَنْ عَرَّفَهَا .

باب تَوْرِيثِ دُورِ مَكَّةَ وَبَيْعِهَا وَشِرَائِهَا، وأَنَّ النَّاسَ فِي المَسْجِدِ الحَرَامِ سَوَاءٌ خَاصَّةً ، لِقَوْلِهِ تَعَالَى :- إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَنْ سَبِيلِ اللهِ وَالمَسْجِدِ الحَرَامِ الَّذِي جَعَلْنَاهُ لِلنَّاسِ سَوَاءٌ العَاكِفُ فِيهِ والبَادِ وَمَنْ يُرِدْ فِيهِ بِإِلْحَادٍ بِظُلْمٍ نُذِقْهُ مِنْ عَذَابٍ أَلِيمٍ ـ البَادِي : الطَّارِي . مَعْكُوفًا : مَحْبُوسًا .

٦٥٨ ـ حَدَّثَنَا أَصْبَغُ قَالَ : أَخْبَرَنِي ابْنُ وَهْبٍ ، عَنْ يُونُسَ ، عَنِ ابْنِ شِهَابٍ ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ ، عَنْ عَمْرِو بْنِ عُثْمَانَ ، عَنْ أُسَامَةَ بْنِ زَيْدٍ رَضِيَ اللهُ عَنْهُ أَنَّهُ قَالَ : يَا رَسُولَ اللهِ ، أَيْنَ تَنْزِلُ ؟ فِي دَارِكَ بِمَكَّةَ ؟ فَقَالَ : وَهَلْ تَرَكَ عَقِيلٌ مِنْ رِبَاعٍ أَوْ دُورٍ ؟ وَكَانَ عَقِيلٌ وَرِثَ أَبَا طَالِبٍ هُوَ وَطَالِبٌ ، وَلَمْ يَرِثْهُ جَعْفَرٌ وَلا عَلِيٌّ

Ibn Shihāb, (a sub-narrator) said, "They ('Umar and others) derived the above verdict from Allāh's Statement :—

> ' Lo ! those who believed
> And left their homes and strove with their life
> And property in Allāh's Cause,
> And those who helped (the emigrants)
> And gave them their places to live in,
> These are the people who are friends and protectors of one another.'
> (8 : 72)

رَضِيَ اللهُ عَنْهُمَا شَيْئًا لِأَنَّهُمَا كَانَا مُسْلِمَيْنِ، وَكَانَ عَقِيلٌ وَطَالِبٌ كَافِرَيْنِ. فَكَانَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ يَقُولُ: لَا يَرِثُ الْمُؤْمِنُ الْكَافِرَ. قَالَ ابْنُ شِهَابٍ: وَكَانُوا يَتَأَوَّلُونَ قَوْلَ اللهِ تَعَالَى - إِنَّ الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِى سَبِيلِ اللهِ وَالَّذِينَ آوَوْا وَنَصَرُوا أُولَئِكَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ - الْآيَةَ.

CHAPTER. The residence of the Prophet ﷺ in Mecca.

بَابُ نُزُولِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم مَكَّةَ.

659. Narrated Abū Huraira ؓ : When Allāh's Apostle ﷺ intended to enter Mecca he said, "Our destination tomorrow, if Allāh wishes, will be Khaif Banī Kināna where (the pagans) had taken the oath of Kufr."

٦٥٩ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم حِينَ أَرَادَ قُدُومَ مَكَّةَ: مَنْزِلُنَا غَدًا إِنْ شَاءَ اللهُ بِخَيْفِ بَنِي كِنَانَةَ حَيْثُ تَقَاسَمُوا عَلَى الْكُفْرِ.

660. Narrated Abū Huraira ؓ : On the Day of Nahr at Minā, the Prophet ﷺ said, "Tomorrow we shall stay at Khaif Banī Kināna where the pagans had taken the oath of Kufr (heathenism)." He meant (by that place) Al-Muhassab where the Quraish tribe and Banī Kināna concluded a contract against Banī Hāshim and Banī 'Abdul-Muttalib or Banī Al-Muttalib that they would not inter-marry with them

٦٦٠ - حَدَّثَنَا الْحُمَيْدِيُّ: حَدَّثَنَا الْوَلِيدُ: حَدَّثَنَا الْأَوْزَاعِيُّ قَالَ: حَدَّثَنِي الزُّهْرِيُّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم مِنَ الْغَدِ يَوْمَ النَّحْرِ وَهُوَ بِمِنًى: نَحْنُ نَازِلُونَ غَدًا بِخَيْفِ بَنِي كِنَانَةَ حَيْثُ تَقَاسَمُوا عَلَى الْكُفْرِ، يَعْنِي بِذَلِكَ الْمُحَصَّبَ.

or deal with them in business until they handed over the Prophet ﷺ to them.

CHAPTER. The Statement of Allāh عَزَّ وَجَلَّ :—

"And recall, Abraham said :
'O my Lord ! Make this Land one of peace and security
And preserve me and my sons from worshipping idols.
O my Lord ! They have indeed
Led astray many among mankind ;
He then who follows my (ways)......
Is of me, and he that
Disobeys me, but You
Are indeed Forgiving,
Most Mecriful.
O our Lord ! I have made
Some of my offspring dwell in a valley without cultivation
By Your Sacred House;
In order O, our Lord, that they
May establish regular prayer ;
So fill the heart of some
Among men with love towards them.' " (14 : 35-37)

وَذَلِكَ أَنَّ قُرَيْشًا وَكِنَانَةَ تَحَالَفَتْ عَلَى بَنِي هَاشِمٍ وَبَنِي عَبْدِ المُطَّلِبِ أَوْ بَنِي المُطَّلِبِ أَنْ لا يُنَاكِحُوهُمْ وَلا يُبَايِعُوهُمْ حَتَّى يُسْلِمُوا إِلَيْهِمُ النَّبِيَّ صلى اللهُ عليهِ وسلَّم. وقالَ سَلامَةُ عَنْ عُقَيْلٍ ويَحْيَى بنِ الضَّحَّاكِ، عَنِ الأوْزَاعِيِّ، أَخْبَرَنِي ابنُ شِهابٍ، وَقالاَ: بَنِي هاشِمٍ وبَنِي المُطَّلِبِ. قالَ أَبُو عَبْدِ اللهِ: بَنِي المُطَّلِبِ أَشْبَهُ.

بابُ قَوْلِ اللهِ عَزَّ وَجَلَّ - وَإِذْ قالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا البَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الاصْنَامَ. رَبِّ إِنَّهُنَّ أَضْلَلْنَ كَثِيرًا مِنَ النَّاسِ فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَحِيمٌ. رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ المحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلاةَ فَاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ - الآيَةَ.

CHAPTER. The Statement of Allāh تعالى :—

'Allāh made the Ka'ba,
The Sacred House, as a foundation
Of religion for mankind, as
Also the Sacred Months,
The animals for offerings,
And the garlands that mark them:
That you may know
That Allāh has knowledge
Of what is in the heavens,
And on earth and that Allāh
Is well acquainted
With all things.' (5 : 100)

بابُ قَوْلِ اللهِ تَعالَى - جَعَلَ اللهُ الكَعْبَةَ البَيْتَ الحَرَامَ قِيامًا لِلنَّاسِ وَالشَّهْرَ الحَرَامَ وَالهَدْيَ وَالقَلائِدَ ذٰلِكَ لِتَعْلَمُوا أنَّ اللهَ يَعْلَمُ ما فى السَّمٰوَاتِ وَما فى الأرْضِ وَأنَّ اللهَ بِكُلِّ شَىْءٍ عَلِيمٌ .

661. Narrated Abū Huraira رضي الله عنه : The Prophet ﷺ said, "Dhus-Suwaiqatain (literally: One with two lean legs) from Ethiopia will demolish the Ka'ba."

٦٦١ - حدَّثنا عَلِىُّ بنُ عَبْدِ اللهِ : حدَّثنا سُفْيانُ : حدَّثنا زِيادُ بنُ سَعْدٍ ، عَنِ الزُّهْرِىِّ ، عَنْ سَعِيدِ بنِ المُسَيَّبِ ، عَنْ أبى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ ، عَنِ النَّبِىِّ صلى اللهُ عليه وسلَّم قالَ : يُخَرِّبُ الكَعْبَةَ ذُو السُّوَيْقَتَيْنِ مِنَ الحَبَشَةِ .

662. Narrated 'Aisha رضي الله عنها : The people used to fast on 'Ashūrā' (the tenth day of the month of Muḥarram) before the fasting of Ramaḍān was made obligatory. And on that day the Ka'ba used to be covered with a cover. When Allāh made the fasting of the month of Ramaḍān compulsory, Allāh's Apostle ﷺ said, "Whoever wishes to fast (on the day of 'Ashūrā') may do so; and whoever wishes to leave it can do so."

٦٦٢ - حدَّثنا يَحْيى بنُ بُكَيْرٍ ، حدَّثنا اللَّيْثُ ، عَنْ عُقَيْلٍ ، عَنِ ابنِ شِهابٍ ، عَنْ عُرْوَةَ ، عَنْ عائِشَةَ رَضِىَ اللهُ عَنْها . وَحَدَّثَنِى مُحَمَّدُ بنُ مُقاتِلٍ ، قالَ : أخْبَرَنى عَبْدُ اللهِ هُوَ ابنُ المُبارَكِ قالَ : أخْبَرَنا مُحَمَّدُ بنُ أبى حَفْصَةَ ، عَنِ الزُّهْرِىِّ ، عَنْ عُرْوَةَ ، عَنْ عائِشَةَ رَضِىَ اللهُ عَنْها قالَتْ : كانُوا يَصُومُونَ عاشُوراءَ قَبْلَ أنْ يُفْرَضَ رَمَضانُ

وَكانَ يَوْمًا تُسْتَرُ فِيهِ الكَعْبَةُ. فَلَمَّا فَرَضَ اللهُ رَمَضَانَ قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ: مَنْ شاءَ أَنْ يَصُومَهُ فَلْيَصُمْهُ، وَمَنْ شاءَ أَنْ يَتْرُكَهُ فَلْيَتْرُكْهُ.

663. Narrated Abū Sa'īd Al-Khudri ؓ: The Prophet ﷺ said, "The people will continue performing the Ḥajj and 'Umra to the Ka'ba even after the appearance of Gog and Magog."

Narrated Shu'ba extra: The Hour (Day of Judgement) will not be established till the Ḥajj (to the Ka'ba) is abandoned.

٦٦٣ - حدَّثَنا أَحْمَدُ: حدَّثَنا أَبِي. حدَّثَنا إِبْرَاهِيمُ عَنِ الحَجَّاجِ بنِ حَجَّاجٍ، عَنْ قَتَادَةَ، عَنْ عَبْدِ اللهِ بنِ أَبِي عُتْبَةَ، عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ قالَ لَيُحَجَّنَّ البَيْتُ وَلَيُعْتَمَرَنَّ بَعْدَ خُرُوجِ يَأْجُوجَ وَمَأْجُوجَ. تابَعَهُ أَبانُ وَعِمْرَانُ عَنْ قَتادَةَ. فَقالَ عَبْدُ الرَّحْمٰنِ عَنْ شُعْبَةَ قالَ: لا تَقُومُ السَّاعَةُ حَتَّى لا يُحَجَّ البَيْتُ، وَالأَوَّلُ أَكْثَرُ. سَمِعَ قَتادَةَ عَبْدُ اللهِ بنُ أَبِي عُتْبَةَ. وَعَبْدُ اللهِ سَمِعَ أَبا سَعِيدٍ.

CHAPTER. The covering of the Ka'ba.

بابُ كِسْوَةِ الكَعْبَةِ.

664. Narrated Abū Wā'il: (One day) I sat along with Shaiba on the chair inside the Ka'ba. He (Shaiba) said, "No doubt, 'Umar ؓ sat at this place and said, 'I intended not to leave any yellow (i. e. gold) or white (i. e. silver) (inside the Ka'ba) undistributed.' I said (to 'Umar), 'But your two companions (i. e. The Prophet ﷺ and Abū Bakr) did not

٦٦٤ - حدَّثَنا عَبْدُ اللهِ بنُ عَبْدِ الوَهَّابِ: حدَّثَنا خالِدُ بنُ الحارِثِ: حدَّثَنا سُفْيانُ: حدَّثَنا وَاصِلٌ الأَحْدَبُ، عَنْ أَبِي وَائِلٍ قالَ: جِئْتُ إِلى شَيْبَةَ ح وَحدَّثَنا قَبِيصَةُ: حدَّثَنا سُفْيانُ عَنْ وَاصِلٍ، عَنْ أَبِي وَائِلٍ قالَ: جَلَسْتُ مَعَ شَيْبَةَ عَلى الكُرْسِيِّ فِي الكَعْبَةِ

do so.' 'Umar said, 'They are the two persons whom I always follow.' "

فَقَالَ: لَقَدْ جَلَسَ هَذَا الْمَجْلِسَ عُمَرُ رَضِيَ اللهُ عَنْهُ فَقَالَ: لَقَدْ هَمَمْتُ أَنْ لا أَدَعَ فِيهَا صَفْرَاءَ وَلا بَيْضَاءَ إِلاَّ قَسَمْتُهُ. قُلْتُ: إِنَّ صَاحِبَيْكَ لَمْ يَفْعَلا. قَالَ: هُمَا الْمَرْآنِ أَقْتَدِي بِهِمَا.

CHAPTER. The demolishing of the Ka'ba. 'Āisha ؓ said that the Prophet ﷺ said, "An Ethiopian army will attack the Ka'ba and that army will sink down in the earth."

بابُ هَدْمِ الْكَعْبَةِ. وَقَالَتْ عَائِشَةُ رَضِيَ اللهُ عَنْهَا: قَالَ النَّبِيُّ صلى اللهُ عليه وسلَّمَ: يَغْزُو جَيْشٌ الْكَعْبَةَ فَيُخْسَفُ بِهِمْ.

665. Narrated Ibn 'Abbās ؓ: The Prophet ﷺ said, "As if I were looking at him, a black person with thin legs plucking the stones of the Ka'ba one after another."

٦٦٥ - حَدَّثَنَا عَمْرُو بنُ عَلِيٍّ: حَدَّثَنَا يَحْيَى بنُ سَعِيدٍ: حَدَّثَنَا عُبَيْدُ اللهِ بنُ الأَخْنَسِ: حَدَّثَنِي ابنُ أَبِي مُلَيْكَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ قَالَ: كَأَنِّي بِهِ أَسْوَدَ أَفْحَجَ يَقْلَعُهَا حَجَرًا حَجَرًا.

666. Narrated Abū Huraira ؓ: Allāh's Apostle ﷺ said, "Dhus-Suwaiqatain (the thin-legged man) from Ethiopia will demolish the Ka'ba."

٦٦٦ - حَدَّثَنَا يَحْيَى بنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ يُونُسَ: عَنِ ابنِ شِهَابٍ، عَنْ سَعِيدِ بنِ الْمُسَيَّبِ: أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ: يُخَرِّبُ الْكَعْبَةَ ذُو السُّوَيْقَتَيْنِ مِنَ الْحَبَشَةِ.

CHAPTER. What is said regarding the Black Stone.

بابُ ما ذُكِرَ فِي الْحَجَرِ الأَسْوَدِ.

667. Narrated 'Ābis bin Rabī'a: 'Umar ؓ came near the Black Stone

٦٦٧ - حَدَّثَنَا مُحَمَّدُ بنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ،

and kissed it and said, "No doubt, I know that you are a stone and can neither benefit anyone nor harm anyone. Had I not seen Allāh's Apostle ﷺ kissing you I would not have kissed you."

عَنْ عابِسِ بنِ رَبِيعَةَ ، عَنْ عُمَرَ رَضِيَ اللهُ عَنْهُ: أَنَّهُ جاءَ إلى الحَجَرِ الأَسْوَدِ فَقَبَّلَهُ، فَقالَ: إنِّى أَعْلَمُ أَنَّكَ حَجَرٌ لا تَضُرُّ وَلا تَنْفَعُ، وَلَوْلا أَنِّى رأَيْتُ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ يُقَبِّلُكَ ما قَبَّلْتُكَ .

CHAPTER. Closing the door of the Ka'ba and (the permissiblity) of praying at any place in it.

بابُ إغْلاقِ البَيْتِ وَيُصَلِّى فى أَىِّ نَوَاحِى بَيْتٍ شاءَ.

668. Narrated Sālim from his father who said, "Allāh's Apostle ﷺ, Usamā bin Zaid, Bilāl, and 'Uthmān bin Abū-Ṭalḥa ؓ entered the Ka'ba and then closed its door. When they opened the door I was the first person to enter (the Ka'ba). I met Bilāl and asked him, "Did Allāh's Apostle ﷺ offer a prayer inside (the Ka'ba)?" Bilāl replied in the affirmative and said, "(The Prophet ﷺ offered the prayer) in between the two right pillars."

٦٦٨ - حدَّثنا قُتَيْبَةُ بنُ سَعِيد: حدثنا اللَّيْثُ ، عَنِ ابنِ شِهابٍ، عَنْ سالِمٍ ، عَنْ أبِيهِ أَنَّهُ قالَ : دَخَلَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ البَيْتَ. هُوَ وأُسامَةُ بنُ زَيْدٍ وَبِلالٌ وَعُثْمانُ ابنُ طَلْحَةَ، فأَغْلَقُوا عَلَيْهِمْ، فَلَمَّا فَتَحُوا كُنْتُ أَوَّلَ مَنْ وَلَجَ فَلَقِيتُ بِلالاً فسأَلْتُهُ: هَلْ صَلَّى فِيهِ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ؟ قالَ: نَعَمْ، بَيْنَ العَمُودَيْنِ اليَمانِيَّيْنِ .

CHAPTER. Praying inside the Ka'ba.

بابُ الصَّلاةِ فى الكَعْبَةِ .

669. Narrated Nāfi': Whenever Ibn 'Umar ؓ entered the Ka'ba he used to walk straight keeping the door at his back on entering and used to proceed on till about three cubits from the wall in front of him, and then he would offer the prayer there aiming at the place where Allāh's Apostle ﷺ prayed, as Bilāl had told

٦٦٩ - حدَّثنا أَحْمَدُ بنُ مُحَمَّد: أخْبَرَنا عَبْدُ اللهِ قالَ: أخْبَرَنا مُوسَى بنُ عُقْبَةَ . عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أَنَّهُ كانَ إذَا دَخَلَ الكَعْبَةَ مَشَى قِبَلَ الوَجْهِ حِينَ يَدْخُلُ و يَجْعَلُ البابَ قِبَلَ الظَّهْرِ،

him. There is no harm for any person to offer the prayer at any place inside the Ka‘ba.

يَمْشِي حَتَّى يَكُونَ بَيْنَهُ وَبَيْنَ الجِدَارِ الَّذِي قِبَلَ وَجْهِهِ قَرِيبًا مِنْ ثَلَاثِ أَذْرُعٍ فَيُصَلِّي، يَتَوَخَّى المَكَانَ الَّذِي أَخْبَرَهُ بِلَالٌ أَنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ صَلَّى فِيهِ. وَلَيْسَ عَلَى أَحَدٍ بَأْسٌ أَنْ يُصَلِّيَ فِي أَيِّ نَوَاحِي البَيْتِ شَاءَ.

CHAPTER. Whoever did not enter the Ka‘ba, and Ibn ‘Umar رضي الله عنهما used to perform Ḥajj frequently without entering the Ka‘ba.

بَابُ مَنْ لَمْ يَدْخُلِ الكَعْبَةَ. وَكَانَ ابْنُ عُمَرَ رَضِيَ اللهُ عَنْهُمَا يَحُجُّ كَثِيرًا وَلَا يَدْخُلُ.

670. Narrated Ismā‘īl bin Abū Khālid: ‘Abdullāh bin Abū Aufā رضي الله عنه said, "Allāh's Apostle ﷺ performed the ‘Umra. He performed the Ṭawāf of the Ka‘ba and offered two Rak‘āt behind the Maqām (Abraham's place) and was accompanied by those who were screening him from the people." Somebody asked ‘Abdullāh, "Did Allāh's Apostle ﷺ enter the Ka‘ba?" ‘Abdullāh replied in the nagative. (1)

٦٧٠ - حَدَّثَنَا مُسَدَّدٌ. حَدَّثَنَا خَالِدُ ابْنُ عَبْدِ اللهِ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنْ عَبْدِ اللهِ بْنِ أَبِي أَوْفَى قَالَ: اعْتَمَرَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ فَطَافَ بِالبَيْتِ وَصَلَّى خَلْفَ المَقَامِ رَكْعَتَيْنِ وَمَعَهُ مَنْ يَسْتُرُهُ مِنَ النَّاسِ. فَقَالَ لَهُ رَجُلٌ: أَدَخَلَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ الكَعْبَةَ؟ قَالَ: لَا.

CHAPTER. Saying Takbīr (Allāh is greater) inside the Ka‘ba.

بَابُ مَنْ كَبَّرَ فِي نَوَاحِي الكَعْبَةِ.

671. Narrated Ibn ‘Abbās رضي الله عنهما: When Allāh's Apostle ﷺ came to Mecca, he refused to enter the Ka‘ba

٦٧١ - حَدَّثَنَا أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الوَارِثِ: حَدَّثَنَا أَيُّوبُ: حَدَّثَنَا

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(1) This means that the Prophet ﷺ did not enter the Ka‘ba when he performed that particular ‘Umra, perhaps because it contained idols or because he was afraid of being prevented by the pagans from entering it.

with idols in it. He ordered (idols to be taken out). So they were taken out. The people took out the pictures of Abraham and Ishmail holding Azlams (divine arrows) in their hands. Allāh's Apostle ﷺ said, "May Allāh curse these people. By Allāh, both Abraham and Ishmail never did the game of chance with Azlams." Then he entered the Ka'ba and said Takbir at its corners but did not offer the prayer in it.

CHAPTER. How (the legality of) the Ramal (1) (hastening while circumambulating the Ka'ba) started.

672. Narrated Ibn 'Abbās رضي الله عنهما: When Allāh's Apostle ﷺ and his companions came to Mecca, the pagans circulated the news that a group of people were coming to them and they had been weakened by the Fever of Yathrib (Medina). So the Prophet ﷺ ordered his companions to do Ramal (hasten) in the first three rounds of the Ṭawāf of the Ka'ba and to walk between the two corners (The Black Stone and Yemenite corner). The Prophet ﷺ did not order them to do Ramal (hasten) in all the rounds of Ṭawāf out of pity for them.

CHAPTER. The touching (and kiss-

عِكْرِمَةُ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: إِنَّ رَسُولَ اللهِ صلى اللهُ عليه وسلَّمَ لَمَّا قَدِمَ أَبَى أَنْ يَدْخُلَ الْبَيْتَ وَفِيهِ الْآلِهَةُ. فَأَمَرَ بِهَا فَأُخْرِجَتْ فَأَخْرَجُوا صُورَةَ إِبْرَاهِيمَ و إِسْمَاعِيلَ فِي أَيْدِيهِمَا الْأَزْلَامُ، فَقَالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ: قَاتَلَهُمُ اللهُ، أَمَا وَاللهِ لَقَدْ عَلِمُوا أَنَّهُمَا لَمْ يَسْتَقْسِمَا بِهَا قَطُّ. فَدَخَلَ الْبَيْتَ فَكَبَّرَ فِي نَوَاحِيهِ وَلَمْ يُصَلِّ فِيهِ.

بابٌ كَيْفَ كَانَ بَدْءُ الرَّمَلِ؟.

٦٧٢ ـ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادٌ هُوَ ابْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ سَعِيدِ بن جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَدِمَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ وَأَصْحَابُهُ فَقَالَ الْمُشْرِكُونَ إِنَّهُ يَقْدَمُ عَلَيْكُمْ وَقَدْ وَهَنَهُمْ حُمَّى يَثْرِبَ. فَأَمَرَهُمُ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ أَنْ يَرْمُلُوا الْأَشْوَاطَ الثَّلَاثَةَ وَأَنْ يَمْشُوا مَا بَيْنَ الرُّكْنَيْنِ. وَلَمْ يَمْنَعْهُ أَنْ يَأْمُرَهُمْ أَنْ يَرْمُلُوا الْأَشْوَاطَ كُلَّهَا إِلَّا الْإِبْقَاءُ عَلَيْهِمْ.

بابُ اسْتِلَامِ الْحَجَرِ الْأَسْوَدِ

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(1) See the glossary.

ing) of the Black Stone on reaching Mecca during the first round of the Ṭawāf of the Ka‘ba, and doing Ramal in the first three rounds (of Ṭawāf).

حِينَ يَقْدَمُ مَكَّةَ أَوَّلَ مَا يَطُوفُ وَيَرْمُلُ ثَلاثًا .

673. Narrated Sālim from his father رضي الله عنه who said: I saw Allāh's Apostle ﷺ arriving at Mecca; he kissed the Black Corner (Stone) first while doing the Ṭawāf and did Ramal during the first three rounds out of the seven rounds (of Ṭawāf).

٦٧٣ ـ حَدَّثَنَا أَصْبَغُ بْنُ الفَرَجِ: أَخْبَرَنِى ابنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابنِ شِهابٍ، عَنْ سالِمٍ، عَنْ أَبِيهِ رَضِيَ اللهُ عَنْهُ قالَ: رأَيْتُ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ حِينَ يَقْدَمُ مَكَّةَ إذَا اسْتَلَمَ الرُّكْنَ الاسْوَدَ أَوَّلَ مَا يَطُوفُ يَخُبُّ ثَلاثَةَ أَطْوَافٍ مِنَ السَّبْعِ .

CHAPTER. Doing Ramal in performing Ṭawāf during Ḥajj and ‘Umra.

بابُ الرَّمَلِ فى الحَجِّ والعُمْرَةِ.

674. Narrated ‘Abdullāh bin ‘Umar رضي الله عنهما: The Prophet ﷺ did Ramal in (first) three rounds (of Ṭawāf), and walked in the remaining four in Ḥajj and ‘Umra.

٦٧٤ ـ حَدَّثَنِى مُحَمَّدٌ هُوَ ابنُ سَلامٍ: حَدَّثَنا سُرَيْجُ بنُ النُّعْمانِ قالَ: حَدَّثَنا فُلَيْحٌ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: سَعَى النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ ثَلاثَةَ أَشْوَاطٍ وَمَشَى أَرْبَعَةً فى الحَجِّ والعُمْرَةِ. تابَعَهُ اللَّيْثُ قالَ: حَدَّثَنِى كَثِيرُ بنُ فَرْقَدٍ، عَنْ نافِعٍ عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ .

675. Narrated Zaid bin Aslam from his father who said, "‘Umar bin Al-Khaṭṭāb رضي الله عنه addressed the Corner (Black Stone) saying, 'By Allāh! I know

٦٧٥ ـ حَدَّثَنا سَعِيدُ بنُ أَبِى مَرْيَمَ قالَ: أَخْبَرَنا مُحَمَّدُ بنُ جَعْفَرٍ قالَ: أَخْبَرَنِى زَيْدُ بنُ أَسْلَمَ، عَنْ أَبِيهِ أَنَّ

that you are a stone and can neither benefit nor harm. Had I not seen the Prophet ﷺ touching (and kissing) you, I would never have touched (and kissed) you.' Then he kissed it and said, 'There is no reason for us to do Ramal (in Ṭawāf) except that we wanted to show off before the pagans, and now Allāh has destroyed them.' 'Umar added, '(Nevertheless), the Prophet ﷺ did that and we do not want to leave it (i. e. Ramal).' "

عُمَرَ بنَ الخَطَّابِ رَضِىَ اللهُ عَنْهُ قالَ لِلرُّكْنِ: أما وَاللهِ إنِّى لأعْلَمُ أنَّكَ حَجَرٌ لا تَضُرُّ وَلا تَنْفَعُ، وَلَوْلا أنِّى رأيْتُ النَّبِىَّ صلى اللهُ عليهِ وسلَّمَ اسْتَلَمَكَ ما اسْتَلَمْتُكَ، فاسْتَلَمَهُ ثُمَّ قالَ: فَمَا لَنَا ولِلرَّمَلِ؟ إنَّما كُنَّا رَأَيْنا المُشْرِكِينَ وَقَدْ أهْلَكَهُمُ اللهُ، ثُمَّ قالَ: شَىْءٌ صَنَعَهُ النَّبِىُّ صلى اللهُ عليهِ وسلَّمَ فَلا نحِبُّ أنْ نَتْرُكَهُ.

676. Narrated 'Ubaidullāh from Nāfi': Ibn 'Umar ؓ said, "I have never missed the touching of these two stones of Ka'ba (the Black Stone and the Yemenite Corner) both in the presence and the absence of crowds, since I saw the Prophet ﷺ touching them." I asked Nāfi', "Did Ibn 'Umar use to walk between the two Corners?" Nāfi' replied, "He used to walk in order that it might be easy for him to touch it (the Corner Stone)."

٦٧٦ - حدَّثَنا مُسَدَّدٌ قالَ: حدَّثَنا يَحْيَى، عَنْ عُبَيْدِ اللهِ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِىَ اللهُ عَنْهُما قالَ: ما تَرَكْتُ اسْتِلامَ هَذَيْنِ الرُّكْنَيْنِ فى شِدَّةٍ وَلا رَخاءٍ مُنْذُ رأيْتُ النَّبِىَّ صلى اللهُ عليهِ وسلَّمَ يَسْتَلِمُهُما. فَقُلْتُ لِنافِعٍ: أكانَ ابنُ عُمَرَ يَمْشِى بَيْنَ الرُّكْنَيْنِ؟ قالَ: إنَّمَا كانَ يَمْشِى لِيَكُونَ أيْسَرَ لاِسْتِلامِهِ.

CHAPTER. Pointing a bent-headed stick towards the Corner (Black Stone).

باب اسْتِلامِ الرُّكْنِ بالمِحْجَنِ.

677. Narrated Ibn 'Abbās ؓ: In his Last Ḥajj the Prophet ﷺ performed the Ṭawāf of the Ka'ba riding a camel and pointed a bent-headed stick towards the Corner (Black Stone).

٦٧٧ - حدَّثَنا أحْمَدُ بنُ صالِحٍ، ويَحْيَى بنُ سُلَيْمانَ قالا: حدَّثَنا ابنُ وَهْبٍ قالَ: أخْبَرَنِى يُونُسُ، عَنِ ابنِ شِهابٍ، عَنْ عُبَيْدِ اللهِ، عَنِ ابنِ عَبَّاسٍ رَضِىَ اللهُ عَنْهُما قالَ: طافَ النَّبِىُّ صلى اللهُ عليهِ وسلَّمَ فى حَجَّةِ الوَداعِ

عَلَى بَعِيرٍ يَسْتَلِمُ الرُّكْنَ بِمِحْجَنٍ ، تَابَعَهُ الدَّرَاوَرْدِيُّ . عَنِ ابْنِ أَخِي الزُّهْرِيِّ ، عَنْ عَمِّهِ .

CHAPTER. Whoever did not touch except the two Yemenite Corners of the Kaʿba. Abū Ash-Shaʿthāʾ said, "Who keeps away from some portion of the Kaʿba?" Muʿāwiya used to touch the four corners of the Kaʿba. Ibn ʿAbbās ؓ said to him, "These two corners (the ones facing the Ḥijr) are not to be touched." Muʿāwiya said, "Nothing is untouchable in the Kaʿba." And Ibn Az-Zubair used to touch all the corners of the Kaʿba.

بَابُ مَنْ لَمْ يَسْتَلِمْ إِلَّا الرُّكْنَيْنِ الْيَمَانِيَّيْنِ . وَقَالَ مُحَمَّدُ بْنُ بَكْرٍ : أَخْبَرَنَا ابْنُ جُرَيْجٍ : أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ ، عَنْ أَبِي الشَّعْثَاءِ أَنَّهُ قَالَ : وَمَنْ يَتَّقِي شَيْئًا مِنَ الْبَيْتِ ؟ وَكَانَ مُعَاوِيَةُ يَسْتَلِمُ الأَرْكَانَ فَقَالَ لَهُ ابْنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا : إِنَّهُ لَا يُسْتَلَمُ هَذَانِ الرُّكْنَانِ . فَقَالَ : لَيْسَ شَيْءٌ مِنَ الْبَيْتِ مَهْجُورًا . وَكَانَ ابْنُ الزُّبَيْرِ رَضِيَ اللهُ عَنْهُمَا يَسْتَلِمُهُنَّ كُلَّهُنَّ .

678. Narrated Sālim bin ʿAbdullāh from his father ؓ who said, "I have not seen the Prophet ﷺ touching except the two Yemenite Corners (i. e. the ones facing Yemen)."

٦٧٨ - حَدَّثَنَا أَبُو الْوَلِيدِ : حَدَّثَنَا لَيْثٌ ، عَنِ ابْنِ شِهَابٍ ، عَنْ سَالِمِ بْنِ عَبْدِ اللهِ ، عَنْ أَبِيهِ رَضِيَ اللهُ عَنْهُمَا قَالَ : لَمْ أَرَ النَّبِيَّ صلى الله عليه وسلم يَسْتَلِمُ مِنَ الْبَيْتِ إِلَّا الرُّكْنَيْنِ الْيَمَانِيَّيْنِ .

CHAPTER. To kiss the Black Stone.

بَابُ تَقْبِيلِ الْحَجَرِ .

679. Narrated Zaid bin Aslam from his father who said, "I saw ʿUmar bin Al-Khattāb kissing the Black Stone and then he said, 'Had I not seen Allāh's Apostle ﷺ kissing you, I would not have kissed you.'"

٦٧٩ - حَدَّثَنَا أَحْمَدُ بْنُ سِنَانٍ : حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ : أَخْبَرَنَا وَرْقَاءُ قَالَ : أَخْبَرَنَا زَيْدُ بْنُ أَسْلَمَ عَنْ أَبِيهِ قَالَ : رَأَيْتُ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ قَبَّلَ الْحَجَرَ وَقَالَ :

لَوْلا أَنِّي رَأَيْتُ رَسُولَ اللهِ صلى اللهُ عليه وسلَّمَ قَبَّلَكَ ما قَبَّلْتُكَ .

680. Narrated Az-Zubair bin 'Arabi : A man asked Ibn 'Umar about the touching of the Black Stone. Ibn 'Umar said, "I saw Allāh's Apostle ﷺ touching and kissing it." The questioner said. "But if there were a throng (much rush) round the Ka'ba and the people overpowered me, (what would I do?)" He replied angrily, "Stay in Yemen (as that man was from Yemen). I saw Allāh's Apostle ﷺ touching and kissing it."

٦٨٠ - حَدَّثَنا مُسَدَّدٌ قالَ : حَدَّثَنا حَمَّادٌ ، عَنِ الزُّبَيْرِ بنِ عَرَبِيٍّ قالَ : سَأَلَ رَجُلٌ ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُما عَنِ اسْتِلامِ الحَجَرِ ؟ فَقالَ : رَأَيْتُ رَسُولَ اللهِ صلى اللهُ عليه وسلَّمَ يَسْتَلِمُهُ وَيُقَبِّلُهُ . قالَ : قُلْتُ أَرَأَيْتَ إِنْ زُحِمْتُ ؟ أَرَأَيْتَ إِنْ غُلِبْتُ ؟ قالَ اجْعَلْ أَرَأَيْتَ بِاليَمَنِ . رَأَيْتُ رَسُولَ اللهِ صلى اللهُ عليه وسلَّمَ يَسْتَلِمُهُ وَيُقَبِّلُهُ .

CHAPTER. Pointing towards the Corner (Black Stone) on coming in front of it (while performing Ṭawāf).

باب مَنْ أَشارَ إِلى الرُّكْنِ إِذا أَتَى عَلَيْهِ .

681. Narrated Ibn 'Abbās رضي الله عنهما : The Prophet ﷺ performed the Ṭawāf of the Ka'ba while riding a camel, and whenever he came in front of the Corner, he pointed towards it (with something).

٦٨١ - حَدَّثَنا مُحَمَّدُ بنُ المُثَنَّى قالَ : حَدَّثَنا عَبْدُ الوَهَّابِ قالَ : حَدَّثَنا خالِدٌ ، عَنْ عِكْرِمَةَ ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ : طافَ النَّبِيُّ صلى اللهُ عليه وسلَّمَ بِالبَيْتِ عَلى بَعِيرٍ ، كُلَّما أَتَى عَلى الرُّكْنِ أَشارَ إِلَيْهِ .

CHAPTER. To say Takbīr (Allāh is Greater) on coming in front of the Corner (Black Stone).

باب التَّكْبِيرِ عِنْدَ الرُّكْنِ .

682. Narrated Ibn 'Abbās رضي الله عنهما : The Prophet ﷺ performed Ṭawāf of the

٦٨٢ - حَدَّثَنا مُسَدَّدٌ قالَ : حَدَّثَنا خالِدُ بنُ عَبْدِ اللهِ : حَدَّثَنا خالِدٌ الحَذَّاءُ ،

Ka‘ba riding a camel, and every time he came in front of the Corner (Black Stone), he pointed towards it with something he had with him and said Takbīr.

عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِىَ اللهُ عَنْهُمَا قَالَ: طَافَ النَّبِىُّ صلى الله عليه وسلَّمَ بِالْبَيْتِ عَلَى بَعِيرٍ كُلَّمَا أَتَى الرُّكْنَ أَشَارَ إِلَيْهِ بِشَىْءٍ كَانَ عِنْدَهُ وَكَبَّرَ. تَابَعَهُ إِبْرَاهِيمُ بْنُ طَهْمَانَ عَنْ خَالِدٍ الْحَذَّاءِ.

CHAPTER. Whoever performed Ṭawāf of the Ka‘ba on reaching Mecca before going to his house and then prayed two Rak‘āt and went towards Ṣafā.

باب مَنْ طَافَ بِالْبَيْتِ إِذَا قَدِمَ مَكَّةَ قَبْلَ أَنْ يَرْجِعَ إِلَى بَيْتِهِ، ثُمَّ صَلَّى رَكْعَتَيْنِ، ثُمَّ خَرَجَ إِلَى الصَّفَا.

683. Narrated ‘Urwa: ‘Āisha رضي الله عنها said, "The first thing the Prophet ﷺ did on reaching Mecca, was the ablution and then he performed the Ṭawāf of the Ka‘ba and that was not a part of ‘Umra. Later Abū Bakr and ‘Umar رضي الله عنهما did the same in their Ḥajj." And I performed the Ḥajj with my father Az-Zubair رضي الله عنه, and the first thing he did was the Ṭawāf of the Ka‘ba. Later I saw the Muhajirīn (Emigrants) and the Anṣār doing the same. My mother (Asmā’) told me that she, her sister (‘Āisha), Az-Zubair and such and such persons assumed Iḥrām for ‘Umra, and after they passed their hands over the Black Stone they finished the Iḥrām. (i. e. After doing the Ṭawāf of the Ka‘ba and between Ṣafā-Marwa.)

٦٨٣ - حَدَّثَنَا أَصْبَغُ عَنِ ابْنِ وَهْبٍ قَالَ: أَخْبَرَنِى عَمْرٌو، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ قَالَ: ذَكَرْتُ لِعُرْوَةَ قَالَ: فَأَخْبَرَتْنِى عَائِشَةُ رَضِىَ اللهُ عَنْهَا أَنَّ أَوَّلَ شَىْءٍ بَدَأَ بِهِ حِينَ قَدِمَ النَّبِىُّ صلى اللهُ عليه وسلَّمَ أَنَّهُ تَوَضَّأَ ثُمَّ طَافَ ثُمَّ لَمْ تَكُنْ عُمْرَةً. ثُمَّ حَجَّ أَبُو بَكْرٍ وَعُمَرُ رَضِىَ اللهُ عَنْهُمَا مِثْلَهُ. ثُمَّ حَجَجْتُ مَعَ أَبِى الزُّبَيْرِ رَضِىَ اللهُ عَنْهُ، فَأَوَّلُ شَىْءٍ بَدَأَ بِهِ الطَّوَافُ. ثُمَّ رَأَيْتُ الْمُهَاجِرِينَ وَالأَنْصَارَ يَفْعَلُونَهُ. وَقَدْ أَخْبَرَتْنِى أُمِّى أَنَّهَا أَهَلَّتْ هِىَ وَأُخْتُهَا وَالزُّبَيْرُ وَفُلَانٌ وَفُلَانٌ بِعُمْرَةٍ. فَلَمَّا مَسَحُوا الرُّكْنَ حَلُّوا.

684. Narrated ‘Abdullāh bin ‘Umar رضي الله عنهما: When Allāh's Apostle ﷺ per-

٦٨٤ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ قَالَ: حَدَّثَنَا أَبُو ضَمْرَةَ أَنَسٌ قَالَ: حَدَّثَنَا

formed the Ṭawāf of the Ka‹ba for Ḥajj or ‹Umra, he used to do Ramal during the first three rounds, and in the last four rounds he used to walk; after the Ṭawāf he used to offer two Rak‹āt and then performed the Ṭawāf between Ṣafā and Marwa.

مُوسَى بنُ عُقْبَةَ ، عَنْ نافِعٍ ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما : أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ كانَ إذَا طافَ فى الحَجِّ أوِ العُمْرَةِ أوَّلَ ما يَقْدَمُ سَعَى ثَلاثَةَ أطْوَافٍ ، وَمَشَى أرْبَعَةً ثُمَّ سَجَدَ سَجْدَتينِ . ثُمَّ يَطُوفُ بَيْنَ الصَّفا والمَرْوَةِ .

685. Narrated Ibn ‹Umar رضي الله عنهما : When the Prophet ﷺ performed the Ṭawāf of the Ka‹ba, he did Ramal during the first three rounds and then he performed the Ṭawāf between Ṣafā and Marwa, and during that he used to hasten in the place where rain water gathered.

٦٨٥ ـ حدَّثَنا إبْرَاهِيمُ بنُ المُنْذِرِ قالَ : حدَّثَنا أنَسُ بنُ عِيَاضٍ ، عَنْ عُبَيْدِ اللهِ ، عَنْ نافِعٍ ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما : أنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ كانَ إذَا طافَ بالبَيْتِ الطَّوَافَ الأوَّلَ يَخُبُّ ثَلاثَةَ أطْوَافٍ ويَمْشِي أرْبَعَةً ، وأنَّهُ كانَ يَسْعَى بَطْنَ المَسِيلِ إذَا طافَ بَيْنَ الصَّفا والمَرْوَةِ .

CHAPTER. The Ṭawāf of women and men. Ibn Juraij said, "‹Aṭā› informed us that when Ibn Hishām forbade women to perform Ṭawāf with men he said to him, 'How do you forbid them when the wives of the Prophet ﷺ used to perform Ṭawāf with the men?' I said, 'Was this before decreeing the use of the veil or after it?' ‹Aṭā› took an oath and said, 'I saw it after the order of veil.' I said, 'How did they mix with the men?' ‹Aṭā› said, 'The women never mixed with the men, and ‹Aisha used to perform Ṭawāf sepera-

بابُ طَوَافِ النِّساءِ مَعَ الرِّجالِ .

وَقالَ لى عَمْرُو بنُ عَلِيٍّ : حدَّثَنا أبو عاصِمٍ . قالَ ابنُ جُرَيْجٍ : أخْبَرَنا عَطاءٌ إذْ مَنَعَ ابنُ هِشامٍ النِّساءَ الطَّوَافَ مَعَ الرِّجالِ قالَ : كَيْفَ تَمْنَعُهُنَّ وَقَدْ طافَ نِساءُ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ مَعَ الرِّجالِ ؟ قُلْتُ : بَعْدَ الحِجابِ أوْ قَبْلُ ؟ قالَ : إى لَعَمْرِى ، لَقَدْ أدْرَكْتُهُ بَعْدَ الحِجابِ . قُلْتُ : كَيْفَ يُخالِطْنَ الرِّجالَ ؟ قالَ : لَمْ يَكُنَّ يُخالِطْنَ . كانَتْ عائِشَةُ رَضِيَ اللهُ عَنْها تَطُوفُ حَجْرَةً مِنَ

tely and never mixed with the men. (1) (Once it happened that 'Āisha was performing the Ṭawāf and a woman said to her, 'O the Mother of Faithful Believers ! Let us touch the Black Stone.' 'Āisha said to her, 'Go yourself,' and refused to do so. The wives of the Prophet ﷺ used to come out at night, in disguise and used to perform Ṭawāf with the men. But whenever they intended to enter the Ka'ba, they would stay out-side till the men had gone out. I and 'Ubaid bin 'Umair used to visit 'Āisha while she was residing at Jawf Thabīr." I asked, "What was her veil ?" 'Aṭā' said, "She was wearing an old Turkish veil, and that was the only thing (veil) which was a screen between us and her. I saw a rosy cover on her."

الرِّجالِ لا تُخالِطُهُمْ، فَقالَتِ امْرَأَةٌ: انْطَلِقِي نَسْتَلِمْ يا أُمَّ المُؤْمِنِينَ. قالَتِ انْطَلِقِي عَنْكِ، وأَبَتْ فَكُنَّ يَخْرُجْنَ مُتَنَكِّراتٍ بِاللَّيْلِ فَيَطُفْنَ مَعَ الرِّجالِ ولَكِنَّهُنَّ كُنَّ إذا دَخَلْنَ البَيْتَ قُمْنَ حَتَّى يَدْخُلْنَ وأُخْرِجَ الرِّجالُ. وكُنْتُ آتِي عائِشَةَ أنا وعُبَيْدُ بْنُ عُمَيْرٍ وَهِيَ مُجاوِرَةٌ في جَوْفِ ثَبِيرٍ. قُلْتُ: وَما حِجابُها؟ قال: هِيَ في قُبَّةٍ تُرْكِيَّةٍ لَها غِشاءٌ وَما بَيْنَنا وَبَيْنَها غَيْرُ ذَلِكَ، ورَأَيْتُ عَلَيْها دِرْعًا مُوَرَّدًا.

686. Narrated Um Salama رضي الله عنها, the wife of the Prophet ﷺ : I informed Allāh's Apostle ﷺ that I was ill. So he said, "Perform the Ṭawāf while riding behind the people." I did so, and at that time the Prophet ﷺ was praying beside the Ka'ba and reciting Sūrat-aṭ-Ṭūr.

٦٨٦ ـ حَدَّثَنا إسْماعِيلُ قالَ: حَدَّثَنا مالِكٌ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ نَوْفَلٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ. عَنْ زَيْنَبَ بِنْتِ أبي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ رَضِيَ اللهُ عَنْها زَوْجِ النَّبِيِّ صلى اللهُ عليه وسلَّمَ قالَتْ: شَكَوْتُ إلى رَسُولِ اللهِ صلى اللهُ عليه وسلَّمَ أنِّي أشْتَكِي فَقالَ: طُوفِي مِنْ وَراءِ النَّاسِ وأنْتِ راكِبَةٌ، فَطُفْتُ ورَسُولُ اللهِ صلى اللهُ عليه وسلَّمَ حِينَئِذٍ يُصَلِّي إلى جَنْبِ البَيْتِ وَهُوَ يَقْرَأُ ـ والطُّورِ وكِتابٍ مَسْطُورٍ ـ .

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(1) Men and women used to perform Ṭawāf at the same time without mixing with each other.

CHAPTER. (The permissibility of) talking during the Ṭawāf of the Ka'ba.

بَابُ الكَلَامِ فِي الطَّوَافِ .

687. Narrated Ibn 'Abbās رضي الله عنهما : While the Prophet ﷺ was performing the Ṭawāf of the Ka'ba, he passed by a person who had tied his hands to another person with a rope or string or something like that. The Prophet ﷺ cut it with his own hands and said, "Lead him by the hand."

٦٨٧ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى قَالَ : حَدَّثَنَا هِشَامٌ أَنَّ ابْنَ جُرَيْجٍ أَخْبَرَهُمْ قَالَ : أَخْبَرَنِي سُلَيْمَانُ الأَحْوَلُ أَنَّ طَاوُسًا أَخْبَرَهُ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا أَنَّ النَّبِيَّ صلى الله عليه وسلم مَرَّ وَهُوَ يَطُوفُ بِالكَعْبَةِ بِإِنْسَانٍ رَبَطَ يَدَهُ إِلَى إِنْسَانٍ بِسَيْرٍ أَوْ بِخَيْطٍ أَوْ بِشَيْءٍ غَيْرِ ذَلِكَ ، فَقَطَعَهُ النَّبِيُّ صلى الله عليه وسلم بِيَدِهِ ثُمَّ قَالَ : قُدْهُ بِيَدِهِ .

CHAPTER. Whoever saw a string or something like that during the Ṭawāf and disliked it and cut it.

بَابٌ إِذَا رَأَى سَيْرًا أَوْ شَيْئًا يُكْرَهُ فِي الطَّوَافِ قَطَعَهُ .

688. Narrated Ibn 'Abbās رضي الله عنهما : The Prophet ﷺ saw a man performing the Ṭawāf of the Ka'ba tied with a string or something else. So the Prophet ﷺ cut that string.

٦٨٨ - حَدَّثَنَا أَبُو عَاصِمٍ ، عَنِ ابْنِ جُرَيْجٍ ، عَنْ سُلَيْمَانَ الأَحْوَلِ ، عَنْ طَاوُسٍ ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا أَنَّ النَّبِيَّ صلى الله عليه وسلم رَأَى رَجُلًا يَطُوفُ بِالكَعْبَةِ بِزِمَامٍ أَوْ غَيْرِهِ فَقَطَعَهُ .

CHAPTER. It is not permissible for a naked person to perform Ṭawāf of the Ka'ba or for a pagan to perform Ḥajj.

بَابٌ لَا يَطُوفُ بِالبَيْتِ عُرْيَانٌ وَلَا يَحُجُّ مُشْرِكٌ .

689. Narrated Abū Huraira رضي الله عنه : In the year prior to the last Ḥajj of the Prophet ﷺ when Allāh's Apostle ﷺ made Abū Bakr the leader of the pilgrims, the later

٦٨٩ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ قَالَ : حَدَّثَنَا اللَّيْثُ : قَالَ يُونُسُ : قَالَ ابْنُ شِهَابٍ : حَدَّثَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ

(Abū Bakr) sent me in the company of a group of people to make a public announcement: 'No pagan is allowed to perform Ḥajj after this year, and no naked person is allowed to perform Ṭawāf of the Ka•ba.'

أَنَّ أَبَا هُرَيْرَةَ أَخْبَرَهُ أَنَّ أَبَا بَكْرٍ الصِّدِّيقَ رَضِىَ اللهُ عَنْهُ بَعَثَهُ فِى الحَجَّةِ الَّتِى أَمَّرَهُ عَلَيْهَا رَسُولُ اللهِ صلى الله عليه وسلَّمَ قَبْلَ حَجَّةِ الوَدَاعِ يَوْمَ النَّحْرِ فِى رَهْطٍ يُؤَذِّنُ فِى النَّاسِ: أَنْ لا يَحُجَّ بَعْدَ العَامِ مُشْرِكٌ وَلا يَطُوفَ بالبَيْتِ عُرْيَانٌ.

CHAPTER. If one stops during the Ṭawāf (should he start from the beginning?). 'Aṭā' said, "If a person is performing the Ṭawāf and the call for the prayer is made and the prayer starts or he is pushed from his place, after finishing the prayer he should return and start from where he had stopped." The same is narrated by Ibn 'Umar and 'Abdur-Raḥmān bin Abū Bakr رضي الله عنه.

بَابٌ إِذَا وَقَفَ فِى الطَّوَافِ. وَقَالَ عَطَاءٌ فِيمَنْ يَطُوفُ فَتُقَامُ الصَّلاةُ أَوْ يُدْفَعُ عَنْ مَكَانِهِ: إِذَا سَلَّمَ يَرْجِعُ إِلَى حَيْثُ قُطِعَ عَلَيْهِ. وَيُذْكَرُ نَحْوُهُ عَنِ ابْنِ عُمَرَ، وَعَبْدِ الرَّحْمَنِ بْنِ أَبِى بَكْرٍ رَضِىَ اللهُ عَنْهُمْ.

CHAPTER. The Prophet ﷺ offered a two-Rak•āt prayer after his seven rounds (of the Ṭawāf of the Ka•ba). Narrated Nāfi', "Ibn 'Umar used to offer a two-Rak•āt prayer after every seven rounds." And Isma īl bin Umaiya said, "I told Az-Zuhrī that 'Aṭā' said, 'The compulsory prayer dispenses with the two Rak•āt of Ṭawāf.' Az-Zuhrī said, 'It is better to follow the tradition (of the Prophet ﷺ). The Prophet ﷺ never performed seven rounds of Ṭawāf but offered a two-Rak•āt prayer (after them).'"

بَابٌ صَلَّى النَّبِىُّ صلى اللهُ عليه وسلَّمَ لِسُبُوعِهِ رَكْعَتَيْنِ. وَقَالَ نَافِعٌ: كَانَ ابْنُ عُمَرَ رَضِىَ اللهُ عَنْهُمَا يُصَلِّى لِكُلِّ سُبُوعٍ رَكْعَتَيْنِ. وَقَالَ إِسْمَاعِيلُ ابْنُ أُمَيَّةَ: قُلْتُ لِلزُّهْرِىِّ: إِنَّ عَطَاءً يَقُولُ تُجْزِئُهُ المَكْتُوبَةُ مِنْ رَكْعَتَىِ الطَّوَافِ. فَقَالَ: السُّنَّةُ أَفْضَلُ، لَمْ يَطُفِ النَّبِىُّ صلى اللهُ عليه وسلَّمَ سُبُوعًا قَطُّ إِلَّا صَلَّى رَكْعَتَيْنِ.

690. Narrated 'Amr: We asked Ibn 'Umar رضي الله عنه: "May a man have sexual relations with his wife during the 'Umra before performing the Ṭawāf between Ṣafā

٦٩٠ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو: سَأَلْنَا ابْنَ عُمَرَ رَضِىَ اللهُ عَنْهُمَا: أَيَقَعُ الرَّجُلُ

and Marwa?" He said, "Allāh's Apostle ﷺ arrived (in Mecca) and circumambulated the Ka‘ba seven times, then offered two Rak‘āt behind Maqām-Ibrāhīm (the place of Abraham), then performed the Ṭawāf between Ṣafā and Marwa." Ibn ‘Umar added, "Verily! In Allāh's Apostle ﷺ you have a good example." And I asked Jābir bin ‘Abdullāh رضي الله عنه (the same question), and he replied, "You should not go near your wives (have sexual relations) till you have finished the Ṭawāf between Ṣafā-Marwa."

عَلَى امْرَأَتِهِ فِي العُمْرَةِ قَبْلَ أَنْ يَطُوفَ بَيْنَ الصَّفَا وَالمَرْوَةِ؟ قَالَ: قَدِمَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ فَطَافَ بِالبَيْتِ سَبْعًا، ثُمَّ صَلَّى خَلْفَ المَقَامِ رَكْعَتَيْنِ. وَطَافَ بَيْنَ الصَّفَا وَالمَرْوَةِ. وَقَالَ - لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللهِ أُسْوَةٌ حَسَنَةٌ - قَالَ: وَسَأَلْتُ جَابِرَ بْنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا فَقَالَ: لَا يَقْرَبُ امْرَأَتَهُ حَتَّى يَطُوفَ بَيْنَ الصَّفَا وَالمَرْوَةِ.

CHAPTER. Whoever did not go near the Ka‘ba and did not perform the Ṭawāf of the Ka‘ba after the first Ṭawāf performed on entering Mecca till he proceeded to ‘Arafāt and returned.

بَابُ مَنْ لَمْ يَقْرَبِ الكَعْبَةَ وَلَمْ يَطُفْ حَتَّى يَخْرُجَ إِلَى عَرَفَةَ وَيَرْجِعَ بَعْدَ الطَّوَافِ الأَوَّلِ.

691. Narrated Ibn ‘Abbās رضي الله عنهما: The Prophet ﷺ arrived at Mecca and performed the Ṭawāf of the Ka‘ba and the Ṭawāf between Ṣafā and Marwa, but he did not go near the Ka‘ba after his Ṭawāf till he returned from ‘Arafāt.

٦٩١ - حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ قَالَ: حَدَّثَنَا فُضَيْلٌ قَالَ: حَدَّثَنَا مُوسَى ابْنُ عُقْبَةَ قَالَ أَخْبَرَنِي كُرَيْبٌ عَنْ عَبْدِ اللهِ بْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا، قَالَ: قَدِمَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ مَكَّةَ فَطَافَ وَسَعَى بَيْنَ الصَّفَا وَالمَرْوَةِ، وَلَمْ يَقْرَبِ الكَعْبَةَ بَعْدَ طَوَافِهِ بِهَا حَتَّى رَجَعَ مِنْ عَرَفَةَ.

CHAPTER. Whoever offered two Rak‘āt of Ṭawāf outside the Mosque. ‘Umar offered the prayer outside the Ḥaram (Sacred Mosque).

بَابُ مَنْ صَلَّى رَكْعَتَيِ الطَّوَافِ خَارِجًا مِنَ المَسْجِدِ. وَصَلَّى عُمَرُ رَضِيَ اللهُ عَنْهُ خَارِجًا مِنَ الحَرَمِ.

692. Narrated Um Salama رضي الله عنها, the wife of the Prophet ﷺ: I informed Allāh's Apostle ﷺ (about my illness). (Through other sub-narrators, Um Salama رضي الله عنها narrated that when Allāh's Apostle ﷺ was at Mecca and had just decided to leave (Mecca) while she had not yet done the Ṭawāf of the Ka'ba (and after listening to her). The Prophet ﷺ said, "When the morning prayer is established, perform the Ṭawāf on your camel while the people are in prayer." So she did the same and did not offer the two Rak'āt of Ṭawāf until she came out of the Mosque.

٦٩٢ - حدثنا عبد الله بن يوسف قال: أخبرنا مالك، عن محمد بن عبد الرحمن، عن عروة، عن زينب، عن أم سلمة رضي الله عنها قالت: شكوت إلى رسول الله صلى الله عليه وسلم ح وحدثني محمد بن حرب: حدثنا أبو مروان يحيى بن أبي زكرياء الغساني، عن هشام، عن عروة، عن أم سلمة رضي الله عنها زوج النبي صلى الله عليه وسلم أن رسول الله صلى الله عليه وسلم قال وهو بمكة وأراد الخروج ولم تكن أم سلمة طافت بالبيت وأرادت الخروج فقال لها رسول الله صلى الله عليه وسلم: إذا أقيمت صلاة الصبح فطوفي على بعيرك والناس يصلون. ففعلت ذلك فلم تصل حتى خرجت.

CHAPTER. Whoever offered the two Rak'āt of Ṭawāf behind Maqām-Ibrāhīm (place of Abraham).

باب من صلى ركعتي الطواف خلف المقام.

693. Narrated Ibn 'Umar رضي الله عنهما: The Prophet ﷺ reached Mecca, circumambulated the Ka'ba seven times and then offered a two Rak'āt prayer behind Maqām-Ibrāhīm. Then he went towards the Ṣafā. Allāh تعالى has said, "Verily, in Allāh's Apostle ﷺ you have a good example."

٦٩٣ - حدثنا آدم قال: حدثنا شعبة قال: حدثنا عمرو بن دينار قال: سمعت ابن عمر رضي الله عنهما يقول: قدم النبي صلى الله عليه وسلم فطاف بالبيت سبعا، وصلى خلف المقام ركعتين، ثم خرج إلى الصفا.

وَقَدْ قَالَ اللهُ تَعَالَى ـ لَقَدْ كَانَ لَكُمْ فِى رَسُولِ اللهِ أُسْوَةٌ حَسَنَةٌ ـ .

CHAPTER. To perform the Ṭawāf (of the Kaʿba) after the morning and ʿAṣr prayers. Ibn ʿUmar used to offer the two Rakʿat of Ṭawāf before sunrise, and Umar performed the Ṭawāf (of the Kaʿba) after the morning prayer and then rode and did not offer the two Rakʿāt (of Ṭawāf) till he reached Dhi-Ṭuwa.

بَابُ الطَّوَافِ بَعْدَ الصُّبْحِ وَالعَصْرِ. وَكَانَ ابْنُ عُمَرَ رَضِيَ اللهُ عَنْهُمَا يُصَلِّى رَكْعَتَىِ الطَّوَافِ مَا لَمْ تَطْلُعِ الشَّمْسُ. وَطَافَ عُمَرُ بَعْدَ صَلَاةِ الصُّبْحِ فَرَكِبَ حَتَّى صَلَّى الرَّكْعَتَيْنِ بِذِى طُوًى.

694. Narrated ʿUrwa from ʿĀisha Some people performed the Ṭawāf (of the Kaʿba) after the morning prayer and then sat to listen to a preacher till sunrise, and then they stood up for the prayer. Then ʿĀisha commented, "Those people kept on sitting till it was the time in which the prayer is disliked and after that they stood up for the prayer."

٦٩٤ ـ حَدَّثَنَا الحَسَنُ بْنُ عُمَرَ البَصْرِىُّ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ حَبِيبٍ، عَنْ عَطَاءٍ، عَنْ عُرْوَةَ. عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا أَنَّ نَاسًا طَافُوا بِالبَيْتِ بَعْدَ صَلَاةِ الصُّبْحِ ثُمَّ قَعَدُوا إِلَى المُذَكِّرِ حَتَّى إِذَا طَلَعَتِ الشَّمْسُ قَامُوا يُصَلُّونَ. فَقَالَتْ عَائِشَةُ رَضِيَ اللهُ عَنْهَا: قَعَدُوا حَتَّى إِذَا كَانَتِ السَّاعَةُ الَّتِى تُكْرَهُ فِيهَا الصَّلَاةُ قَامُوا يُصَلُّونَ.

695. Narrated ʿAbdullāh : I heard the Prophet forbidding the offering of prayers at the time of sunrise and sunset.

٦٩٥ ـ حَدَّثَنَا إِبْرَاهِيمُ بْنُ المُنْذِرِ: حَدَّثَنَا أَبُو ضَمْرَةَ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، عَنْ نَافِعٍ: أَنَّ عَبْدَ اللهِ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَنْهَى عَنِ الصَّلَاةِ عِنْدَ طُلُوعِ الشَّمْسِ وَعِنْدَ غُرُوبِهَا.

696. Narrated ʿAbīda bin Ḥumaid :

٦٩٦ ـ حَدَّثَنِى الحَسَنُ بْنُ مُحَمَّدٍ

ʿAbdul ʿAzīz bin Rufaiʿ Said, "I saw ʿAbdullāh bin Az-Zubair رضي الله عنهما performing the Ṭawāf of the Kaʿba after the morning prayer then offering two Rakʿāt." ʿAbdul ʿAzīz added, "I saw ʿAbdullāh bin Az-Zubair offering two Rakʿāt after the ʿAṣr prayer." He informed me that ʿAisha told him that the Prophet ﷺ used to offer those two Rakʿāt whenever he entered her house."

هُوَ الزَّعْفَرَانِيُّ قَالَ: حَدَّثَنَا عَبِيدَةُ بْنُ حُمَيْدٍ قَالَ: حَدَّثَنِي عَبْدُ الْعَزِيزِ بْنُ رُفَيْعٍ قَالَ: رَأَيْتُ عَبْدَ اللهِ بْنَ الزُّبَيْرِ رَضِيَ اللهُ عَنْهُمَا يَطُوفُ بَعْدَ الْفَجْرِ وَيُصَلِّي رَكْعَتَيْنِ. قَالَ عَبْدُ الْعَزِيزِ: وَرَأَيْتُ عَبْدَ اللهِ بْنَ الزُّبَيْرِ يُصَلِّي رَكْعَتَيْنِ بَعْدَ الْعَصْرِ وَيُخْبِرُ أَنَّ عَائِشَةَ رَضِيَ اللهُ عَنْهَا حَدَّثَتْهُ أَنَّ النَّبِيَّ صلى اللهُ عليه وسلَّمَ لَمْ يَدْخُلْ بَيْتَهَا إِلاَّ صَلاَّهُمَا.

CHAPTER. A patient may perform the Ṭawāf (of the Kaʿba) while riding.

بَابُ الْمَرِيضِ يَطُوفُ رَاكِبًا.

697. Narratd Ibn ʿAbbās رضي الله عنهما : Allāh's Apostle ﷺ performed the Ṭawāf (of the Kaʿba) riding a camel (at that time the Prophet ﷺ had foot injury). Whenever he came to the Corner (Black Stone) he would point out towards it with a thing in his hand and say, "Allāhu-Akbar."

٦٩٧ - حَدَّثَنِي إِسْحَاقُ الْوَاسِطِيُّ قَالَ: حَدَّثَنَا خَالِدٌ، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا: أَنَّ رَسُولَ اللهِ صلى اللهُ عليه وسلَّمَ طَافَ بِالْبَيْتِ وَهُوَ عَلَى بَعِيرٍ، كُلَّمَا أَتَى عَلَى الرُّكْنِ أَشَارَ إِلَيْهِ بِشَيْءٍ فِي يَدِهِ وَكَبَّرَ.

698. Narrated Um Salama رضي الله عنها : I informed Allāh's Apostle ﷺ that I was sick. He said, "Perform the Ṭawāf (of the Kaʿba) while riding behind the people." So, I performed the Ṭawāf while Allāh's Apostle ﷺ was offering the prayer beside the Kaʿba and was reciting Sūrat-aṭ-Ṭūr.

٦٩٨ - حَدَّثَنَا عَبْدُ اللهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا مَالِكٌ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ ابْنِ نَوْفَلٍ، عَنْ عُرْوَةَ، عَنْ زَيْنَبَ ابْنَةِ أُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: شَكَوْتُ إِلَى رَسُولِ اللهِ صلى اللهُ عليه وسلَّمَ أَنِّي أَشْتَكِي فَقَالَ: طُوفِي مِنْ وَرَاءِ النَّاسِ

وأنتِ راكبةٌ. فطُفْتُ ورسولُ اللهِ صلى اللهُ عليه وسلَّمَ يُصلّي إلى جَنْبِ البيتِ وهُوَ يقرأُ بالطُّورِ وكتابٍ مسطورٍ.

CHAPTER. Providing the pilgrims with water to drink.

باب سِقايةِ الحاجِّ.

699. Narrated Ibn ʿUmar رضي الله عنهما : Al-ʿAbbās bin ʿAbdul-Muṭṭalib رضي الله عنه asked the permission of Allāh's Apostle ﷺ to let him stay in Mecca during the nights of Minā in order to provide the pilgrims with water to drink and the Prophet ﷺ permitted him.

٦٩٩ - حدَّثنا عبدُ اللهِ بنُ أبي الأسودِ: حدَّثنا أبو ضَمْرةَ: حدَّثنا عُبيدُ اللهِ، عن نافعٍ، عن ابنِ عمرَ رضيَ اللهُ عنهما قالَ: استأذنَ العبّاسُ بنُ عبدِ المطّلبِ رضيَ اللهُ عنهُ رسولَ اللهِ صلى اللهُ عليه وسلَّمَ أنْ يبيتَ بمكّةَ ليالي مِنًى مِنْ أجلِ سِقايتِهِ فأذِنَ لهُ.

700. Narrated Ibn ʿAbbās رضي الله عنهما : Allāh's Apostle ﷺ came to the drinking place and asked for water. Al-ʿAbbās said, "O Faḍl! Go to your mother and bring water from her for Allāh's Apostle ﷺ." Allāh's Apostle ﷺ said, "Give me water to drink." Al-ʿAbbās said, "O Allāh's Apostle! The people put their hands in it."

٧٠٠ - حدَّثنا إسحاقُ: حدَّثنا خالدٌ، عن خالدٍ الحذّاءِ، عن عِكرمةَ، عن ابنِ عبّاسٍ رضيَ اللهُ عنهما أنَّ رسولَ اللهِ صلى اللهُ عليه وسلَّمَ جاءَ إلى السِّقايةِ فاستسقى فقالَ العبّاسُ: يا فضلُ اذهبْ إلى أُمِّكَ فأْتِ رسولَ اللهِ صلى اللهُ عليه وسلَّمَ بشرابٍ مِنْ عندِها. فقالَ: اسقِني. قالَ: يا رسولَ اللهِ إنّهم يجعلونَ أيديَهم فيهِ. قالَ: اسقِني. فشربَ منهُ، ثُمَّ أتى زمزمَ وهُمْ يسقونَ ويعملونَ فيها فقالَ: اعملوا فإنّكم على عملٍ صالحٍ، ثُمَّ قالَ: لولا أنْ تُغلَبوا لنزلتُ حتّى أضعَ الحبلَ على هذهِ، يعني عاتقَهُ، وأشارَ إلى عاتقِهِ.

So, he drank from that water and then went to the Zam-zam (well) and there the people were offering water to the others and working at it (drawing water from the well). The Prophet ﷺ then said to them, " Carry on ! You are doing a good deed." Then he said, " Were I not afraid that other people would compete with you (in drawing water from Zam-zam), I would certainly take the rope and put it over this (i. e. his shoulder) (to draw water)." On saying that the Prophet ﷺ pointed to his shoulder.

CHAPTER. What is said about Zam-zam water). Anas bin Mālik ؓ said that Abū Dhar ؓ narrated from Allāh's Apostle ﷺ who said, " The roof of my house was split while I was at Mecca (in the night of Mi'rāj) and Gabriel ؑ descended. He opened up my chest and washed it with Zam-zam water. Then he brought a golden tray full of Wisdom and Belief and poured it in my chest and closed it. Then he took me by the hand and ascended to the nearest Heaven. Gabriel told the gatekeeper of the nearest Heaven to open the gate. The gatekeeper asked. " Who is it ? " Gabriel replied, " I am Gabriel."

بابٌ ما جاءَ فى زَمْزَمَ. وقالَ عَبْدانُ: أخْبَرَنا عَبْدُ اللهِ، أخْبَرَنا يُونُسُ عَنِ الزُّهْرِى، قالَ أنَسُ بنُ مالِكٍ رَضِىَ اللهُ عَنْهُ: كانَ أبو ذَرٍّ يُحَدِّثُ أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ قالَ: فُرِجَ سَقْفِى وأنا بِمَكَّةَ فَنَزَلَ جِبْرِيلُ عليهِ السَّلامُ فَفَرَجَ صَدْرِى ثُمَّ غَسَلَهُ بِماءِ زَمْزَمَ، ثُمَّ جاءَ بِطَسْتٍ مِنْ ذَهَبٍ مُمْتَلِئٍ حِكْمَةً وإيمانًا فأفْرَغَها فى صَدْرِى ثُمَّ أطْبَقَهُ. ثُمَّ أخَذَ بِيَدِى فَعَرَجَ بى إلى السَّماءِ الدُّنْيا، فَقالَ جِبْرِيلُ لِخازِنِ السَّماءِ الدُّنْيا: افْتَحْ. قالَ: مَنْ هذا؟ قالَ: جِبْرِيلُ.

701. Narrated Ibn 'Abbās ؓ : I gave Zam-zam water to Allāh's Apostle ﷺ and he drank it while standing. 'Āṣim (a sub-narrator) said that 'Ikrima took the oath that on that day the Prophet ﷺ had not been standing but riding a camel.

٧٠١ـ حَدَّثَنا مُحَمَّدٌ: أخْبَرَنا الفَزارِىُّ، عَنْ عاصِمٍ، عَنِ الشَّعْبِىِّ أنَّ ابنَ عَبَّاسٍ رَضِىَ اللهُ عَنْهُما حَدَّثَهُ قالَ: سَقَيْتُ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ مِنْ زَمْزَمَ فَشَرِبَ وهُوَ قائِمٌ. قالَ عاصِمٌ: فَحَلَفَ

عِكْرِمَةُ ما كانَ يَوْمَئِذٍ إلاَّ عَلَى بَعِيرٍ .

CHAPTER. The Ṭawāf of a Qārin (one who performs Ḥajj-Qirān).

بابُ طَوافِ القارِنِ .

702. Narrated 'Āisha ؓ : We went with Allāh's Apostle ﷺ in the year of his Last Ḥajj and we intented (the Iḥrām) for 'Umra. Then the Prophet ﷺ said, "Whoever has a Hadī with him should assume Iḥrām for both Ḥajj and 'Umra, and should not finish it till he performs both of them (Ḥajj and 'Umra)." When we reached Mecca, I had my menses. When we had performed our Ḥajj, the Prophet ﷺ sent me with 'Abdur-Raḥmān to Tan'īm and I performed the 'Umra. The Prophet ﷺ said, "This is in lieu of your missed 'Umra." Those who had assumed Iḥrām for 'Umra performed the Ṭawāf (between Safā-Marwa) and then finished their Iḥrām. And then they performed another Ṭawāf (between Ṣafā and Marwa) after returning from Minā. And those who had assumed Iḥrām for Ḥajj and 'Umra together (Ḥajj-Qirān) performed only one Ṭawāf (between Safā and Marwa).

٧٠٢ - حَدَّثَنا عَبْدُ اللهِ بْنُ يُوسُفَ : أَخْبَرَنا مالِكٌ ، عَنِ ابْنِ شِهابٍ ، عَنْ عُرْوَةَ ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها : خَرَجْنا مَعَ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ في حَجَّةِ الوَداعِ فَأَهْلَلْنا بِعُمْرَةٍ ثُمَّ قالَ : مَنْ كانَ مَعَهُ هَدْيٌ فَلْيُهِلَّ بِالحَجِّ والعُمْرَةِ . ثُمَّ لا يَحِلُّ حَتَّى يَحِلَّ مِنْهُما . فَقَدِمْتُ مَكَّةَ وأنا حائِضٌ فَلَمَّا قَضَيْنا حَجَّنا أَرْسَلَنِي مَعَ عَبْدِ الرَّحْمَنِ إلى التَّنْعِيمِ فاعْتَمَرْتُ فَقالَ صلى اللهُ عليهِ وسلَّمَ : هَذِهِ مَكانَ عُمْرَتِكِ . فَطافَ الَّذِينَ أَهَلُّوا بِالعُمْرَةِ ثُمَّ حَلُّوا ثُمَّ طافُوا طَوافًا آخَرَ بَعْدَ أَنْ رَجَعُوا مِنْ مِنًى . وأَمَّا الَّذِينَ جَمَعُوا بَيْنَ الحَجِّ والعُمْرَةِ طافُوا طَوافًا واحِدًا .

703. Narrated Nāfi': 'Abdullāh bin 'Abdullāh bin 'Umar and his riding animal entered the house of Ibn 'Umar ؓ . He (the son of Ibn 'Umar) said, "I fear that this year a battle might take place between the people and you might be prevented from going to the Ka'ba. I suggest that you should stay here." Ibn 'Umar

٧٠٣ - حَدَّثَنا يَعْقُوبُ بْنُ إِبْراهِيمَ : حَدَّثَنا ابْنُ عُلَيَّةَ ، عَنْ أَيُّوبَ ، عَنْ نافِعٍ أَنَّ ابْنَ عُمَرَ رَضِيَ اللهُ عَنْهُما دَخَلَ ابْنُهُ عَبْدُ اللهِ وظَهْرُهُ في الدَّارِ ، فَقالَ : إنِّي لا آمَنُ أَنْ يَكُونَ العامَ بَيْنَ النَّاسِ قِتالٌ فَيَصُدُّوكَ عَنِ البَيْتِ .

said, "Once Allāh's Apostle ﷺ went for Ḥajj, and the pagans of Quraish intervened between him and the Ka‘ba. So, if the people intervened between me and the Ka‘ba, I would do the same as Allāh's Apostle ﷺ had done........."Verily, in Allāh's Apostle you have a good example." Then he added, "I make you a witness that I have intended to perform Ḥajj along with ‘Umra." After arriving at Mecca, Ibn ‘Umar performed one Ṭawāf only (between Ṣafā and Marwa).

فَلَوْ أَقَمْتَ. فَقَالَ: قَدْ خَرَجَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ فَحَالَ كُفَّارُ قُرَيْشٍ بَيْنَهُ وَبَيْنَ البَيْتِ، فإنْ حِيلَ بَيْنِي وَبَيْنَهُ أَفْعَلُ كَمَا فَعَلَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ - لَقَدْ كانَ لَكُمْ فى رَسُولِ اللهِ أُسْوَةٌ حَسَنَةٌ - ثُمَّ قالَ: أُشْهِدُكُمْ أَنِّي قَدْ أَوْجَبْتُ مَعَ عُمْرَتِي حَجًّا. قالَ: ثُمَّ قَدِمَ فَطافَ لَهُما طَوَافًا وَاحِدًا.

704. Narrated Nāfi‘: Ibn ‘Umar رضي الله عنهما intended to perform Ḥajj in the year when Al-Ḥajjāj attacked Ibn Az-Zubair. Somebody said to Ibn ‘Umar, "There is a danger of an impending war between them." Ibn ‘Umar said, "Verily, in Allāh's Apostle ﷺ you have a good example. (And if it happened as you say) then I would do the same as Allāh's Apostle ﷺ had done. I make you witness that I have decided to perform ‘Umra." Then he set out and when he reached Al-Baidā', he said, "The rites and ceremonies of both Ḥajj and ‘Umra are similar. I make you witness that I have made Ḥajj compulsory for me along with ‘Umra." He drove (to Mecca) a Hadī which he had bought from (a place called) Qudaid and did not do more than that. He did not slaughter the Hadī or finish his Iḥrām, or shave or cut short his hair till the day of slaughtering the sacrifices (10th Dhul-Ḥijja). Then he slaughtered his Hadī and shaved his head and

٧٠٤ - حدَّثنا قُتَيْبَةُ: حدَّثنا اللَّيْثُ، عَنْ نافِعٍ: أَنَّ ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُما أَرادَ الحَجَّ عامَ نَزَلَ الحَجَّاجُ بابنِ الزُّبَيْرِ، فَقِيلَ لَهُ إنَّ النَّاسَ كائِنٌ بَيْنَهُمْ قِتالٌ وإنَّا نَخافُ أَنْ يَصُدُّوكَ. فَقالَ - لَقَدْ كانَ لَكُمْ فى رَسُولِ اللهِ أُسْوَةٌ حَسَنَةٌ - إذَنْ أَصْنَعُ كَما صَنَعَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ، إنِّي أُشْهِدُكُمْ أَنِّي قَدْ أَوْجَبْتُ عُمْرَةً، ثُمَّ خَرَجَ حَتَّى إذا كانَ بِظاهِرِ البَيْداءِ قالَ: ما شَأْنُ الحَجِّ والعُمْرَةِ إلَّا واحِدٌ، أُشْهِدُكُمْ أَنِّي قَدْ أَوْجَبْتُ حَجًّا مَعَ عُمْرَتِي. وأَهْدَى هَدْيًا اشْتَرَاهُ بِقُدَيْدٍ ولَمْ يَزِدْ عَلَى ذَلِكَ، فَلَمْ يَنْحَرْ ولَمْ يَحِلَّ مِنْ شَيْءٍ حَرُمَ مِنْهُ ولَمْ يَحْلِقْ ولَمْ يُقَصِّرْ حَتَّى كانَ يَوْمُ النَّحْرِ فَنَحَرَ وحَلَقَ، ورأى أَنْ قَدْ

thought that the first Ṭawāf (of Ṣafā and Marwa) was sufficient for Ḥajj and ʿUmra. Ibn ʿUmar said, "Allāh's Apostle ﷺ did the same."

CHAPTER. Ṭawāf with ablution.

705. Narrated Muḥammad bin ʿAbdur-Raḥmān bin Nawfal Al-Qurashī: I asked ʿUrwa bin Az-Zubair (regarding the Ḥajj of the Prophet ﷺ). ʿUrwa replied, "ʿĀisha narrated, 'When the Prophet ﷺ reached Mecca, the first thing he started with was the ablution, then he performed the Ṭawāf of the Kaʿba and his intention was not ʿUmra alone (but Ḥajj and ʿUmra together).'" Later Abū Bakr ؓ performed the Ḥajj and the first thing he started with was the Ṭawāf of the Kaʿba and it was not ʿUmra alone (but Ḥajj and ʿUmra together). And then ʿUmar did the same. Then ʿUthman performed the Ḥajj and the first thing he started with was the Ṭawāf of the Kaʿba and it was not ʿUmra alone. And then Muʿāwiya and ʿAbdullāh bin ʿUmar did the same. I performed Ḥajj with Ibn Az-Zubair and the first thing he started with was the Ṭawāf of the Kaʿba and it was not ʿUmra alone, (but Ḥajj and ʿUmra together). Then I saw the Muhājirīn (Emigrants) and Anṣār doing the same and it was not ʿUmra alone. And the last person I saw doing the same was Ibn ʿUmar, and he did not do another ʿUmra after finishing the first. Now here is Ibn ʿUmar present amongst the people! They do not ask him of the previous ones. And

قَضَى طَوَافَ الحَجِّ والعُمْرَةِ بطَوَافِهِ الأوَّلِ. وَقالَ ابنُ عُمَرَ: كَذَلكَ فَعَلَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ.

بابُ الطَّوَافِ عَلى وُضُوءٍ.

٧٠٥ - حدَّثَنا أحْمَدُ بنُ عِيسَى: حدَّثَنا ابنُ وَهْب قالَ: أخْبرَنى عَمْرُو ابنُ الحارِثِ، عَنْ مُحَمَّد بنِ عَبْدِ الرَّحْمَنِ ابنِ نَوْفَلٍ القُرَشِيِّ: أنَّهُ سألَ عُرْوَةَ ابنَ الزُّبَيرِ فقالَ: قَدْ حَجَّ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ فأَخْبرَتْنى عائِشَةُ رَضِيَ اللهُ عَنْها أنَّ أوَّلَ شَىْءٍ بَدأَ بهِ حِينَ قَدِمَ أنَّهُ تَوَضَّأَ ثُمَّ طافَ بالبَيْتِ ثُمَّ لَمْ تَكُنْ عُمْرَةً ثُمَّ حَجَّ أبُوبَكْرٍ رَضِيَ اللهُ عَنْهُ فَكانَ أوَّلَ شَىْءٍ بدأَ بهِ الطَّوَافُ بالبَيتِ ثُمَّ لَمْ تَكُنْ عُمْرَةً. ثُمَّ عُمَرُ رَضِيَ اللهُ عَنْهُ مِثْلُ ذَلكَ. ثُمَّ حَجَّ عُثْمانُ رَضِيَ اللهُ عَنْهُ فرأَيْتُهُ أوَّلُ شَىْءٍ بَدأَ بِهِ الطَّوَافُ بالبَيْتِ ثُمَّ لَمْ تَكُنْ عُمْرَةً. ثُمَّ مُعاوِيَةُ وعَبْدُ اللهِ بنُ عُمَرَ. ثُمَّ حَجَجْتُ مَعَ ابنِ الزُّبَيرِ فَكانَ أوَّلَ شَىْءٍ بَدأَ بِهِ الطَّوَافُ بالبَيْتِ ثُمَّ لَمْ تَكُنْ عُمْرَةً. ثُمَّ رأيْتُ المُهاجِرِينَ والأنْصارَ يفْعَلُونَ ذَلكَ ثُمَّ لَمْ تَكُنْ عُمْرَةً. ثُمَّ آخِرُ مَنْ رأيْتُ فَعَلَ ذَلكَ ابنُ عُمَرَ ثُمَّ لَمْ يَنْقُضْها عُمْرَةً. وَهَذَا ابنُ عُمَر

all these people, on entering Mecca, would not start with anything unless they had performed the Ṭawāf of the Ka'ba, and would not finish their Iḥrām. And no doubt, I saw my mother and my aunt, on entering Mecca doing nothing before performing the Ṭawāf of the Ka'ba, and they would not finish their Iḥrām. And my mother informed me that she, her sister, Az-Zubair and such and such persons had assumed Iḥrām for 'Umra and after passing their hands over the Corner (the Black Stone) (i.e. finished their 'Umra) they finished their Iḥrām."

عِنْدَهُمْ فَلا يَسْأَلُونَهُ وَلا أَحَدٌ مِمَّنْ مَضَى ما كانُوا يَبْدَءُونَ بِشَىْءٍ حَتَّى يَضَعُوا أَقْدَامَهُمْ مِنَ الطَّوَافِ بِالْبَيْتِ ثُمَّ لا يَحِلُّونَ. وَقَدْ رَأَيْتُ أُمِّى وَخالَتِى حِينَ تَقْدَمانِ لا تَبْتَدِئانِ بِشَىْءٍ أَوَّلَ مِنَ الْبَيْتِ، تَطُوفانِ بِهِ ثُمَّ إِنَّهُما لا تَحِلَّانِ. وَقَدْ أَخْبَرَتْنِى أُمِّى أَنَّها أَهَلَّتْ هِىَ وَأُخْتُها وَالزُّبَيْرُ وَفُلانٌ وَفُلانٌ بِعُمْرَةٍ، فَلَمَّا مَسَحُوا الرُّكْنَ حَلُّوا ـ

CHAPTER. The Ṭawāf (Sa'i) between Ṣafā and Marwa is compulsory and is one of the rites of worshipping Allāh.

بابُ وُجُوبِ الصَّفا وَالْمَرْوَةِ، وَجُعِلَ مِنْ شَعائِرِ اللهِ.

706. Narrated 'Urwa: I asked 'Āisha رضي الله عنها: "How do you interpret the statement of Allāh تعالى: 'Lo! (the mountains) Ṣafā and Marwa are among the rites of worshipping Allāh, and whoever performs the Ḥajj to the Ka'ba or performs 'Umra, it is not harmful for him to perform the Ṭawāf between them (Ṣafā and Marwa.)' By Allāh! (it is evident from this revelation) there is no harm if one does not perform the Ṭawāf between Ṣafā and Marwa." 'Āisha said, "O, my nephew! Your interpretation is not true. Had this interpretation of yours been correct, the statement of Allāh should have been, 'It is not harmful for him if he does not perform the Ṭawāf between them.' But in fact, this

٧٠٦ ـ حَدَّثَنا أَبُو الْيَمانِ: أَخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِىِّ: قالَ عُرْوَةُ: سَأَلْتُ عائِشَةَ رَضِىَ اللهُ عَنْها فَقُلْتُ لَها: أَرَأَيْتِ قَوْلَ اللهِ تَعالى ـ إِنَّ الصَّفا وَالْمَرْوَةَ مِنْ شَعائِرِ اللهِ فَمَنْ حَجَّ الْبَيْتَ أَوِ اعْتَمَرَ فَلا جُناحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِما ـ فَوَاللهِ ما عَلَى أَحَدٍ جُناحٌ أَنْ لا يَطُوفَ بِالصَّفا وَالْمَرْوَةِ. قالَتْ: بِئْسَ ما قُلْتَ يا ابْنَ أُخْتِى: إِنَّ هٰذِهِ لَوْ كانَتْ كَما أَوَّلْتَها عَلَيْهِ كانَتْ لا جُناحَ عَلَيْهِ أَنْ لا يَتَطَوَّفَ بِهِما، وَلٰكِنَّها أُنْزِلَتْ فى الأَنْصارِ. كانُوا قَبْلَ أَنْ يُسْلِمُوا يُهِلُّونَ لِمَناةَ الطّاغِيَةِ

الَّتِي كَانُوا يَعْبُدُونَهَا بِالْمُشَلَّلِ. فَكَانَ مَنْ أَهَلَّ يَتَحَرَّجُ أَنْ يَطُوفَ بِالصَّفَا وَالْمَرْوَةِ. فَلَمَّا أَسْلَمُوا سَأَلُوا رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم عَنْ ذلكَ، قالُوا: يارَسُولَ اللهِ، إنَّا كُنَّا نَتَحَرَّجُ أَنْ نَطُوفَ بَيْنَ الصَّفا وَالمَرْوَةِ، فَأَنْزَلَ اللهُ تَعالى - إنَّ الصَّفا وَالمَرْوَةَ مِنْ شَعائِرِ اللهِ - الآيَةَ. قالَتْ عائِشَةُ رَضِيَ اللهُ عَنْها: وَقَدْ سَنَّ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ الطَّوَافَ بَيْنَهُما فَلَيْسَ لأَحَدٍ أَنْ يَتْرُكَ الطَّوَافَ بَيْنَهُما. ثُمَّ أَخْبَرْتُ أَبا بَكْرِ بنَ عَبْدِ الرَّحْمَنِ فَقالَ: إنَّ هَذَا العِلْمَ ما كُنْتُ سَمِعْتُهُ، وَلَقَدْ سَمِعْتُ رِجالاً مِنْ أَهْلِ العِلْمِ يَذْكُرُونَ أَنَّ النَّاسَ إلاَّ مَنْ ذَكَرَتْ عائِشَةُ مِمَّنْ كانَ يُهِلُّ بِمَناةَ، كانُوا يَطُوفُونَ كُلُّهُمْ بِالصَّفا وَالمَرْوَةِ. فَلَمَّا ذَكَرَ اللهُ تَعالى الطَّوَافَ بِالبَيْتِ ولَمْ يَذْكُرِ الصَّفا وَالمَرْوَةَ في القُرْآنِ، قالُوا: يارَسُولَ اللهِ كُنَّا نَطُوفُ بِالصَّفا وَالمَرْوَةِ، وإنَّ اللهَ أَنْزَلَ الطَّوَافَ بِالبَيْتِ فَلَمْ يَذْكُرِ الصَّفا فَهَلْ عَلَيْنا مِنْ حَرَجٍ أَنْ نَطَّوَّفَ بِالصَّفا وَالمَرْوَةِ؟ فَأَنْزَلَ اللهُ تَعالى - إنَّ الصَّفا وَالمَرْوَةَ مِنْ شَعائِرِ اللهِ - الآيَةَ، قالَ أَبُو بَكْرٍ: فَأَسْمَعُ هذهِ الآيَةَ نَزَلَتْ في الفَرِيقَيْنِ كِلَيْهِما، في الَّذِينَ كانُوا يَتَحَرَّجُونَ أَنْ يَطُوفُوا

divine inspiration was revealed concerning the Anṣār who used to assume Iḥrām for worshipping an idol called "Manāt" which they used to worship at a place called Al-Mushallal before they embraced Islam, and whoever assumed Iḥrām (for the idol), would consider it not right to perform Ṭawāf between Ṣafā and Marwa. When they embraced Islam, they asked Allāh's Apostle ﷺ regarding it, saying, "O Allāh's Apostle! We used to refrain from the Ṭawāf between Ṣafā and Marwa." So Allāh revealed: 'Lo; (the mountains) Ṣafā and Marwa are among the rites of worshipping Allāh.'" 'Āisha رضي الله عنها added, "Surely, Allāh's Apostle ﷺ set the tradition of Ṭawāf between Ṣafā and Marwa, so no body is allowed to omit the Ṭawāf between them." Later on I ('Urwa) told Abū Bakr bin 'Abdur-Raḥmān (of 'Āisha's narration) and he said, 'I have not heard of such information, but I heard learned men saying that all the people, except those whom 'Āisha mentioned and who used to assume Iḥrām for the sake of Manāt, used to perform Ṭawāf between Ṣafā and Marwa. When Allāh تعالى refered to the Ṭawāf of the Ka'ba and did not mention Ṣafā and Marwa in the Qur'ān, the people asked, 'O Allāh's Apostle! We used to perform Ṭawāf between Ṣafā and Marwa and Allāh has revealed (the verses concerning) the Ṭawāf of the Ka'ba and has not mentioned Ṣafā and Marwa. Is there any harm if we perform the Ṭawāf between Ṣafā and Marwa?' So Allāh revealed: 'Lo! Ṣafā and Marwa are among the rites of worshipping Allāh.' Abū Bakr said, "It seems that this verse was revealed concerning the two groups, those who used to refrain from Ṭawāf between Ṣafā and Marwa in the Pre-Islamic Ignorant Period, and those who used to perform the Ṭawāf then, and after embracing Islam they refrained from the Ṭawāf between them as Allāh تعالى had enjoined the Ṭawāf of the Ka'ba and did not mention the Ṭawāf (of Ṣafā and Marwa) till later after mentioning the Ṭawāf of the Ka'ba."

بِالجَاهِلِيَّةِ بِالصَّفَا وَالمَرْوَةِ وَالَّذِينَ يَطُوفُونَ، ثُمَّ تَحَرَّجُوا أَنْ يَطُوفُوا بِهِمَا فِي الإِسْلَامِ مِنْ أَجْلِ أَنَّ اللهَ تَعَالَى أَمَرَ بِالطَّوَافِ بِالبَيْتِ وَلَمْ يَذْكُرِ الصَّفَا حَتَّى ذَكَرَ ذَلِكَ بَعْدَ مَا ذَكَرَ الطَّوَافَ بِالبَيْتِ.

CHAPTER. What is said about the "Sa'i" (running) between Ṣafā and Marwa. And Ibn 'Umar said that the Sa'i (running) is (to be observed) from the house of Banī 'Abbād to the lane of Banī Abū Ḥuṣṣain.

بَابُ مَا جَاءَ فِي السَّعْيِ بَيْنَ الصَّفَا وَالمَرْوَةِ: وَقَالَ ابْنُ عُمَرَ رَضِيَ اللهُ عَنْهُمَا: السَّعْيُ مِنْ دَارِ بَنِي عَبَّادٍ إِلَى زُقَاقِ بَنِي أَبِي حُسَيْنٍ.

707. Narrated 'Ubaidullāh bin 'Umar from Nāfi': Ibn 'Umar رضي الله عنهما said, "When Allāh's Apostle ﷺ performed the first Ṭawāf he did Ramal in the first three rounds and then walked in the remaining four rounds (of the Ṭawāf of the Ka'ba), where as in performing the Ṭawāf between Ṣafā and Marwa he used to run in the midst of the rain-water passage," I asked Nāfi', "Used 'Abdullāh (bin 'Umar) to walk steadily on reaching the Yemenite Corner?" He replied, "No, unless people were crowded at the Corner; otherwise he would not leave it without touching it."

٧٠٧ - حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدِ بْنِ مَيْمُونٍ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنْ عُبَيْدِ اللهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: كَانَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم إِذَا طَافَ الطَّوَافَ الأَوَّلَ خَبَّ ثَلَاثًا وَمَشَى أَرْبَعًا. وَكَانَ يَسْعَى بَطْنَ المَسِيلِ إِذَا طَافَ بَيْنَ الصَّفَا وَالمَرْوَةِ. فَقُلْتُ لِنَافِعٍ: أَكَانَ عَبْدُ اللهِ يَمْشِي إِذَا بَلَغَ الرُّكْنَ اليَمَانِيَّ؟ قَالَ: لَا، إِلَّا أَنْ يُزَاحَمَ عَلَى الرُّكْنِ فَإِنَّهُ كَانَ لَا يَدَعُهُ حَتَّى يَسْتَلِمَهُ.

708. Narrated ʿAmr bin Dīnār: We asked Ibn ʿUmar ؓ whether a man who, while performing ʿUmra, had performed the Ṭawāf of the Kaʿba; and had not yet performed the Ṭawāf between Ṣafā and Marwa, could have sexual relation with his wife, Ibn ʿUmar replied, "The Prophet ﷺ reached Mecca and performed the seven rounds (of Ṭawāf) of the Kaʿba and then offered two-Rakʿāt prayer behind Maqām-Ibrāhīm and then performed the seven rounds (of Ṭawāf) between Ṣafā and Marwa." He added, "Verily! In Allāh's Apostle ﷺ you have a good example." We asked Jābir bin ʿAbdullāh ؓ (the same question) and he said, "He (that man) should not come near (his wife) till he has completed the Ṭawāf between Ṣafā and Marwa."

٧٠٨ ـ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللهِ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو بْنِ دِينَارٍ قَالَ: سَأَلْنَا ابْنَ عُمَرَ رَضِيَ اللهُ عَنْهُمَا عَنْ رَجُلٍ طَافَ بِالْبَيْتِ فِي عُمْرَةٍ وَلَمْ يَطُفْ بَيْنَ الصَّفَا وَالْمَرْوَةِ، أَيَأْتِي امْرَأَتَهُ؟ قَالَ: قَدِمَ النَّبِيُّ صلى الله عليه وسلم فَطَافَ بِالْبَيْتِ سَبْعًا، وَصَلَّى خَلْفَ الْمَقَامِ رَكْعَتَيْنِ، وَطَافَ بَيْنَ الصَّفَا وَالْمَرْوَةِ سَبْعًا ـ لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللهِ أُسْوَةٌ حَسَنَةٌ ـ وَسَأَلْنَا جَابِرَ بْنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا. فَقَالَ: لَا يَقْرَبَنَّهَا حَتَّى يَطُوفَ بَيْنَ الصَّفَا وَالْمَرْوَةِ.

709. Narrated ʿAmr bin Dīnār: I heard Ibn ʿUmar ؓ saying, "The Prophet ﷺ arrived at Mecca and performed the Ṭawāf of the Kaʿba and then offered a two-Rakʿāt prayer and then performed the Tawaf between Safā and Marwa." Ibn ʿUmar then recited (the verse): "Verily! In Allāh's Apostle ﷺ you have a good example."

٧٠٩ ـ حَدَّثَنَا الْمَكِّيُّ بْنُ إِبْرَاهِيمَ، عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ قَالَ: سَمِعْتُ ابْنَ عُمَرَ رَضِيَ اللهُ عَنْهُ قَالَ: قَدِمَ النَّبِيُّ صلى الله عليه وسلم مَكَّةَ فَطَافَ بِالْبَيْتِ ثُمَّ صَلَّى رَكْعَتَيْنِ، ثُمَّ سَعَى بَيْنَ الصَّفَا وَالْمَرْوَةِ. ثُمَّ تَلَا ـ لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللهِ أُسْوَةٌ حَسَنَةٌ ـ.

710. Narrated ʿĀṣim: I asked Anas bin Mālik ؓ: "Used you to dislike to perform Ṭawāf between Ṣafā and Marwa?" He said, "Yes, as it was of the rites of the days of the Pre-Islamic

٧١٠ ـ حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ: أَخْبَرَنَا عَبْدُ اللهِ: أَخْبَرَنَا عَاصِمٌ قَالَ: قُلْتُ لِأَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ: أَكُنْتُمْ تَكْرَهُونَ السَّعْيَ بَيْنَ

Ignorant Period, till Allāh revealed: 'Lo! (The mountains) Ṣafā and Marwa are among the rites of worshipping Allāh. It is therefore no sin for him who performs the Ḥajj to the Ka'ba, or performs 'Umra, to perform the Ṭawāf between them.' " (2 : 158)

الصَّفا وَ المَرْوَةِ؟ قالَ: نَعَمْ. لأنَّها كانت مِنْ شَعائِرِ الجاهِلِيَّةِ حتّى أنْزَلَ اللهُ - إنَّ الصَّفا وَ المَرْوَةَ مِنْ شَعائِرِ اللهِ فَمَنْ حَجَّ البَيْتَ أو اعْتَمَرَ فَلا جُناحَ عَلَيْهِ أنْ يَطَّوَّفَ بِهِما - .

711. Narrated Ibn 'Abbās رضي الله عنهما: Allāh's Apostle ﷺ performed the Ṭawāf of the Ka'ba and Ṣafā and Marwa running so as to show his strength to the pagans.

٧١١ - حدَّثنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثنا سُفْيانُ، عَنْ عَمْرِو بنِ دِينارٍ، عَنْ عَطاءٍ، عَنِ ابنِ عَبّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: إنَّما سَعَى رَسُولُ اللهِ صلى الله عليه وسلَّم بِالبَيْتِ وَبَيْنَ الصَّفا وَالمَرْوَةِ لِيُرِيَ المُشْرِكِينَ قُوَّتَهُ. زادَ الحُمَيْدِيُّ: حدَّثنا سُفْيانُ: حدَّثنا عَمْرٌو قالَ: سَمِعْتُ عَطاءً، عَنِ ابنِ عَبّاسٍ مِثْلَهُ.

CHAPTER. A menstruating woman can perform all the rites and ceremonies of Ḥajj except the Ṭawāf of the Ka'ba. (What is said) regarding the performance of Ṭawāf between Safa and Marwa without ablution?

بابٌ تَقْضِي الحائِضُ المَناسِكَ كُلَّها إلاَّ الطَّوافَ بِالبَيْتِ. وَإذا سَعَى عَلَى غَيْرِ وُضُوءٍ بَيْنَ الصَّفا وَالمَرْوَةِ.

712. Narrated 'Aisha رضي الله عنها: I was menstruating when I reached Mecca. So, I neither performed Ṭawāf of the Ka'ba, nor the Ṭawāf between Ṣafā and Marwa. Then I informed Allāh's Apostle ﷺ about it. He replied, 'Perform all the rites and ceremonies of Hajj like the other pilgrims, but do not perform the Ṭawāf of the Ka'ba till you get clean (the menses are over).'

٧١٢ - حدَّثنا عَبْدُ اللهِ بنُ يُوسُفَ: أخْبَرَنا مالِكٌ، عَنْ عَبْدِ الرَّحْمَنِ بنِ القاسِمِ، عَنْ أبِيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها أنَّها قالَتْ: قَدِمْتُ مَكَّةَ وَأنا حائِضٌ وَلَمْ أطُفْ بِالبَيْتِ وَلا بَيْنَ الصَّفا وَالمَرْوَةِ. قالَتْ: فَشَكَوْتُ ذلكَ إلى رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم،

قَالَ: افْعَلِى كَمَا يَفْعَلُ الْحَاجُّ غَيْرَ أَنْ لَا تَطُوفِى بِالْبَيْتِ حَتَّى تَطْهُرِى.

713. Narrated Jābir bin ʿAbdullāh رضي الله عنهما : The Prophet ﷺ and his companions assumed Iḥrām for Ḥajj and none except the Prophet ﷺ and the Ṭalḥa had the Hadi (sacrifice) with them. ʿAlī arrived from Yemen and had a Hadī with him. ʿAlī said, "I have assumed Iḥrām for what the Prophet ﷺ has done." The Prophet ﷺ ordered his companions to perform the ʿUmra with the Iḥrām which they had assumed, and after finishing the Ṭawāf, to cut short their hair, and to finish their Iḥrām except those who had Hadī with them. They (the people) said, "How can we proceed to Minā (for Ḥajj) after having sexual relations with our wives?" When that news reached the Prophet ﷺ he said, "Had I known the things which I know now, I would not have brought the Hadī with me. Had I not taken the Hadī with me, I would have finished the Iḥrām." ʿAisha got her menses, so she performed all the rites and ceremonies of Ḥajj except the Ṭawāf of the Kaʿba, and when she got clean (her menses were over), she performed the Ṭawāf af the Kaʿba. She said, "O Allāh's Apostle! (All of you) are returning with the Ḥajj and ʿUmra, but I am returning after performing Ḥajj only." So the Prophet ﷺ ordered ʿAbdur-Raḥmān bin Abū Bakr to accompany her to Tanʿīm and thus she performed the ʿUmra after the Ḥajj.

٧١٣ ـ حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ ح وَقَالَ لِى خَلِيفَةُ: حَدَّثَنَا عَبْدُ الْوَهَّابِ: حَدَّثَنَا حَبِيبٌ الْمُعَلِّمُ، عَنْ عَطَاءٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِىَ اللهُ عَنْهُمَا قَالَ: أَهَلَّ النَّبِىُّ صلى الله عليه وسلم هُوَ وَأَصْحَابُهُ بِالْحَجِّ. وَلَيْسَ مَعَ أَحَدٍ مِنْهُمْ هَدْىٌ غَيْرَ النَّبِىِّ صلى الله عليه وسلم وَطَلْحَةَ. وَقَدِمَ عَلِىٌّ مِنَ الْيَمَنِ وَمَعَهُ هَدْىٌ فَقَالَ: أَهْلَلْتُ بِمَا أَهَلَّ بِهِ النَّبِىُّ صلى الله عليه وسلم. فَأَمَرَ النَّبِىُّ صلى الله عليه وسلم أَصْحَابَهُ أَنْ يَجْعَلُوهَا عُمْرَةً وَيَطُوفُوا. ثُمَّ يُقَصِّرُوا وَيَحِلُّوا إِلَّا مَنْ كَانَ مَعَهُ الْهَدْىُ. فَقَالُوا: نَنْطَلِقُ إِلَى مِنًى وَذَكَرُ أَحَدِنَا يَقْطُرُ مَنِيًّا؟ فَبَلَغَ النَّبِىَّ صلى الله عليه وسلم فَقَالَ: لَوِ اسْتَقْبَلْتُ مِنْ أَمْرِى مَا اسْتَدْبَرْتُ مَا أَهْدَيْتُ وَلَوْلَا أَنَّ مَعِىَ الْهَدْىَ لَأَحْلَلْتُ. وَحَاضَتْ عَائِشَةُ رَضِىَ اللهُ عَنْهَا فَنَسَكَتِ الْمَنَاسِكَ كُلَّهَا غَيْرَ أَنَّهَا لَمْ تَطُفْ بِالْبَيْتِ، فَلَمَّا طَهُرَتْ طَافَتْ بِالْبَيْتِ. قَالَتْ: يَا رَسُولَ اللهِ، تَنْطَلِقُونَ بِحَجَّةٍ وَعُمْرَةٍ وَأَنْطَلِقُ بِحَجٍّ،

فَأَمَرَ عَبْدَ الرَّحْمَنِ بنَ أَبِي بَكْرٍ أَنْ يَخْرُجَ مَعَهَا إلى التَّنْعِيمِ فاعْتَمَرَتْ بَعْدَ الحَجِّ .

714. Narrated Ḥafṣa ؓ : (On ʿĪds) We used to forbid our virgins to go out (for ʿĪd prayer). A lady came and got down at the Palace of Banī Khalaf. She mentioned that her sister was married to one of the companions of Allāh's Apostle ﷺ who participated in twelve Ghazawats(1) along with Allāh's Apostle ﷺ and her sister was with him in six of them. She said, "We used to dress the wounded and look after the patients." She (her sister) asked Allāh's Apostle ﷺ, "Is there any harm for a woman having no veil not to come out on ʿĪd day?" He said, "She should share the veil of her companion and she should take part in the good and invocations of the faithful believers." When Um ʿAṭiyya ؓ came, I asked her, "Did you hear anything about that?" Um ʿAṭiyya said, "Bi abī," and she never mentioned the name of Allāh's Apostle ﷺ without saying "Bi abī" (i. e. 'Let my father be sacrificed for yau'). We asked her, "Have you heard Allāh's Apostle ﷺ saying so and so (about women)?" She replied in the affirmative and said, "Let my father be sacrificed for him. He told us that unmarried mature virgins who stay often screened or unmarried young virgins and mature girls who stay often screened

٧١٤ - حدَّثنا مُؤَمَّلُ بنُ هِشامٍ ، حدَّثنا إسماعيلُ ، عَنْ أَيُّوبَ ، عَنْ حَفْصَةَ قالَتْ : كُنَّا نَمْنَعُ عَوَاتِقَنا أَنْ يَخْرُجْنَ فَقَدِمَتِ امْرَأَةٌ فَنَزَلَتْ قَصْرَ بَنِي خَلَفٍ فَحَدَّثَتْ أَنَّ أُخْتَها كانَتْ تَحْتَ رَجُلٍ مِنْ أَصْحابِ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم ، قَدْ غَزَا مَعَ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم ثِنْتَيْ عَشْرَةَ غَزْوَةً . وَكانَتْ أُخْتِي مَعَهُ في سِتٍّ غَزَوَاتٍ ، قالَتْ : كُنَّا نُدَاوِي الكَلْمَى ، وَنَقُومُ عَلَى المَرْضَى . فَسَأَلَتْ أُخْتِي رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم فَقالَتْ : هَلْ عَلَى إحْدَانا بَأْسٌ إنْ لَمْ يَكُنْ لَها جِلْبابٌ أَنْ لا تَخْرُجَ ؟ قالَ : لِتُلْبِسْها صاحِبَتُها مِنْ جِلْبابِها ، وَلْتَشْهَدِ الخَيْرَ وَدَعْوَةَ المُؤْمِنِينَ . فَلَمَّا قَدِمَتْ أُمُّ عَطِيَّةَ رَضِيَ اللهُ عَنْها سَأَلْنَها أَوْ فَقالَ سَأَلْناها فَقالَتْ وَكانَتْ لا تَذْكُرُ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم أَبَدًا إلاَّ قالَتْ بِأَبِي . فَقُلْنا : أَسَمِعْتِ رَسُولَ اللهِ صلى اللهُ عليه وسلَّم يَقُولُ كَذَا وَكَذَا ؟ قالَتْ : نَعَمْ ، بِأَبِي . فَقالَ : لِتَخْرُجِ العَوَاتِقُ وَذَوَاتُ

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(1) See the glossary.

should come out and take part in the good and the invocations of the faithful believers. But the menstruating women should keep away from the Muṣallā (praying place)." I asked her, "The menstruating women?" She replied, "Don't they present themselves at ʿArafāt and at such and such places?"

الخُدُورِ وَالحُيَّضُ فَيَشْهَدْنَ الخَيْرَ وَ دَعْوَةَ المُسْلِمِينَ، وَيَعْتَزِلُ الحُيَّضُ المُصَلَّى. فَقُلْتُ: آلحَائِضُ؟ فَقَالَتْ: أَوَ لَيْسَ تَشْهَدُ عَرَفَةَ؟ وَتَشْهَدُ كَذَا؟ وَتَشْهَدُ كَذَا؟

CHAPTER. Assuming Iḥrām from Al-Baṭḥā' and other places (by those living in Mecca and by the pilgrims on departing for Minā). And ʿAṭā' was asked whether one residing in Mecca can say Talbiya for Hajj. He said, "Ibn ʿUmar used to recite Talbiya on the day of Tarwiya (8th of Dhul-Ḥijja) after offering the Ẓuhr prayer and mounting his Mount.

Narrated ʿAbdul Malik from ʿAṭā' from Jabir ؓ: We arrived at Mecca along with the Prophet ﷺ and then finished our Iḥrām till it was the day of Tarwiya (8th day of Dhul-Ḥijja) when we departed from Mecca and recited Talbiya for Ḥajj. And said Abū Zubair from Jābir, "We assumed Iḥrām from Al-Baṭḥā'."

ʿUbaid bin Juraij said to Ibn ʿUmar ؓ: "I see that while you are in Mecca, you do not assume Iḥrām till the day of Tarwiya whereas the others assume Iḥrām after seeing the moon (1st day of Dhul-Ḥijja)." Ibn ʿUmar replied, "I did see that the Prophet ﷺ never started Talbiya till his Mount was ready for the journey."

بَابُ الإِهْلالِ مِنَ البَطْحَاءِ وَ غَيْرِهَا لِلْمَكِّيِّ وَلِلحَاجِّ إِذَا خَرَجَ مِنْ مِنًى. وَسُئِلَ عَطَاءٌ عَنِ المُجَاوِرِ يُلَبِّي بِالحَجِّ فَقَالَ: كَانَ ابْنُ عُمَرَ رَضِيَ اللهُ عَنْهُمَا يُلَبِّي يَوْمَ التَّرْوِيَةِ إِذَا صَلَّى الظُّهْرَ وَاسْتَوَى عَلَى رَاحِلَتِهِ. وَقَالَ عَبْدُ المَلِكِ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ: قَدِمْنَا مَعَ النَّبِيِّ صلى اللهُ عليهِ وسلَّم فَأَحْلَلْنَا حَتَّى يَوْمَ التَّرْوِيَةِ وَجَعَلْنَا مَكَّةَ بِظَهْرٍ لَبَّيْنَا بِالحَجِّ. وَقَالَ أَبُو الزُّبَيْرِ، عَنْ جَابِرٍ: أَهْلَلْنَا مِنَ البَطْحَاءِ. وَقَالَ عُبَيْدُ بْنُ جُرَيْجٍ لِابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا: رَأَيْتُكَ إِذَا كُنْتَ بِمَكَّةَ أَهَلَّ النَّاسُ إِذَا رَأَوُا الهِلالَ وَلَمْ تُهِلَّ أَنْتَ حَتَّى يَوْمَ التَّرْوِيَةِ. فَقَالَ: لَمْ أَرَ النَّبِيَّ صلى اللهُ عليهِ وسلَّم يُهِلُّ حَتَّى تَنْبَعِثَ بِهِ رَاحِلَتُهُ.

CHAPTER. Where to offer the Ẓuhr prayer on the day of Tarwiya (8th day of D͟hul-Ḥijja).

بَابٌ أَيْنَ يُصَلِّي الظُّهْرَ يَوْمَ التَّرْوِيَةِ ؟ .

715. Narrated ʿAbdul ʿAzīz bin Rufai: I asked Anas bin Mālik ؓ, "Tell me what you remember from Allāh's Apostle ﷺ (regarding these questions): Where did he offer the Ẓuhr and ʿAṣr prayers on the day of Tarwiya (8th of D͟hul-Ḥijja)?" He replied, "(He offered these prayers) at Minā." I asked, "Where did he offer the ʿAṣr prayer on the day of Nafr (i. e. departure from Mina on the 12th or 13th of D͟hul-Ḥijja)?" He replied, "At Al-Abṭaḥ," and then added, "You should do as your chiefs do."

٧١٥ - حَدَّثَنِي عَبْدُ اللهِ بْنُ مُحَمَّدٍ : حَدَّثَنَا إِسْحَاقُ الأَزْرَقُ : حَدَّثَنَا سُفْيَانُ ، عَنْ عَبْدِ العَزِيزِ بْنِ رُفَيْعٍ ، قَالَ : سَأَلْتُ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللهُ عَنْهُ ، قُلْتُ : أَخْبِرْنِي بِشَيْءٍ عَقَلْتَهُ عَنْ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم ، أَيْنَ صَلَّى الظُّهْرَ وَالعَصْرَ يَوْمَ التَّرْوِيَةِ ؟ قَالَ : بِمِنًى . قُلْتُ : فَأَيْنَ صَلَّى العَصْرَ يَوْمَ النَّفْرِ ؟ قَالَ : بِالأَبْطَحِ . ثُمَّ قَالَ : افْعَلْ كَمَا يَفْعَلُ أُمَرَاؤُكَ .

716. Narrated ʿAbdul ʿAzīz: I went out to Minā on the day of Tarwiya and met Anas ؓ going on a donkey. I asked him, "Where did the Prophet ﷺ offer the Ẓuhr prayer on this day?" Anas replied, "See where your chiefs pray and pray similarly."

٧١٦ - حَدَّثَنَا عَلِيٌّ : سَمِعَ أَبَا بَكْرِ ابْنَ عَيَّاشٍ : حَدَّثَنَا عَبْدُ العَزِيزِ : لَقِيتُ أَنَسًا ح . و حَدَّثَنِي إِسْمَاعِيلُ بْنُ أَبَانَ : حَدَّثَنَا أَبُو بَكْرٍ ، عَنْ عَبْدِ العَزِيزِ قَالَ : خَرَجْتُ إِلَى مِنًى يَوْمَ التَّرْوِيَةِ فَلَقِيتُ أَنَسًا رَضِيَ اللهُ عَنْهُ ذَاهِبًا عَلَى حِمَارٍ . فَقُلْتُ : أَيْنَ صَلَّى النَّبِيُّ صلى اللهُ عليه وسلَّم هَذَا اليَوْمَ الظُّهْرَ ؟ فَقَالَ : أُنْظُرْ حَيْثُ يُصَلِّي أُمَرَاؤُكَ فَصَلِّ .

CHAPTER. The prayer at Minā.

بَابُ الصَّلَاةِ بِمِنًى .

717. Narrated ʿAbdullah bin ʿUmar ؓ: Allāh's Apostle ﷺ offered a

٧١٧ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ المُنْذِرِ : حَدَّثَنَا ابْنُ وَهْبٍ : أَخْبَرَنِي يُونُسُ ، عَنْ

two-Rak'āt prayer at Minā. Abū Bakr, 'Umar and 'Uthmān, (during the early years of his caliphate) followed the same practice.

ابنِ شِهابٍ قالَ: أخْبَرَنی عُبَيْدُ اللهِ بنُ عَبْدِ اللهِ بنِ عُمَرَ، عَنْ أبيهِ قالَ: صَلَّى رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ بِمِنًى رَكْعَتَيْنِ، و أبُو بَكْرٍ و عُمَرُ و عُثْمانُ صَدْرًا مِنْ خِلافَتِهِ.

718. Narrated Hāritha bin Wahab Al-Khuzā'i ؓ : The Prophet ﷺ led us in a two-Rak'āt prayer at Minā although our number was more than ever and we were in better security than ever.

٧١٨ - حدَّثَنا آدَمُ: حدَّثَنا شُعْبَةُ عَنْ أبي إسحاقَ الهَمْدانيِّ، عَنْ حارِثَةَ ابنِ وَهْبٍ الخُزاعِيِّ رَضِيَ اللهُ عَنْهُ قالَ: صَلَّى بِنا النَّبِيُّ صلى اللهُ عليهِ وسلَّم و نَحْنُ أكْثَرُ ما كُنَّا قَطُّ و آمَنُهُ بِمِنًى رَكْعَتَيْنِ.

719. Narrated 'Abdullāh (bin Mas'ūd) ؓ : I offered two Rak'āt (only) with the Prophet ﷺ (at Minā), and similarly with Abū Bakr ؓ and with 'Umar ؓ and then you had different opinions (and you started offering four Rak'āt instead of two). I wish that I would be lucky enough to have two of the four Rak'āt accepted (by Allāh).

٧١٩ - حدَّثَنا قَبِيصَةُ بنُ عُقْبَةَ: حدَّثَنا سُفْيانُ، عَنِ الأعْمَشِ، عَنْ إبْراهيمَ، عَنْ عَبْدِ الرَّحْمَنِ بنِ يَزيدَ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قالَ: صَلَّيْتُ مَعَ النَّبِيِّ صلى اللهُ عليهِ وسلَّم رَكْعَتَيْنِ وَمَعَ أبي بَكْرٍ رَضِيَ اللهُ عَنْهُ رَكْعَتَيْنِ. وَمَعَ عُمَرَ رَضِيَ اللهُ عَنْهُ رَكْعَتَيْنِ. ثُمَّ تَفَرَّقَتْ بِكُمُ الطُّرُقُ، فَيالَيْتَ حَظِّي مِنْ أرْبَعٍ رَكْعَتانِ مُتَقَبَّلَتانِ.

CHAPTER. Fasting on the day of 'Arafāt (at 'Arafāt).

بابُ صَوْمِ يَوْمِ عَرَفَةَ.

720. Narrated Um Al-Fadl ؓ : The people doubted whether the Prophet ﷺ was observing the fast on the Day of

٧٢٠ - حدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ، عَنِ الزُّهْرِيِّ: حدَّثَنا سالِمٌ قالَ: سَمِعْتُ عُمَيْرًا مَوْلَى أُمِّ الفَضْلِ، عَنْ

'Arafāt, so I sent something for him to drink and he drank it.

أُمِّ الفَضْلِ: شَكَّ النَّاسُ يَوْمَ عَرَفَةَ فى صَوْمِ النَّبِيِّ صلى الله عليه وسلم فَبَعَثْتُ إلى النَّبِيِّ صلى الله عليه وسلم بِشَرَابٍ فَشَرِبَهُ.

CHAPTER. The recitation of Talbiya and Takbīr while proceeding from Minā to 'Arafāt.

باب التَّلْبِيَةِ وَالتَّكْبِيرِ إذَا غَدَا مِنْ مِنًى إلى عَرَفَةَ.

721. Narrated Muḥammad bin Abū Bakr Al-Thaqafī: I asked Anas bin Mālik ؓ while we were proceeding from Minā to 'Arafāt, "What used you to do on this day when you were with Allāh's Apostle ﷺ?" Anas said, "Some of us used to recite Talbiya and nobody objected to that, and others used to recite Takbīr and nobody objected to that."

٧٢١ - حَدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ: أخبَرَنَا مالِكٌ، عَنْ مُحَمَّدِ بنِ أبي بَكْرٍ الثَّقَفِيِّ أنَّهُ سَأَلَ أنَسَ بنَ مالِكٍ رَضِيَ اللهُ عَنْهُ وهُمَا غادِيانِ مِنْ مِنًى إلى عَرَفَةَ: كَيْفَ كُنْتُمْ تَصْنَعُونَ فى هذَا اليَوْمِ مَعَ رَسُولِ اللهِ صلى اللهُ عليه وسلَّم؟ فَقَالَ: كانَ يُهِلُّ مِنَّا المُهِلُّ فَلا يُنْكَرُ عَلَيْهِ، ويُكَبِّرُ مِنَّا المُكَبِّرُ فَلا يُنْكَرُ عَلَيْهِ.

CHAPTER. To proceed at noon on the Day of 'Arafāt (9th day of Dhul-Ḥijja) (from the mosque of Namira towards 'Arafāt.)

باب التَّهْجِيرِ بالرَّوَاحِ يَوْمَ عَرَفَةَ.

722. Narrated Sālim: 'Abdul Malik wrote to Al-Ḥajjāj that he should not differ from Ibn 'Umar ؓ during Ḥajj. On the Day of 'Arafāt, when the sun declined at midday, Ibn 'Umar came along with me and shouted near Al-Ḥajjāj's cotton tent. Al-Ḥajjāj came out, wrapping himself with a waist-sheet dyed with safflower, and said, "O Abū Abdur-Raḥmān! What is the

٧٢٢ - حَدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ: أخبَرَنَا مالِكٌ عَنِ ابنِ شِهابٍ، عَنْ سالِمٍ قالَ: كَتَبَ عَبْدُ المَلِكِ إلى الحَجَّاجِ أنْ لا تُخالِفَ ابنَ عُمَرَ فى الحَجِّ. فَجاءَ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُ وأنا مَعَهُ يَوْمَ عَرَفَةَ حِينَ زَالَتِ الشَّمْسُ، فَصاحَ عِنْدَ سُرَادِقِ الحَجَّاجِ، فَخَرَجَ

matter?" He said, "If you want to follow the Sunna (the tradition of the Prophet ﷺ) then proceed (to 'Arafāt)." Al-Ḥajjāj asked, "At this very hour?" Ibn 'Umar said, "Yes." He replied, "Please wait for me till I pour some water over my head (i. e. take a bath) and come out." Then Ibn 'Umar dismounted and waited till Al-Ḥajjāj came out.

So, he (Al-Ḥajjāj) walked in between me and my father (Ibn 'Umar). I said to him, "If you want to follow the Sunna then deliver a brief sermon and hurry up for the stay at 'Arafāt." He started looking at 'Abdullāh (Ibn 'Umar) (inquiringly), and when 'Abdullāh noticed that, he said that I had told the truth.

وَعَلَيْهِ مِلْحَفَةٌ مُعَصْفَرَةٌ فَقالَ: مالكَ يا أبا عَبْدِ الرَّحْمَنِ؟ فَقالَ: الرَّوَاحَ إنْ كُنْتَ تُرِيدُ السُّنَّةَ. قالَ: هَذِهِ السَّاعَةَ؟ . قالَ: نَعَمْ. قالَ: فأَنْظِرْنى حَتَّى أُفِيضَ عَلَى رَأْسِى ثُمَّ أَخْرُجَ. فَنَزَلَ حَتَّى خَرَجَ الحَجَّاجُ فَسارَ بَيْنِى وَبَيْنَ أبى فَقُلْتُ: إنْ كُنْتَ تُرِيدُ السُّنَّةَ فاقْصُرِ الخُطْبَةَ وَعَجِّلِ الوُقُوفَ. فَجَعَلَ يَنْظُرُ إلى عَبْدِ اللهِ، فَلَمَّا رَأى ذلكَ عَبْدُ اللهِ قالَ: صَدَقَ.

CHAPTER. Staying on one's riding animal at 'Arafāt.

بابُ الوُقُوفِ عَلَى الدَّابَّةِ بِعَرَفَةَ.

723. Narrated Um Al-Faḍl bint Al-Ḥārith رضي الله عنها: On the day of 'Arafāt, some people who were with me, differed about the fasting of the Prophet ﷺ; some said that he was fasting while others said that he was not fasting. So I sent a bowl full of milk to him while he was riding his camel, and he drank that milk.

٧٢٣ ـ حدَّثنا عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالكٍ، عَنْ أبى النَّضْرِ، عَنْ عُمَيْرٍ مَوْلى عَبْدِ اللهِ بنِ العَبَّاسِ، عَنْ أُمِّ الفَضْلِ بِنْتِ الحارِثِ: إنَّ ناسًا اخْتَلَفُوا عِنْدَها يَوْمَ عَرَفَةَ فى صَوْمِ النَّبِيِّ صلى الله عليه وسلَّم فَقالَ بَعْضُهُمْ: هُوَ صائِمٌ. وَقالَ بَعْضُهُمْ: لَيْسَ بِصائِمٍ. فأَرْسَلْتُ إلَيْهِ بِقَدَحِ لَبَنٍ وَهُوَ واقِفٌ عَلى بَعِيرِهِ فَشَرِبَهُ.

CHAPTER. To offer the two prayers together (the Ẓuhr and the 'Aṣr) at 'Arafāt. And whenever Ibn 'Umar missed the prayer with the Imām, he used to offer the two

بابُ الجَمْعِ بَيْنَ الصَّلاتَيْنِ بِعَرَفَةَ. وكانَ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُما إذا فاتَتْهُ الصَّلاةُ مَعَ الإمامِ

prayers together. Ibn Shihāb said: Sālim said, "In the year when Al-Ḥajjāj bin Yūsuf attacked Ibn Az-Zubair رضي الله عنهما, the former asked 'Abdullāh (Ibn 'Umar) what to do in the stay on the Day of 'Arafāt (9th of Dhul-Ḥijja). I said to him, 'If you want to follow the Sunna, you should offer the prayer just after midday on the day of 'Arafāt.' 'Abdullāh bin 'Umar said, 'He (Sālim) has spoken the truth.' They (the companions of the Prophet ﷺ) used to offer the Ẓuhr and the 'Aṣr prayers together according to the Sunna." I asked Sālim, "Did Allāh's Apostle ﷺ do that?" Sālim said, "In doing that you (people) are following his Sunna."

جَمَعَ بَيْنَهُمَا . و قَالَ اللَّيْثُ : حدَّثَنِى عُقَيْلٌ ، عَنِ ابنِ شِهَابٍ قَالَ : أَخْبَرَنِى سالمٌ أَنَّ الحَجَّاجَ بنَ يُوسُفَ عامَ نَزَلَ بِابْنِ الزُّبَيْرِ رَضِيَ اللهُ عَنْهُمَا سَأَلَ عَبْدَ اللهِ : كَيْفَ تَصْنَعُ فى المَوْقِفِ يَوْمَ عَرَفَةَ ؟ فَقَالَ سالمٌ : إِنْ كُنْتَ تُرِيدُ السُّنَّةَ فَهَجِّرْ بِالصَّلَاةِ يَوْمَ عَرَفَةَ . فَقَالَ عَبْدُ اللهِ بنُ عُمَرَ : صَدَقَ ، إِنَّهُمْ كَانُوا يَجْمَعُونَ بَيْنَ الظُّهْرِ وَالعَصْرِ فى السُّنَّةِ . فَقُلْتُ لِسالمٍ : أَفَعَلَ ذلكَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم ؟ فَقَالَ سالمٌ : وَهَلْ تَتَّبِعُونَ فى ذلكَ إِلَّا سُنَّتَهُ .

CHAPTER. To shorten the sermon on the Day of 'Arafāt.

بابُ قَصْرِ الخُطْبَةِ بِعَرَفَةَ .

724. Narrated Sālim bin 'Abdullāh (bin 'Umar); 'Abdul-Malik bin Marwān wrote to Al-Ḥajjāj that he should follow 'Abdullāh bin 'Umar (in the rites and ceremonies of Ḥajj. On the Day of 'Arafāt (9th of Dhul-Ḥijja), as the sun deviated or declined from the middle of the sky, Ibn 'Umar رضي الله عنهما accompanied by me, came and shouted near the cotton tent of Al-Ḥajjaj, "Where is he?" Al-Ḥajjāj came out. Ibn 'Umar said, "Let us proceed (to 'Arafāt)." Al-Ḥajjāj asked, "Just now?" Ibn 'Umar replied, "Yes." Al-Ḥajjāj said, "Wait for me till I pour water on me (i. e. take a bath)." So, Ibn 'Umar dismounted (and waited) till Al-Ḥajjāj

٧٢٤ - حدَّثنا عَبْدُ اللهِ بنُ مَسْلَمَةَ : أَخْبَرَنا مالكٌ ، عَنِ ابنِ شِهَابٍ ، عَنْ سالمِ ابنِ عَبْدِ اللهِ : أَنَّ عَبْدَ المَلِكِ بنَ مَرْوَانَ كَتَبَ إلى الحَجَّاجِ أَنْ يَأْتَمَّ بِعَبْدِ اللهِ بنِ عُمَرَ فى الحَجِّ . فَلَمَّا كانَ يَوْمُ عَرَفَةَ ، جاءَ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُمَا وَأَنا مَعَهُ حِينَ زَاغَتِ الشَّمْسُ أَوْ زَالَتْ ، فَصَاحَ عِنْدَ فُسْطاطِهِ : أَيْنَ هذا ؟ فَخَرَجَ إِلَيْهِ فَقَالَ ابنُ عُمَرَ : الرَّوَاحَ ، فَقَالَ : الآنَ ؟ قالَ : نَعَمْ . قالَ : أَنْظِرْنِى أُفِيضُ عَلَيَّ ماءً . فَنَزَلَ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُمَا حَتَّى خَرَجَ فَسَارَ بَيْنِى وَ

came out. He was walking between me and my father. I informed Al-Ḥajjāj, "If you want to follow the Sunna today, then you should shorten the sermon and then hurry up for the stay (at 'Arafāt)." Ibn 'Umar said, "He (Sālim) has spoken the truth."

CHAPTER. To hurry up for the stay (at 'Arafāt).

CHAPTER. Staying at 'Arafāt.

725. Narrated Muḥammad bin Jubair bin Muṭ'im from his father who said, "(Before Islam) I was looking for my camel ... .." The same narration is told by a different sub-narrator. Jubair bin Muṭ'im said, "My camel was lost and I went out in search of it on the day of 'Arafāt, and I saw the Prophet ﷺ standing in 'Arafāt. I said to myself: By Allāh he is from the Hums (literally: strictly religious, Quraish were called so, as they used to say, ' We are the people of Allāh we shall not go out of the sanctuary). What has brought him here?"

726. Narrated 'Urwa: During the Pre-Islamic Ignorant Period the people used to perform the Ṭawāf of the Ka'ba naked except the Hums; and the Ḥums were Quraish and their offspring. The Ḥums used to give clothes to the men who would perform the Ṭawāf wearing them; and women (of the Ḥums) (1) used to give

بَيْنَ أبى . فَقُلْتُ : إنْ كُنْتَ تُرِيدُ أنْ تُصِيبَ السُّنَّةَ اليَوْمَ فاقْصُرِ الخُطْبَةَ وَعَجِّلِ الوُقُوفَ . فَقالَ ابنُ عُمَرَ : صَدَقَ .

بابُ التَّعْجِيلِ إلى المَوْقِفِ .

بابُ الوُقُوفِ بِعَرَفَةَ .

٧٢٥ ـ حدَّثنا عليٌّ بنُ عَبْدِ اللهِ : حدَّثنا سُفْيانُ : حدَّثَنا عَمْرٌو : حدَّثنا مُحَمَّدُ بنُ جُبَيْرِ بنِ مُطْعِمٍ عَنْ أبِيهِ قالَ : كُنْتُ أطْلُبُ بَعِيرًا لى ح . و حدَّثنا مُسَدَّدٌ : حدَّثَنا سُفْيانُ . عَنْ عَمْرٍو : سَمِعَ مُحَمَّدَ ابنَ جُبَيْرٍ عَنْ أبِيهِ جُبَيْرِ بنِ مُطْعِمٍ قالَ : أضْلَلْتُ بَعِيرًا فَذَهَبْتُ أطْلُبُهُ يَوْمَ عَرَفَةَ فَرَأيْتُ النَّبِيَّ صلى اللهُ عليهِ وسلَّم وَاقِفًا بِعَرَفَةَ فَقُلْتُ : هذا وَاللهِ مِنَ الحُمْسِ ، فَمَا شأنُهُ هَهُنا ؟

٧٢٦ ـ حدَّثَنا فَرْوَةُ بنُ أبى المَغْراءِ : حدَّثنا عَلىٌّ بنُ مُسْهِرٍ ، عَنْ هِشامِ بنِ عُرْوَةَ ، قالَ عُرْوَةُ : كانَ النَّاسُ يَطُوفُونَ فى الجاهِلِيَّةِ عُراةً إلاَّ الحُمْسَ . وَالحَمْسُ قُرَيْشٌ وما وَلَدَتْ . و كانَتِ الحُمْسُ يَحْتَسِبُونَ عَلى النَّاسِ ،

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(1) See the glossary.

clothes to the women who would perform the Ṭawāf wearing them. Those to whom the Ḥums did not give clothes would perform the Ṭawāf round the Ka'ba naked.

Most of the people used to go away (disperse) directly from 'Arafāt but they (Ḥums) used to leave after staying at Al-Muzdalifa.

'Urwa added, "My father narrated that 'Āisha had said, 'The following verses were revealed about the Ḥums: Then hasten onward from where the multitudes usually start.' "

'Urwa added, "They (the Ḥums) used to stay at Al-Muzdalifa and used to return from there (for Mina) and so they were sent to 'Arafāt (by Allāh's order)."

يُعْطِى الرَّجُلُ الرجلَ الثِّيابَ يَطُوفُ فِيها، وَتُعْطِى المَرْأةُ المَرْأةَ الثِّيابَ تَطُوفُ فِيها. فَمَنْ لمْ تُعْطِهِ الحُمْسُ طافَ بالبَيتِ عُرْيانا. و كانَ يُفِيضُ جَماعَةُ النَّاسِ مِنْ عَرَفات، و تُفِيضُ الحُمْسُ مِنْ جَمْعٍ. قالَ: فأخْبَرَنى أبى، عَنْ عائِشَةَ رَضِىَ اللهُ عَنْها أنَّ هذِهِ الآيَةَ نَزَلَتْ فى الحُمْسِ ـ ثُمَّ أفِيضُوا مِنْ حَيْثُ أفاضَ النَّاسُ ـ قالَ: كانُوا يُفِيضُونَ مِنْ جَمْعٍ فَدُفِعُوا إلى عَرَفاتٍ.

CHAPTER. How to proceed on leaving 'Arafāt.

بابُ السَّيرِ إذا دَفَعَ مِنْ عَرَفَةَ.

727. Narrated 'Urwa: Usāma ؓ was asked in my presence, "How did Allāh's Apostle ﷺ proceed on leaving 'Arafāt during the Ḥajj-al-Wida?" Usama replied, "The Prophet ﷺ used to proceed on with a modest pace, and when there was enough space he would (make his camel) go very fast."

(Few Arabic words not translated.)

٧٢٧ ـ حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أخْبَرَنا مالِكٌ، عَنْ هِشامِ بنِ عُرْوَةَ، عَنْ أبِيهِ أنَّهُ قالَ: سُئِلَ أُسامَةُ وَأنا جالِسٌ: كَيْفَ كانَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم يَسِيرُ فى حَجَّةِ الوَداعِ حِينَ دَفَعَ؟ قالَ: كانَ يَسِيرُ العَنَقَ، فإذا وَجَدَ فَجْوَةً نَصَّ. قالَ هِشامٌ: والنَّصُّ فَوْقَ العَنَقِ. فَجْوَةٌ: مُتَّسَعٌ، وَالجَمِيعُ فَجَواتٌ وَفِجاءٌ. و كَذَلكَ رَكْوَةٌ وَرِكاءٌ. مَناصٌ: لَيْسَ حِينَ فِرارٍ.

CHAPTER. To dismount between ʿArafāt and Jam (i. e. Al-Muzdalifa) (because of a neccesity).

بابُ النُّزُولِ بَيْنَ عَرَفَةَ وَجَمْعٍ .

728. Narrated Usāma bin Zaid ؓ: As soon as the Prophet ﷺ departed from ʿArafāt, he went towards the mountain pass, and there he answered the call of nature and performed ablution. I asked, "O Allāh's Apostle! Will you offer the prayer here?" He replied, "(The place of) the prayer is ahead of you (i. e. in Al-Muzdalifa)."

٧٢٨ ـ حدَّثنا مُسَدَّدٌ : حدَّثنا حَمَّادُ ابنُ زَيْدٍ ، عَنْ يَحْيى بنِ سَعِيدٍ ، عَنْ مُوسَى بنِ عُقْبَةَ ، عَنْ كُرَيْبٍ مَوْلَى ابنِ عَبَّاسٍ ، عَنْ أُسامَةَ بنِ زَيْدٍ رَضِيَ اللهُ عَنْهُما : أنَّ النَّبِيَّ صلى اللهُ عليه وسلَّم حَيْثُ أفاضَ مِنْ عَرَفَةَ مالَ إلى الشِّعْبِ فَقَضَى حاجَتَهُ فَتَوَضَّأَ . فَقُلْتُ : يا رَسُولَ اللهِ ، أتُصَلِّي ؟ فَقالَ : الصَّلاةُ أمامَكَ .

729. Narrated Nāfiʿ: ʿAbdullāh bin ʿUmar ؓ used to offer the Maghrib and ʿIshāʾ prayers together at Jamʿ (Al-Muzdalifa). But he used to pass by that mountain pass where Allāh's Apostle ﷺ went, and he would enter it and answer the call of nature and perform ablution, and would not offer any prayer before he prayed at Jamʿ.

٧٢٩ ـ حدَّثنا مُوسَى بنُ إسْماعِيلَ : حدَّثنا جُوَيْرِيَةُ ، عَنْ نافِعٍ قالَ : كانَ عَبْدُ اللهِ بنُ عُمَرَ يَجْمَعُ بَيْنَ المَغْرِبِ والعِشاءِ بِجَمْعٍ . غَيْرَ أنَّهُ يَمُرُّ بالشِّعْبِ الَّذي أخَذَهُ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم فَيَدْخُلُ فَيَنْتَفِضُ وَيَتَوَضَّأُ ، وَلا يُصَلِّي حَتَّى يُصَلِّيَ بِجَمْعٍ .

730. Narrated Usāma bin Zaid ؓ: I rode behind Allāh's Apostle ﷺ from ʿArafāt and when Allāh's Apostle ﷺ reached the mountain pass on the left side which is before Al-Muzdalifa he made his camel kneel and then urinated, and then I poured water for his ablution. He performed light ablution and then I asked him, "The prayer, O Allāh's Apostle!" He

٧٣٠ ـ حدَّثنا قُتَيْبَةُ : حدَّثنا إسْماعِيلُ بنُ جَعْفَرٍ ، عَنْ مُحَمَّدِ بنِ أبي حَرْمَلَةَ ، عَنْ كُرَيْبٍ مَوْلَى ابْنِ عَبَّاسٍ ، عَنْ أُسامَةَ بنِ زَيْدٍ رَضِيَ اللهُ عَنْهُما ، أنَّهُ قالَ : رَدِفْتُ رَسُولَ اللهِ صلى اللهُ عليه وسلَّمَ مِنْ عَرَفاتٍ . فَلَمَّا بَلَغَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ الشِّعْبَ

replied, "The prayer is ahead of you (i. e. in Al-Muzdalifa)." So Allāh's Apostle ﷺ rode till he reached Al-Muzdalifa and then he offered the prayer (there). Then in the morning (10th Dhul-Ḥijja) Al-Faḍl (bin 'Abbās) road behind Allāh's Apostle ﷺ. Kuraib, (a sub-narrator) said that 'Abdullāh bin 'Abbās narrated from Al-Faḍl, "Allāh's Apostle ﷺ kept on reciting Talbiya (during the journey) till he reached the Jamra."

CHAPTER. The order of the Prophet ﷺ that people should be calm and patient on proceeding (from 'Arafāt) and the waving of his lash towards them.

731. Narrated Ibn 'Abbās رضي الله عنهما:

I proceeded along with the Prophet ﷺ on the day of 'Arafāt (9th Dhul-Ḥijja). The Prophet ﷺ heard a great hue and cry and the beating of camels behind him. So he beckoned to the people with his lash, "O people! Be quiet. Hastening is not a sign of righteousness."

(Few explanations of Arabic words not translated).

الأَيْسَرَ الَّذِى دُونَ الْمُزْدَلِفَةِ أَنَاخَ فَبَالَ ثُمَّ جَاءَ فَصَبَبْتُ عَلَيْهِ الوَضُوءَ، فَتَوَضَّأَ وُضُوءًا خَفِيفًا. فَقُلْتُ: الصَّلاةَ يَا رَسُولَ اللهِ. قَالَ: الصَّلاةُ أَمَامَكَ. فَرَكِبَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ حَتَّى أَتَى الْمُزْدَلِفَةَ فَصَلَّى ثُمَّ رَدِفَ الْفَضْلُ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ غَدَاةَ جَمْعٍ. قَالَ كُرَيْبٌ: فَأَخْبَرَنِى عَبْدُ اللهِ بْنُ عَبَّاسٍ رَضِىَ اللهُ عَنْهُمَا، عَنِ الْفَضْلِ أَنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ لَمْ يَزَلْ يُلَبِّى حَتَّى بَلَغَ الْجَمْرَةَ.

باب أَمْرِ النَّبِىِّ صلى اللهُ عليهِ وسلَّمَ بِالسَّكِينَةِ عِنْدَ الإِفَاضَةِ وَإِشَارَتِهِ إِلَيْهِمْ بِالسَّوْطِ.

٧٣١ - حَدَّثَنَا سَعِيدُ بْنُ أَبِى مَرْيَمَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سُوَيْدٍ قَالَ: حَدَّثَنِى عَمْرُو بْنُ أَبِى عَمْرٍو مَوْلَى الْمُطَّلِبِ قَالَ: أَخْبَرَنِى سَعِيدُ بْنُ جُبَيْرٍ مَوْلَى وَالِبَةَ الْكُوفِىُّ: حَدَّثَنِى ابْنُ عَبَّاسٍ رَضِىَ اللهُ عَنْهُمَا: أَنَّهُ دَفَعَ مَعَ النَّبِىِّ صلى اللهُ عليهِ وسلَّمَ يَوْمَ عَرَفَةَ فَسَمِعَ النَّبِىُّ صلى اللهُ عليهِ وسلَّمَ وَرَاءَهُ زَجْرًا شَدِيدًا وَضَرْبًا لِلإِبِلِ، فَأَشَارَ بِسَوْطِهِ إِلَيْهِمْ وَقَالَ: أَيُّهَا النَّاسُ، عَلَيْكُمْ بِالسَّكِينَةِ فَإِنَّ الْبِرَّ لَيْسَ بِالإِيضَاعِ. أَوْضَعُوا: أَسْرَعُوا خِلالَكُمْ، مِنَ

CHAPTER. The offering of two prayers together at Al-Muzdalifa.

732. Narrated Usāma bin Zaid رضي الله عنهما : Allāh's Apostle ﷺ proceeded from 'Arafāt and dismounted at the mountainous pass and then urinated and performed a light ablution not as usual. I said, "(Shall we offer) the prayer?" He replied, "The prayer is ahead of you (i. e. in Al-Muzdalifa)." When he came to Al-Muzdalifa he performed perfect ablution. Then Iqāma for the prayer was announced and he offered the Maghrib prayer and then every person made his camel kneel at his place; and then Iqāma for the prayer was pronounced and he offered the ('Ishā') prayer and he did not offer any prayer in between them (i. e. Maghrib and 'Ishā' prayers).

CHAPTER. Whoever combined (offered together) the two prayers (Maghrib and 'Ishā') at one time and did not offer any optional prayer.

733. Narrated Ibn 'Umar رضي الله عنهما : The Prophet ﷺ offered the Maghrib and 'Ishā' prayers together at Jam' (i. e. Al-Muzdalifa) with a seperate Iqāma for each of them and did not offer any optional prayer in between them or after each of them.

التَّخَلُّلِ: بَيْنَكُمْ. و فَجَّرْنَا خِلالَهُمَا: بَيْنَهُمَا.

بَابُ الجَمْعِ بَيْنَ الصَّلاتَيْنِ بِالمُزْدَلِفَةِ.

٧٣٢ - حَدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ: أخْبَرَنَا مالِكٌ، عَنْ مُوسَى بنِ عُقْبَةَ، عَنْ كُرَيْبٍ، عَنْ أُسامَةَ بنِ زَيْدٍ رَضِيَ اللهُ عَنْهُمَا: أنَّهُ سَمِعَهُ يَقُولُ: دَفَعَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّمَ مِنْ عَرَفَةَ فَنَزَلَ الشِّعْبَ فَبَالَ ثُمَّ تَوَضَّأَ ولَمْ يُسْبِغِ الوُضُوءَ فَقُلْتُ لَهُ الصَّلاةُ. فَقَالَ: الصَّلاةُ أمامَكَ. فَجاءَ المُزْدَلِفَةَ فَتَوَضَّأَ فأسْبَغَ ثُمَّ أُقِيمَتِ الصَّلاةُ فَصَلَّى المَغْرِبَ ثُمَّ أناخَ كُلُّ إنْسانٍ بَعِيرَهُ فى مَنْزِلِهِ ثُمَّ أُقِيمَتِ الصَّلاةُ فَصَلَّى ولَمْ يُصَلِّ بَيْنَهُمَا.

بابُ مَنْ جَمَعَ بَيْنَهُمَا ولَمْ يَتَطَوَّعْ.

٧٣٣ - حَدَّثَنَا آدَمُ: حَدَّثَنَا ابنُ أبي ذِئْبٍ، عَنِ الزُّهْرِيِّ، عَنْ سالِمِ بنِ عَبْدِ اللهِ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا، قالَ: جَمَعَ النَّبِيُّ صلى اللهُ عليه وسلَّمَ المَغْرِبَ والعِشاءَ بِجَمْعٍ، كُلُّ واحِدَةٍ مِنْهُمَا بِإقامَةٍ، ولَمْ يُسَبِّحْ بَيْنَهُمَا، ولا عَلَى إثْرِ كُلِّ واحِدَةٍ مِنْهُمَا.

734. Narrated Abū Aiyūb Al-Anṣārī ؓ : Allah's Apostle ﷺ offered the Maghrib and ʿIshā' prayers together at Al-Muzdalifa.

٧٣٤ ـ حَدَّثَنَا خَالِدُ بْنُ مُخَلَّدٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ: حَدَّثَنَا يَحْيَى قَالَ: أَخْبَرَنِي عَدِيُّ بْنُ ثَابِتٍ قَالَ: حَدَّثَنِي عَبْدُ اللهِ بْنُ يَزِيدَ الْخَطْمِيُّ قَالَ: حَدَّثَنِي أَبُو أَيُّوبَ الْأَنْصَارِيُّ أَنَّ رَسُولَ اللهِ صلى الله عليه وسلم جَمَعَ فِي حَجَّةِ الْوَدَاعِ الْمَغْرِبَ وَالْعِشَاءَ بِالْمُزْدَلِفَةِ.

CHAPTER. The recitation of Adhān and Iqāma for each of them (the Maghrib and the ʿIshā' prayers).

بَابُ مَنْ أَذَّنَ وَأَقَامَ لِكُلِّ وَاحِدَةٍ مِنْهُمَا.

735. Narrated ʿAbdur-Raḥmān bin Yazīd: ʿAbdullāh ؓ performed the Ḥajj and we reached Al-Muzdalifa at or about the time of the ʿIshā' prayer. He ordered a man to pronounce the Adhān and Iqāma and then he offered the Maghrib prayer and offered two Rakʿāt after it. Then he asked for his supper and took it, and then, I think, he ordered a man to pronounce the Adhān and Iqāma (for the ʿIshā' prayer). (ʿAmr, a sub-narrator said: The intervening statement 'I think', was said by the sub-narrator Zuhair) (i.e. not by ʿAbdu-Raḥmān). Then ʿAbdullāh offered two Rakʿāt of ʿIshā' prayer. When the day dawned, ʿAbdullāh said, "The Prophet ﷺ never offered any prayer at this hour except this prayer at this time and at this place and on this day." ʿAbdullāh added, "These two prayers are shifted from their actual times —— the Maghrib prayer (is offered) when the people reached Al-Muzdalifa and the Fajr (morning) prayer

٧٣٥ ـ حَدَّثَنَا عَمْرُو بْنُ خَالِدٍ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو إِسْحَاقَ قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ يَزِيدَ يَقُولُ: حَجَّ عَبْدُ اللهِ رَضِيَ اللهُ عَنْهُ فَأَتَيْنَا الْمُزْدَلِفَةَ حِينَ الْأَذَانِ بِالْعَتَمَةِ أَوْ قَرِيبًا مِنْ ذَلِكَ، فَأَمَرَ رَجُلًا فَأَذَّنَ وَأَقَامَ ثُمَّ صَلَّى الْمَغْرِبَ، وَصَلَّى بَعْدَهَا رَكْعَتَيْنِ. ثُمَّ دَعَا بِعَشَائِهِ فَتَعَشَّى ثُمَّ أَمَرَ أُرَى رَجُلًا فَأَذَّنَ وَأَقَامَ. قَالَ عَمْرٌو: وَلَا أَعْلَمُ الشَّكَّ إِلَّا مِنْ زُهَيْرٍ، ثُمَّ صَلَّى الْعِشَاءَ رَكْعَتَيْنِ. فَلَمَّا طَلَعَ الْفَجْرُ قَالَ: إِنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ لَا يُصَلِّي هَذِهِ السَّاعَةَ إِلَّا هَذِهِ الصَّلَاةَ فِي هَذَا الْمَكَانِ مِنْ هَذَا الْيَوْمِ. قَالَ عَبْدُ اللهِ: هُمَا صَلَاتَانِ يُحَوَّلَانِ عَنْ وَقْتِهِمَا: صَلَاةُ الْمَغْرِبِ بَعْدَ مَا يَأْتِي النَّاسُ الْمُزْدَلِفَةَ، وَالْفَجْرُ حِينَ يَبْزُغُ الْفَجْرُ. قَالَ: رَأَيْتُ

at the early dawn." ʿAbdullāh added, "I saw the Prophet ﷺ doing that."

النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ يَفْعَلُهُ .

CHAPTER. Whosoever sent the weak amongst his family (women and children) early (from Al-Muzdalifa to Minā) at night when the moon had set. They stayed at Al-Muzdalifa and invocated Allāh there and proceeded from there when the moon had set.

بابٌ مَنْ قَدَّمَ ضَعَفَةَ أَهْلِهِ بِلَيْلٍ فَيَقِفُونَ بِالمُزْدَلِفَةِ وَيَدْعُونَ وَيُقَدِّمُ إِذَا غابَ القَمَرُ .

736. Narrated Sālim: ʿAbdullāh bin ʿUmar رضي الله عنهما used to send the weak among his family early to stay by Al-Mashʿar Al-Ḥarām at Al-Muzdalifa at night (when the moon had set) and invoke Allah عزَّ و جل as much as they could, and then they would return (to Minā) before the Imām started from Al-Muzdalifa for Minā. So some of them would reach Minā at the time of the Fajr prayer and some of them would come later. When they reached Minā they would threw pebbles on the Jamra. Ibn ʿUmar رضي الله عنهما used to say, "Allāh's Apostle ﷺ gave the permission to them (weak people) to do so."

٧٣٦ - حدَّثنا يَحْيَى بنُ بُكَيْرٍ : حدَّثنا اللَّيْثُ ، عَنْ يُونُسَ ، عَنِ ابنِ شِهابٍ : قالَ سالِمٌ : وكانَ عَبْدُاللهِ بنُ عُمَرَ رَضِيَ اللهُ عَنْهُما يُقَدِّمُ ضَعَفَةَ أَهْلِهِ فَيَقِفُونَ عِنْدَ المَشْعَرِ الحَرَامِ بالمُزْدَلِفَةِ بِلَيْلٍ فَيَذْكُرُونَ اللهَ عَزَّ وَجَلَّ ما بَدَا لَهُمْ ثُمَّ يَرْجِعُونَ قَبْلَ أَنْ يَقِفَ الامامُ وَقَبْلَ أَنْ يَدْفَعَ . فَمِنْهُمْ مَنْ يَقْدَمُ مِنًى لِصَلاةِ الفَجْرِ وَمِنْهُمْ مَنْ يَقْدَمُ بَعْدَ ذَلِكَ . فإذا قَدِمُوا رَمَوُا الجَمْرَةَ . وكانَ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُما يَقُولُ : أَرْخَصَ فى أُولَئِكَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ .

737. Narrated Ibn ʿAbbas رضي الله عنهما: Allāh's Apostle ﷺ had sent me from Jamʿ (i. e. Al-Muzdalifa) at night.

٧٣٧ - حدَّثنا سُلَيْمانُ بنُ حَرْبٍ : حدَّثنا حَمَّادُ بنُ زَيْدٍ ، عَنْ أَيُّوبَ ، عَنْ عِكْرِمَةَ ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ : بَعَثَنِى رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ مِنْ جَمْعٍ بِلَيْلٍ .

738. Narrated Ibn ʿAbbās ﵄ : I was among those whom the Prophet ﷺ sent on the night of Al-Muzdalifa early being among the weak members of his family.

٧٣٨ ـ حَدَّثَنَا عَلِىٌّ. حَدَّثَنَا سُفْيَانُ قَالَ: أَخْبَرَنِى عُبَيْدُ اللهِ بْنُ أَبِى يَزِيدَ: سَمِعَ ابْنَ عَبَّاسٍ رَضِىَ اللهُ عَنْهُمَا يَقُولُ: أَنَا مِمَّنْ قَدَّمَ النَّبِىُّ صلى الله عليه وسلَّمَ لَيْلَةَ المُزْدَلِفَةِ فِى ضَعَفَةِ أَهْلِهِ.

739. Narrated ʿAbdullāh, the slave of Asmā' ﵂ : During the night of Jamʿ, Asmā' got down at Al-Muzdalifa and stood up for (offering) the prayer and offered the prayer for some time and then asked, "O my son! Has the moon set?" I replied in the negative and she again prayed for another period and then asked, "Has the moon set?" I replied, "Yes." So she said that we should set out (for Minā), and we departed and went on till she threw pebbles at the Jamra and then she returned to her dwelling place and offered the morning prayer. I asked her, "O you! I think we have come (to Minā) early in the night." She replied, "O my son! Allāh's Apostle ﷺ gave permission to the women to do so."

٧٣٩ ـ حَدَّثَنَا مُسَدَّدٌ، عَنْ يَحْيَى، عَنِ ابْنِ جُرَيْجٍ قَالَ: حَدَّثَنِى عَبْدُ اللهِ مَوْلَى أَسْمَاءَ، عَنْ أَسْمَاءَ أَنَّهَا نَزَلَتْ لَيْلَةَ جَمْعٍ عِنْدَ المُزْدَلِفَةِ فَقَامَتْ تُصَلِّى فَصَلَّتْ سَاعَةً ثُمَّ قَالَتْ: يَا بُنَىَّ، هَلْ غَابَ القَمَرُ؟ قُلْتُ: لَا، فَصَلَّتْ سَاعَةً ثُمَّ قَالَتْ: هَلْ غَابَ القَمَرُ؟ قُلْتُ: نَعَمْ، قَالَتْ فَارْتَحِلُوا فَارْتَحَلْنَا وَمَضَيْنَا حَتَّى رَمَتِ الجَمْرَةَ ثُمَّ رَجَعَتْ فَصَلَّتِ الصُّبْحَ فِى مَنْزِلِهَا. فَقُلْتُ لَهَا: يَا هَنْتَاهْ، مَا أُرَانَا إِلَّا قَدْ غَلَّسْنَا. قَالَتْ يَا بُنَىَّ إِنَّ رَسُولَ اللهِ صلى اللهُ عليه وسلَّمَ أَذِنَ لِلظُّعُنِ.

740. Narrated ʿAisha ﵂ : Sauda asked the permission of the Prophet ﷺ to leave earlier at the night of Jamʿ, and she was a fat and very slow woman. The Prophet ﷺ gave her permission.

٧٤٠ ـ حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ هُوَ ابْنُ القَاسِمِ، عَنِ القَاسِمِ، عَنْ عَائِشَةَ رَضِىَ اللهُ عَنْهَا قَالَتْ: اسْتَأْذَنَتْ سَوْدَةُ النَّبِىَّ صلى اللهُ عليه وسلَّمَ لَيْلَةَ جَمْعٍ وَكَانَتْ ثَقِيلَةً ثَبِطَةً فَأَذِنَ لَهَا ـ

741. Narrated 'Āishа ؓ: We got down at Al-Muzdalifa and Sauda asked the permission of the Prophet ﷺ to leave (early) before the rush of the people. She was a slow woman and he gave her permission, so she departed (from Al-Muzdalifa) before the rush of the people. We kept on staying at Al-Muzdalifa till down, and set out with the Prophet ﷺ but (I suffered so much that) I wished I had taken the permission of Allāh's Apostle ﷺ as Sauda had done, and that would have been dearer to me than any other happiness.

٧٤١ - حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا أَفْلَحُ ابْنُ حُمَيْدٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: نَزَلْنَا الْمُزْدَلِفَةَ فَاسْتَأْذَنَتِ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ سَوْدَةُ أَنْ تَدْفَعَ قَبْلَ حَطْمَةِ النَّاسِ. وَكَانَتِ امْرَأَةً بَطِيئَةً فَأَذِنَ لَهَا فَدَفَعَتْ قَبْلَ حَطْمَةِ النَّاسِ، وَأَقَمْنَا حَتَّى أَصْبَحْنَا نَحْنُ ثُمَّ دَفَعْنَا بِدَفْعِهِ فَلَأَنْ أَكُونَ اسْتَأْذَنْتُ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ كَمَا اسْتَأْذَنَتْ سَوْدَةُ أَحَبُّ إِلَيَّ مِنْ مَفْرُوحٍ بِهِ.

CHAPTER. At what time is the Fajr prayer to be offered at Jam'?

بَابٌ مَتَى يُصَلِّي الْفَجْرَ بِجَمْعٍ؟

742. Narrated 'Abdullāh ؓ: I never saw the Prophet ﷺ offering any prayer not at its stated time except two; he prayed the Maghrib and the 'Ishā' together and he offered the morning prayer before its usual time.

٧٤٢ - حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ. حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا الْأَعْمَشُ قَالَ: حَدَّثَنِي عُمَارَةُ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قَالَ: مَا رَأَيْتُ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ صَلَّى صَلَاةً لِغَيْرِ مِيقَاتِهَا إِلَّا صَلَاتَيْنِ جَمَعَ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ، وَصَلَّى الْفَجْرَ قَبْلَ مِيقَاتِهَا.

743. Narrated 'Abdur-Raḥmān bin Yazīd I went out with 'Abdullāh ؓ to Mecca and when we proceeded to Jam' he offered the two prayers (the Maghrib and the 'Ishā') together, making the Adhān and Iqāma seperately for each prayer. He took his supper in between the two prayers. He offered the Fajr prayer as soon as the day dawned.

٧٤٣ - حَدَّثَنَا عَبْدُ اللهِ بْنُ رَجَاءٍ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ قَالَ: خَرَجْتُ مَعَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ إِلَى مَكَّةَ ثُمَّ قَدِمْنَا جَمْعًا فَصَلَّى الصَّلَاتَيْنِ، كُلَّ صَلَاةٍ وَحْدَهَا بِأَذَانٍ وَإِقَامَةٍ، وَالْعَشَاءُ

Some people said, "The day had dawned (at the time of the prayer)," and others said, "The day had not dawned." ʿAbdullāh then said, "Allāh's Apostle ﷺ said, 'These two prayers have been shifted from their stated times at this place only (at Al-Muzdalifa); first: The Maghrib and the ʿIshā'. So the people should not arrive at Al-Muzdalifa till the time of the ʿIshā' prayer has become due. The second prayer is the morning prayer which is offered at this hour.'"

Then ʿAbdullāh stayed there till it became a bit brighter. He then said, "If the chief of the faithful believers hastened onwards for Mina just now, he would agree with the Sunna." I do not know which preceeded the other, his (ʿAbdullāh's) statement or the departure of ʿUthmān رضي الله عنه. ʿAbdullāh kept on reciting Talbiya till he threw pebbles at the Jamrat-al-ʿAqaba on the Day of Naḥr (slaughtering) (that is the 10th of Dhul-Ḥijja).

بَيْنَهُما. ثُمَّ صَلَّى الفَجْرَ حِينَ طَلَعَ الفَجْرُ. قائِلٌ يَقُولُ: طَلَعَ الفَجْرُ، وَقائِلٌ يَقُولُ: لَمْ يَطْلُعِ الفَجْرُ، ثُمَّ قالَ: إنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ قالَ: إنَّ هاتَيْنِ الصَّلاتَيْنِ حُوِّلَتا عَنْ وَقْتِهِما فى هٰذَا المَكانِ، المَغْرِبَ والعِشاءَ. فَلا يَقْدَمُ النَّاسُ جَمْعًا حَتَّى يُعْتِمُوا وَصَلاةَ الفَجْرِ هٰذِهِ السَّاعَةَ، ثُمَّ وَقَفَ حَتَّى أسْفَرَ ثُمَّ قالَ: لَوْ أنَّ أمِيرَ المُؤْمِنِينَ أفاضَ الآنَ أصابَ السُّنَّةَ، فَمَا أدْرِى أقَوْلُهُ كانَ أسْرَعَ أمْ دَفْعُ عُثْمانَ رَضِىَ اللهُ عَنْهُ، فَلَمْ يَزَلْ يُلَبِّى حَتَّى رَمَى جَمْرَةَ العَقَبَةِ يَوْمَ النَّحْرِ.

CHAPTER. When to depart from Jamʿ (i. e. Al-Muzdalifa).

بابٌ مَتَى يُدْفَعُ مِنْ جَمْعٍ.

744. Narrated ʿAmr bin Maimūn: I saw ʿUmar رضي الله عنه offering the Fajr (morning) prayer at Jamʿ; then he got up and said, "The pagans did not use to depart (from Jamʿ) till the sun had risen, and they used to say, 'Let the sun shine on Thabīr (a mountain).' But the Prophet ﷺ contradicted them and departed from Jamʿ before sunrise."

٧٤٤ ـ حدَّثَنا حَجَّاجُ بنُ مِنْهالٍ: حدَّثَنا شُعْبَةُ عَنْ أبى إسحاقَ: سَمِعْتُ عَمْرَو بنَ مَيْمُونٍ يَقُولُ: شَهِدْتُ عُمَرَ رَضِىَ اللهُ عَنْهُ صَلَّى بِجَمْعٍ الصُّبْحَ، ثُمَّ وَقَفَ فَقالَ: إنَّ المُشْرِكِينَ كانُوا لا يُفِيضُونَ حَتَّى تَطْلُعَ الشَّمْسُ وَيَقُولُونَ أشْرِقْ ثَبِير، وإنَّ

النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ خالَفَهُمْ ثُمَّ أفاضَ قَبْلَ أنْ تَطْلُعَ الشَّمْسُ.

CHAPTER. The recitation of Talbīya and Takbir in the morning of the Day of Naḥr till the Rami (1) of Jamarat-al-'Aqaba, and riding behind somebody else on one riding animal.

بابُ التَّلْبِيَةِ والتَّكْبِيرِ غَدَاةَ النَّحْرِ حتَّى يَرْمِيَ الجَمْرَةَ والارْتِدَافِ في السَّيْرِ.

745. Narrated Ibn 'Abbās ؓ: The Prophet ﷺ made Al-Faḍl ride behind him, and Al-Faḍl informed that he (the Prophet ﷺ) kept on reciting Talbiya till he did the Rami of the Jamra.

٧٤٥ - حدَّثَنا أبُو عاصِمٍ الضَّحَّاكُ بنُ مَخْلَدٍ: أخْبَرَنا ابنُ جُرَيْجٍ، عَنْ عَطاءٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: أنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ أرْدَفَ الفَضْلَ فأخْبَرَ الفَضْلُ أنَّهُ لَمْ يَزَلْ يُلَبِّي حتَّى رَمَى الجَمْرَةَ.

746. Narrated 'Ubaidullāh bin 'Abdullāh: Ibn 'Abbās ؓ said, "Usāma bin Zaid ؓ rode behind the Prophet ﷺ from 'Arafāt to Al-Muzdalifa; and then from Al-Muzdalifa to Minā, Al-Faḍl rode behind him." He added, "Both of them (Usāma and Al-Faḍl) said, 'The Prophet ﷺ was constantly reciting Talbiya till he did Rami of the Jamarat-āl-'Aqaba.'"

٧٤٦ - حدَّثَنا زُهَيْرُ بنُ حَرْبٍ: حدَّثَنا وَهْبُ بنُ جَرِيرٍ: حدَّثَنا أبي عَنْ يُونُسَ الايْلِيِّ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ بنِ عَبْدِ اللهِ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: أنَّ أُسامَةَ بنَ زَيْدٍ رَضِيَ اللهُ عَنْهُما كانَ رِدْفَ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ مِنْ عَرَفَةَ إلى المُزْدَلِفَةِ، ثُمَّ أرْدَفَ الفَضْلَ مِنَ المُزْدَلِفَةِ إلى مِنًى، قالَ: فَكِلاهُما قالَ: لَمْ يَزَلِ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ يُلَبِّي حتَّى رَمَى جَمْرَةَ العَقَبَةِ.

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(1) See the glossary.

CHAPTER. ‘And Whoever wishes to perform Ḥajj (At-Tamattu‘) (by finishing Iḥrām after performing ‘Umra), he must make an offering, (this is for those whose household) are not living in Al-Masjid-al-Ḥarām (i. e. Mecca). (2 : 196)

باب ـ فمن تمتع بالعمرة إلى الحج فما استيسر من الهدى ـ إلى قوله تعالى ـ حاضرى المسجد الحرام ـ.

747. Narrated Abū Jamra: I asked Ibn ‘Abbās about Ḥajj-at-Tamattu‘. He ordered me to perform it. I asked him about the Hadī (sacrifice). He said, “You have to slaughter a camel, a cow or a sheep, or you may share the Hadī with the others.” It seemed that some people disliked it (Ḥajj-at-Tamattu‘). I slept and dreamt as if a person was announcing: “Ḥajj Mabrūr (1) and accepted Tamattu‘.” I went to Ibn ‘Abbās and narrated it to him. He said, “Allāh is Greater. (That was) the tradition of Abū Al-Qāsim (i. e. Prophet ﷺ).

Narrated Shu‘ba that the call in the dream was, “An accepted ‘Umra and Ḥajj-Mabrūr.”

٧٤٧ ـ حدثنا إسحاق بن منصور: أخبرنا النضر: أخبرنا شعبة: حدثنا أبو جمرة قال: سألت ابن عباس رضى الله عنهما عن المتعة فأمرنى بها. و سألته عن الهدى فقال: فيها جزور أو بقرة أو شاة أو شرك فى دم. قال و كأن ناسا كرهوها. فنمت فرأيت فى المنام كأن إنسانا ينادى: حج مبرور، و متعة متقبلة. فأتيت ابن عباس رضى الله عنهما فحدثته فقال: الله أكبر: سنة أبى القاسم صلى الله عليه وسلم. قال: وقال آدم و وهب ابن جرير و غندر عن شعبة: عمرة متقبلة، و حج مبرور.

CHAPTER. The riding over the Budn (camels for sacrifice). Allāh’s statement refers to this:—

‘The sacrificial camels (Budn)
We have made for you
As among the Symbols from
Allāh; in them is (much)
Good for you; then pronounce

باب ركوب البدن لقوله ـ والبدن جعلناها لكم من شعائر الله لكم فيها خير فاذكروا اسم الله عليها صواف فإذا وجبت جنوبها ـ إلى قوله تعالى ـ و بشر المحسنين ـ قال مجاهد. سميت البدن لبدنها، والقانع: السائل.

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(1) See the glossary.

The name of Allāh over them
As they line up (for sacrifice) :
When they are down
On their sides (after slaughter),
… … … … … … … … … … …
And proclaim the good news to all
Who do right.' (22 : 36-37)

(A few explanations of Arabic words not translated.)

والمعتر: الذي يعتر بالبدن من غني أو فقير. و شعائر الله: استعظام البدن واستحسانها. والعتيق: عتقه من الجبابرة. ويقال: وجبت: سقطت إلى الأرض: و منه وجبت الشمس.

748. Narrated Abū Huraira رضي الله عنه : Allāh's Apostle ﷺ saw a man driving his Badana (sacrificial camel). He said, " Ride on it." The man said, " It is a Badana." The Prophet ﷺ said, "Ride on it." He (the man) said, " It is a Badana." The Prophet ﷺ said, " Ride on it." And on the second or the third time he (the Prophet ﷺ) added, " Woe to you."

٧٤٨ - حدثنا عبد الله بن يوسف: أخبرنا مالك، عن أبي الزناد، عن الأعرج، عن أبي هريرة رضي الله عنه: أن رسول الله صلى الله عليه وسلم رأى رجلا يسوق بدنة فقال: اركبها. فقال: إنها بدنة، فقال: اركبها، فقال: إنها بدنة. فقال: اركبها ويلك، في الثانية أو في الثالثة.

749. Narrated Anas رضي الله عنه : The Prophet ﷺ saw a man driving a Badana. He said, " Ride on it." The man replied, " It is a Badana." The Prophet ﷺ said (again), " Ride on it." He (the man) said, " It is a Badana." The Prophet ﷺ said, thrice " Ride on it."

٧٤٩ - حدثنا مسلم بن إبراهيم: حدثنا هشام و شعبة قالا: حدثنا قتادة، عن أنس رضي الله عنه أن النبي صلى الله عليه وسلم رأى رجلا يسوق بدنة، قال: اركبها، قال: إنها بدنة. قال: اركبها، قال: إنها بدنة. قال: اركبها ثلاثا.

CHAPTER. Whoever drove the Budn (sacrificial camels or cows) (i. e. brought them with him).

باب من ساق البدن معه.

750. Narrated Ibn 'Umar رضي الله عنهما :

٧٥٠ - حدثنا يحيى بن بكير:

During his Ḥajj-al-Wadā‘, Allāh's Apostle ﷺ intended to perform ‘Umra and Ḥajj and took (drove) a Hadī with him from Dhul-Ḥulaifa. Allāh's Apostle ﷺ started by assuming Iḥrām for ‘Umra and then he recited Talbiya for Ḥajj. And the people too, intended to perform ‘Umra along with the Prophet ﷺ. Some of them drove the Hadī along with them, and some of them did not. So, When the Prophet ﷺ arrived at Mecca, he said to the people, "Whoever among you has driven the Hadī, should not finish his Iḥrām till he completes his Ḥajj. And whoever among you has not driven the Hadī with him, should perform the Ṭawāf of the Ka‘ba and the Ṭawāf between Ṣafā and Marwa, then cut short his hair and finish his Iḥrām, and should later assume Iḥrām for Ḥajj; and (he should offer a sacrifice); and if anyone cannot offord a Hadī, he should fast for three days during the Ḥajj and seven days when he returns home. The Prophet ﷺ performed the Ṭawāf of the Ka‘ba on his arrival (at Mecca); he touched the Rukin (the Black Stone) first of all and then did the Ramal (fast walking and moving of the shoulders) during the first three rounds round the Ka‘ba, and during the last four rounds he walked. After finishing the Ṭawāf of the Ka‘ba, he offered two Rak‘āt at Maqām Ibrāhīm, and after finishing the prayer he went to Ṣafā and Marwa and performed seven rounds of Ṭawāf between them and did not do any deed forbidden by virtue of Iḥrām, till he finished all the rites and ceremonies of his Ḥajj and

حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللهِ: أَنَّ ابْنَ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: تَمَتَّعَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ فِى حَجَّةِ الوَدَاعِ بِالعُمْرَةِ إِلَى الحَجِّ وَ أَهْدَى فَسَاقَ مَعَهُ الهَدْيَ مِنْ ذِي الحُلَيْفَةِ. وَ بَدَأَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم فَأَهَلَّ بِالعُمْرَةِ ثُمَّ أَهَلَّ بِالحَجِّ فَتَمَتَّعَ النَّاسُ مَعَ النَّبِيِّ صلى اللهُ عليه وسلَّمَ بِالعُمْرَةِ إِلَى الحَجِّ، فَكَانَ مِنَ النَّاسِ مَنْ أَهْدَى فَسَاقَ الهَدْيَ وَ مِنْهُمْ مَنْ لَمْ يُهْدِ. فَلَمَّا قَدِمَ النَّبِيُّ صلى اللهُ عليه وسلَّم مَكَّةَ قَالَ لِلنَّاسِ: مَنْ كَانَ مِنْكُمْ أَهْدَى فَإِنَّهُ لا يَحِلُّ لِشَيْءٍ حَرُمَ مِنْهُ حَتَّى يَقْضِيَ حَجَّهُ. وَ مَنْ لَمْ يَكُنْ مِنْكُمْ أَهْدَى فَلْيَطُفْ بِالبَيْتِ وَ بِالصَّفَا وَالمَرْوَةِ وَلْيُقَصِّرْ وَ لْيَحْلِلْ ثُمَّ لِيُهِلَّ بِالحَجِّ. فَمَنْ لَمْ يَجِدْ هَدْيًا فَلْيَصُمْ ثَلاثَةَ أَيَّامٍ فِي الحَجِّ وَسَبْعَةً إِذَا رَجَعَ إِلَى أَهْلِهِ. فَطَافَ حِينَ قَدِمَ مَكَّةَ وَاسْتَلَمَ الرُّكْنَ أَوَّلَ شَيْءٍ، ثُمَّ خَبَّ ثَلاثَةَ أَطْوَافٍ وَمَشَى أَرْبَعَةً مِنَ الأَطْوَافِ فَرَكَعَ حِينَ قَضَى طَوَافَهُ بِالبَيْتِ عِنْدَ المَقَامِ رَكْعَتَيْنِ، ثُمَّ سَلَّمَ فَانْصَرَفَ فَأَتَى الصَّفَا، فَطَافَ بِالصَّفَا والمَرْوَةِ سَبْعَةَ أَطْوَافٍ. ثُمَّ لَمْ يَحْلِلْ مِنْ شَيْءٍ حَرُمَ مِنْهُ حَتَّى قَضَى حَجَّهُ وَ

sacrificed his Hadī on the day of Nahr (10th day of Dhul-Ḥijja). He then hastened onwards (to Mecca) and performed the Ṭawāf of the Ka'ba, and then everything that was forbidden by virtue of Iḥrām became permissible. Those who took and drove the Hadī with them did the same as Allāh's Apostle ﷺ did.

Narrated 'Urwa that 'Āisha ؓ had told him about Ḥajj-at-Tamattu' of the Prophet ﷺ and how the people did the same along with him. She related the same narration as Sālim had told me the narration of Ibn 'Umar ؓ from Allāh's Apostle ﷺ.

CHAPTER. Buying the Hadī on the way.

751. Narrated Nāfi': 'Abdullāh (bin 'Abdullāh) bin 'Umar ؓ said to his father, "Stay here, for I am afraid that it (affliction) might prevent you from reaching the Ka'ba." Ibn 'Umar said, "(In this case) I would do the same as Allāh's Apostle ﷺ did, and Allāh has said, 'Verily, in Allāh's Apostle ﷺ, you have a good example.' So, I make you, people, witness that I have made 'Umra compulsory for me." So he assumed Iḥrām for 'Umra. Then he went out and when he reached Al-Baidā', he assumed Iḥrām for Ḥajj and 'Umra (together) and said, "The conditions (requisites) of Ḥajj and 'Umra are the same." He, then brought a Hadī from Quadaid. Then he arrived (at Mecca) and performed Ṭawāf

نَحَرَ هَدْيَهُ يَوْمَ النَّحْرِ، وأفاضَ فَطافَ بِالبَيْتِ ثُمَّ حَلَّ مِنْ كُلِّ شَيْءٍ حَرُمَ مِنْهُ، وَفَعَلَ مِثْلَ ما فَعَلَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ مَنْ أَهْدَى وَساقَ الهَدْيَ مِنَ النَّاسِ. وعَنْ عُرْوَةَ أنَّ عائِشَةَ رَضِيَ اللهُ عَنْها أَخْبَرَتْهُ عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ فى تَمَتُّعِهِ بِالعُمْرَةِ إلى الحَجِّ فَتَمَتَّعَ النَّاسُ مَعَهُ بِمِثْلِ الَّذى أَخْبَرَنى سالِمٌ عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما عَنْ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ.

باب مَنِ اشْتَرَى الهَدْيَ مِنَ الطَّرِيقِ.

٧٥١ - حَدَّثَنا أَبُو النُّعْمانِ: حَدَّثَنا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ نافِعٍ قالَ: قالَ عَبْدُ اللهِ بنُ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُمْ لأَبِيهِ: أَقِمْ فإنِّى لا آمَنُها أنْ سَتُصَدَّ عَنِ البَيْتِ، قالَ: إذًا أَفْعَلُ كَما فَعَلَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّمَ وقَدْ قالَ اللهُ - لَقَدْ كانَ لَكُمْ فى رَسُولِ اللهِ أُسْوَةٌ حَسَنَةٌ - فأنا أُشْهِدُكُمْ أنِّى قَدْ أَوْجَبْتُ عَلَى نَفْسِى العُمْرَةَ فأَهَلَّ بالعُمْرَةِ، قالَ: ثُمَّ خَرَجَ حَتَّى إذا كانَ بِالبَيْداءِ أَهَلَّ بِالحَجِّ والعُمْرَةِ وقالَ: ما شَأْنُ الحَجِّ والعُمْرَةِ إلاَّ واحِدٌ. ثُمَّ اشْتَرَى الهَدْيَ مِنْ قُدَيْدٍ ثُمَّ قَدِمَ فَطافَ لَهُما طَوافًا

(between Ṣafā and Marwa) once for both Ḥajj and 'Umra and did not finish the Iḥrām till he had finished both Ḥajj and 'Umra.

وَاحِدًا فَلَمْ يَحِلَّ حَتَّى حَلَّ مِنْهُمَا جَمِيعًا .

CHAPTER. Marking and garlanding (the Hadī) at Dhul-Ḥulaifa and then assuming Iḥrām. Nāfi' said, "whenever Ibn 'Umar رضي الله عنهما took the Hadī at the time of Hudaibiya, he used to garland and mark it at Dhul-Ḥulaifa, and stab the right side of its hump with a large knife, and then he would make it kneel with its face towards the Qibla (Ka'ba).

باب مَنْ أَشْعَرَ وَقَلَّدَ بِذِي الحُلَيْفَةِ ثُمَّ أَحْرَمَ . وَقَالَ نَافِعٌ : كَانَ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُمَا إِذَا أَهْدَى زَمَنَ الحُدَيْبِيَةِ قَلَّدَهُ وَأَشْعَرَهُ بِذِي الحُلَيْفَةِ ، وَيَطْعَنُ فِي شِقِّ سَنَامِهِ الأَيْمَنِ بِالشَّفْرَةِ وَوَجْهُهَا قِبَلَ القِبْلَةِ بَارِكَةً .

752. Narrated Al-Miswar bin Makhrama and Marwān رضي الله عنهما : The Prophet ﷺ went out of Medīna with over one thousand of his companions (at the time of the Treaty of Ḥudaibiya) and when they reached Dhul-Ḥulaifa, the Prophet ﷺ garlanded his Hadī and marked it and assumed Iḥrām for 'Umra.

٧٥٢ ـ حَدَّثَنَا أَحْمَدُ بنُ مُحَمَّدٍ : أَخْبَرَنَا مَعْمَرٌ ، عَنِ الزُّهْرِيِّ ، عَنْ عُرْوَةَ بنِ الزُّبَيْرِ ، عَنِ المِسْوَرِ بنِ مَخْرَمَةَ وَمَرْوَانَ قَالا: خَرَجَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ مِنَ المَدِينَةِ فِي بِضْعَ عَشْرَةَ مِائَةً مِنْ أَصْحَابِهِ حَتَّى إِذَا كَانُوا بِذِي الحُلَيْفَةِ قَلَّدَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ الهَدْيَ وَأَشْعَرَ وَأَحْرَمَ بِالعُمْرَةِ .

753. Narrated 'Āisha رضي الله عنها : I twisted (made by twisting) with my own hands the garlands for the Budn of the Prophet ﷺ who garlanded and marked them, and then made them proceed to Mecca; Yet no permissible thing was regarded as illegal for him then.

٧٥٣ ـ حَدَّثَنَا أَبُو نُعَيْمٍ : حَدَّثَنَا أَفْلَحُ ، عَنِ القَاسِمِ ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ : فَتَلْتُ قَلائِدَ بُدْنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ بِيَدَيَّ ، ثُمَّ قَلَّدَهَا وَأَشْعَرَهَا وَأَهْدَاهَا ، وَمَا حَرُمَ عَلَيْهِ شَيْءٌ كَانَ أُحِلَّ لَهُ .

CHAPTER. To twist (and make) the garlands for the Budn (Hadi camels) and cows.

باب فَتْلِ القَلائِدِ لِلْبُدْنِ والبَقَرِ.

754. Narrated Ḥafṣa رضي الله عنها : I said, "O Allāh's Apostle! What is wrong with the people, they have finished their Iḥrām but you have not?" He said, "I matted my hair and I have garlanded my Hadi, so I will not finish my Iḥrām till I finished my Ḥajj."

٧٥٤ ـ حدَّثنا مُسَدَّدٌ: حدَّثنا يَحْيى، عَنْ عُبَيْدِ اللهِ قالَ: أخْبَرَني نافِعٌ، عَنِ ابنِ عُمَرَ، عَنْ حَفْصَةَ رَضِيَ اللهُ عَنْهُمْ، قالَتْ: قُلْتُ: يا رَسُولَ اللهِ ما شأْنُ النَّاسِ حَلُّوا ولَمْ تَحْلِلْ أنْتَ؟ قال: إنِّي لَبَّدْتُ رأسِي وَقَلَّدْتُ هَدْيِي فلا أحِلُّ حتَّى أحِلَّ مِنَ الحَجِّ.

755. Narrated 'Aisha رضي الله عنها : Allāh's Apostle ﷺ used to send the Hadi from Medina and I used to twist the garlands for his Hadi and he did not keep away from any of these things which a Muḥrim keeps away from.

٧٥٥ ـ حدَّثنا عَبْدُ اللهِ بنُ يُوسُفَ: حدَّثنا اللَّيْثُ ابنُ شِهابٍ، عَنْ عُرْوَةَ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمٰنِ أنَّ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: كانَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّمَ يُهْدِي مِنَ المَدِينَةِ فأفْتِلُ قَلائِدَ هَدْيِهِ ثُمَّ لا يَجْتَنِبُ شَيْئاً مِمَّا يَجْتَنِبُهُ المُحْرِمُ.

CHAPTER. The marking of the Budn (sacrificial camels), Al-Miswar رضي الله عنه said, "The Prophet ﷺ garlanded the Hadis and marked them and assumed Iḥrām for 'Umra."

باب إشْعارِ البُدْنِ. وَقالَ عُرْوَةُ عَنِ المِسْوَرِ رَضِيَ اللهُ عَنْهُ: قَلَّدَ النَّبِيُّ صلى اللهُ عليه وسلَّمَ الهَدْيَ وَأشْعَرَهُ وَأحْرَمَ بالعُمْرَةِ.

756. Narrated 'Aisha رضي الله عنها : I twisted the garlands for the Hadis of the Prophet ﷺ and then he marked and garlanded them (or I garlanded them) and then made them proceed to the Ka'ba but he remained

٧٥٦ ـ حدَّثنا عَبْدُ اللهِ بنُ مَسْلَمَةَ: حدَّثنا أفْلَحُ بنُ حُمَيْدٍ، عَنِ القاسِمِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: فَتَلْتُ قَلائِدَ هَدْيِ النَّبِيِّ صلى اللهُ عليه وسلَّمَ

in Medina and no permissible thing was regarded as illegal for him then.

ثُمَّ أَشْعَرَهَا وَقَلَّدَهَا أَوْ قَلَّدْتُهَا ثُمَّ بَعَثَ بِهَا إِلَى الْبَيْتِ وَأَقَامَ بِالْمَدِينَةِ ، فَمَا حَرُمَ عَلَيْهِ شَيْءٌ كَانَ لَهُ حِلٌّ .

CHAPTER. Putting the garlands round the necks of the Hadis with one's own hands.

بابُ مَنْ قَلَّدَ الْقَلَائِدَ بِيَدِهِ .

757. Narrated ʿAbdullāh bin Abū Bakr bin ʿAmr bin Ḥazm that ʿAmra bint ʿAbdur-Rehman had told him, "Ziād bin Abū Sufyān wrote to ʿĀisha رضي الله عنها that ʿAbdullāh bin ʿAbbās رضي الله عنهما had stated, 'Whoever sends his Hadī (to the Kaʿba), all the things which are illegal for a (pilgrim) become illegal for that person till he slaughters it (i. e. till the 10th of Dhul-Ḥijja).'" ʿAmra added, "ʿĀisha said, 'It is not like what Ibn ʿAbbās had said: I twisted the garlands of the Hadis of Allāh's Apostle ﷺ with my own hands. Then Allāh's Apostle ﷺ put them round their necks with his own hands, sending them with my father; Yet nothing permitted by Allāh was considered illegal for Allāh's Apostle ﷺ till he slaughtered the Hadis.'"

٧٥٧ ـ حَدَّثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ : أَخْبَرَنَا مَالِكٌ . عَنْ عَبْدِ اللهِ بْنِ أَبِي بَكْرِ ابْنِ عَمْرِو بْنِ حَزْمٍ ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ : أَنَّهَا أَخْبَرَتْهُ : أَنَّ زِيَادَ ابْنَ أَبِي سُفْيَانَ كَتَبَ إِلَى عَائِشَةَ رَضِيَ اللهُ عَنْهَا: إِنَّ عَبْدَ اللهِ بْنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ : مَنْ أَهْدَى هَدْيًا حَرُمَ عَلَيْهِ مَا يَحْرُمُ عَلَى الْحَاجِّ حَتَّى يَنْحَرَ هَدْيَهُ . قَالَتْ عَمْرَةُ : فَقَالَتْ عَائِشَةُ رَضِيَ اللهُ عَنْهَا: لَيْسَ كَمَا قَالَ ابْنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُ ، فَتَلْتُ قَلَائِدَ هَدْيِ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ بِيَدَيَّ ثُمَّ قَلَّدَهَا رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ بِيَدَيْهِ ، ثُمَّ بَعَثَ بِهَا مَعَ أَبِي . فَلَمْ يَحْرُمْ عَلَى رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ شَيْءٌ أَحَلَّهُ اللهُ حَتَّى نَحَرَ الْهَدْيَ .

CHAPTER. The garlanding of sheep.

بابُ تَقْلِيدِ الْغَنَمِ .

758. Narrated ʿĀisha رضي الله عنها: Once the Prophet ﷺ sent sheep as Hadī.

٧٥٨ ـ حَدَّثَنَا أَبُو نُعَيْمٍ : حَدَّثَنَا الْأَعْمَشُ ، عَنْ إِبْرَاهِيمَ ، عَنِ الْأَسْوَدِ ،

عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ : أَهْدَى النَّبِيُّ صلى اللهُ عليه وسلَّمَ مَرَّةً غَنَمًا .

759. Narrated ʿAisha رضي الله عنها : I used to make the garlands for (the Hadis of) the Prophet ﷺ and he would garland the sheep (with them) and would stay with his family as a non-Muḥrim.

٧٥٩ - حدَّثنا أبُو النُّعْمانِ : حدَّثنا عَبْدُ الواحِدِ : حدَّثنا الأعْمَشُ : حدَّثنا إبْراهِيمُ ، عَنِ الأسْوَدِ ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ : كُنْتُ أفْتِلُ القَلائِدَ للنَّبِيِّ صلى اللهُ عليه وسلَّمَ فيُقَلِّدُ الغَنَمَ و يُقِيمُ فى أهْلِهِ حَلالا .

760. Narrated ʿAisha رضي الله عنها : I used to twist the garlands for the sheep of the Prophet ﷺ and he would send them (to the Kaʿba), and stay as a non-Muḥrim.

٧٦٠ - حدَّثنا أبُو النُّعْمانِ : حدَّثنا حَمَّادٌ : حدَّثنا مَنْصُورُ بنُ المُعْتَمِرِ ح ، و حدَّثنا مُحَمَّدُ بنُ كَثِيرٍ ، أخْبَرَنا سُفْيانُ عَنْ مَنْصُورٍ ، عَنْ إبْراهِيمَ ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ : كُنْتُ أفْتِلُ قَلائِدَ الغَنَمِ للنَّبِيِّ صلى اللهُ عليهِ وسلَّمَ فيَبْعَثُ بِها ثُمَّ يَمْكُثُ حَلالا .

761. Narrated ʿAisha رضي الله عنها : I twisted (the garlands) for the Hadis of the Prophet ﷺ before he assumed Iḥrām.

٧٦١ - حدَّثنا أبُو نُعَيْمٍ : حدَّثنا زَكَرِيَّاءُ ، عَنْ عامِرٍ ، عَنْ مَسْرُوقٍ ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ : فَتَلْتُ لِهَدْيِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ تَعْنِي القَلائِدَ قَبْلَ أنْ يُحْرِمَ .

CHAPTER. The garlands are made of wool.

بابُ القَلائِدِ مِنَ العِهْنِ .

762. Narrated the Mother of the faithful believers (ʿAisha رضي الله عنها) : I twisted

٧٦٢ - حدَّثنا عَمْرُو بنُ عَلِيٍّ : حدَّثنا مُعاذُ بنُ مُعاذٍ : حدَّثنا ابنُ عَوْنٍ عَنِ

the garlands of the Hadīs from the wool which was with me.

القاسِمِ. عَنْ أُمِّ المُؤْمِنِينَ رَضِيَ اللهُ عَنْها قالَتْ: فَتَلْتُ قَلائِدَها مِنْ عِهْنٍ كانَ عِنْدِي.

CHAPTER. Garlanding (the Hadī) with a shoe.

بابُ تَقْلِيدِ النَّعْلِ.

763. Narrated ʿIkrima: Abū Huraira رضي الله عنه said, "The Prophet ﷺ saw a man driving a Badana (sacrificial camel). The Prophet ﷺ said (to him), 'Ride on it.' He replied, 'It is a Badana.' The Prophet ﷺ again said, 'Ride on it!' Abū Huraira added, 'Then I saw that man riding it, showing obedience to the Prophet ﷺ, and a shoe was (hanging) from its neck.' "

٧٦٣ - حَدَّثَنا مُحَمَّدٌ: أَخْبَرَنا عَبْدُ الأَعْلَى بْنُ عَبْدِ الأَعْلَى، عَنْ مَعْمَرٍ، عَنْ يَحْيَى بنِ أَبِي كَثِيرٍ عَنْ عِكْرِمَةَ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ نَبِيَّ اللهِ صلى اللهُ عليهِ وسلَّمَ رَأَى رَجُلاً يَسُوقُ بَدَنَةً، قالَ: ارْكَبْها، قالَ: إِنَّها بَدَنَةٌ. قالَ: ارْكَبْها، قالَ: فَلَقَدْ رَأَيْتُهُ راكِبَها يُسايِرُ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ والنَّعْلُ فِي عُنُقِها. تابَعَهُ مُحَمَّدُ بنُ بَشَّارٍ.

764. Narrated Abū Huraira رضي الله عنه from the Prophet ﷺ : (as above).

٧٦٤ - حَدَّثَنا عُثْمانُ بنُ عُمَرَ: أَخْبَرَنا عَلِيُّ بنُ المُبارَكِ، عَنْ يَحْيَى، عَنْ عِكْرِمَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ.

CHAPTER. The covering (sheet) of the Budn (camels for secrifice).

Ibn ʿUmar used to tear off only the part of the sheet covering the camels hump. At the time of slaughtering the sacrifice he would remove the sheet, lest it should get spoiled with blood, and later on he would give it in charity.

بابُ الجِلالِ لِلْبُدْنِ.

وكانَ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُما لا يَشُقُّ مِنَ الجِلالِ إِلَّا مَوْضِعَ السَّنامِ. وإِذا نَحَرَها نَزَعَ جِلالَها مَخافَةَ أَنْ يُفْسِدَها الدَّمُ ثُمَّ يَتَصَدَّقُ بِها.

765. Narrated ʿAlī ؓ : Allāh's Apostle ﷺ ordered me to give in charity the skin and the coverings of the Budn which I had slaughtered.

٧٦٥ - حَدَّثَنَا قَبِيصَةُ: حَدَّثَنَا سُفْيَانُ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ قَالَ: أَمَرَنِي رَسُولُ اللهِ صلى اللهُ عليه وسلَّمَ أَنْ أَتَصَدَّقَ بِجِلَالِ الْبُدْنِ الَّتِي نَحَرْتُ وَبِجُلُودِهَا.

CHAPTER. The purchase of the Hadī on the way and garlanding it.

بَابُ مَنِ اشْتَرَى هَدْيَهُ مِنَ الطَّرِيقِ وَقَلَّدَهَا.

766. Narrated Nāfiʿ: Ibn ʿUmar ؓ intended to perform Ḥajj in the year of the Ḥajj of Al-Harawriya during the rule of Ibn Az-Zubair ؓ . Some people said to him, "It is very likely that there will be a fight among the people, and we are afraid that they might prevent you (from performing Ḥajj)." He replied "Verily, in Allāh's Apostle ﷺ there is a good example for you. In this case I would do the same as he had done. I make you witness that I have intended to perform ʿUmra."

When he reached Al-Baidā', he said, "The conditions for both Ḥajj and ʿUmra are the same. I make you witness that I have intended to perform Ḥajj along with ʿUmra." After that he took a garlanded Hadī (to Mecca) which he bought (on the way). When he reached (Mecca), he performed the Ṭawāf of the Kaʿba and of Ṣafā (and Marwa) and did not do more than that. He did not make legal for himself the things which are illegal for a

٧٦٦ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ: حَدَّثَنَا أَبُو ضَمْرَةَ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، عَنْ نَافِعٍ قَالَ: أَرَادَ ابْنُ عُمَرَ رَضِيَ اللهُ عَنْهُمَا الْحَجَّ عَامَ حَجَّةِ الْحَرُورِيَّةِ فِي عَهْدِ ابْنِ الزُّبَيْرِ رَضِيَ اللهُ عَنْهُمَا، فَقِيلَ لَهُ: إِنَّ النَّاسَ كَائِنٌ بَيْنَهُمْ قِتَالٌ وَنَخَافُ أَنْ يَصُدُّوكَ فَقَالَ: - لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللهِ أُسْوَةٌ حَسَنَةٌ - إِذًا أَصْنَعُ كَمَا صَنَعَ، أُشْهِدُكُمْ أَنِّي أَوْجَبْتُ عُمْرَةً، حَتَّى كَانَ بِظَاهِرِ الْبَيْدَاءِ قَالَ: مَا شَأْنُ الْحَجِّ وَالْعُمْرَةِ إِلَّا وَاحِدٌ، أُشْهِدُكُمْ أَنِّي جَمَعْتُ حَجَّةً مَعَ عُمْرَةٍ، وَأَهْدَى هَدْيًا مُقَلَّدًا اشْتَرَاهُ حَتَّى قَدِمَ فَطَافَ بِالْبَيْتِ وَبِالصَّفَا. وَلَمْ يَزِدْ عَلَى ذَلِكَ وَلَمْ يَحْلِلْ مِنْ شَيْءٍ حَرُمَ مِنْهُ حَتَّى يَوْمَ النَّحْرِ، فَحَلَقَ وَنَحَرَ وَرَأَى أَنْ قَدْ قَضَى طَوَافَهُ الْحَجَّ وَالْعُمْرَةَ

Muhrim till it was the Day of Nahr (sacrifice), when he had his head shaved and slaughtered (the sacrifice) and considered that he had already performed the Ṭawāf (Sa'i) for Ḥajj and 'Umra by performing his first Ṭawāf (between Ṣafā and Marwa), he then said, " The Prophet ﷺ had done like that."

بِطَوَافِهِ الأَوَّلِ . ثُمَّ قالَ : كَذَلِكَ صَنَعَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ .

CHAPTER. To slaughter cows (as a sacrifice) on behalf of one's wives without being ordered by them.

بابُ ذَبْحِ الرَّجُلِ البَقَرَ عَنْ نِسائِهِ مِنْ غَيْرِ أَمْرِهِنَّ .

767. Narrated 'Amra bint 'Abdur-Raḥmān : I heard 'Āisha ؓ saying, "Five days before the end of Dhul-Qa'ada we went out from Medīna in the company of Allāh's Apostle ﷺ with the intention of performing Ḥajj only. When we approached Mecca, Allāh's Apostle ﷺ ordered those who had no Hadī with them to finish their Iḥrām after performing the Ṭawāf of the Ka'ba and between Safa and Marwa."

'Āisha added, " On the Day of Naḥr (slaughtering of sacrifice) beef was brought to us. I asked, ' What is this ? ' The reply was, 'Allāh's Apostle ﷺ has slaughtered (sacrifices) on behalf of his wives.' "

٧٦٧ ـ حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ : أَخْبَرَنا مالِكٌ ، عَنْ يَحْيَى بنِ سَعِيدٍ ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمٰنِ قالَتْ : سَمِعْتُ عائِشَةَ رَضِيَ اللهُ عَنْها تَقُولُ : خَرَجْنا مَعَ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ لِخَمْسٍ بَقِينَ مِنْ ذِى القَعْدَةِ لا نُرَى إلاَّ الحَجَّ . فَلَمَّا دَنَوْنا مِنْ مَكَّةَ أَمَرَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ مَنْ لَمْ يَكُنْ مَعَهُ هَدْىٌ إذا طافَ وَسَعَى بَيْنَ الصَّفا والمَرْوَةِ أنْ يَحِلَّ قالَتْ : فَدُخِلَ عَلَيْنا يَوْمَ النَّحْرِ بِلَحْمِ بَقَرٍ فَقُلْتُ : ما هٰذا ؟ قالَ : نَحَرَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ عَنْ أَزْواجِهِ . قالَ يَحْيَى : فَذَكَرْتُهُ لِلْقاسِمِ ، فَقالَ : أَتَتْكَ بِالحَدِيثِ عَلَى وَجْهِهِ .

CHAPTER. To slaughter (sacrifices) at the Manḥar (slaughtering place) of the Prophet ﷺ at Minā.

بابُ النَّحْرِ فى مَنْحَرِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ بِمِنًى .

768. Narrated Nāfiʻ: ʻAbdullāh (bin ʻUmar) used to slaughter (his sacrifice) at the Manhar. (ʻUbaidullāh, a sub-narrator said, "The Manḥar of Allāh's Apostle ﷺ.")

٧٦٨ - حدَّثنا إسحاقُ بنُ إبراهيمَ: سمعَ خالدَ بنَ الحارثِ: حدَّثنا عُبيدُ الله ابنُ عُمرَ، عن نافعٍ: أنَّ عبدَ الله رضيَ اللهُ عنهُ كانَ ينحرُ فى المنحرِ، قالَ عُبيدُ اللهِ: منحرِ رسولِ اللهِ صلى اللهُ عليهِ وسلَّمَ.

769. Narrated Nāfiʻ: Ibn ʻUmar ؓ used to send his Hadī from Jamʻ (to Minā) in the last third of the night with the pilgrims amongst whom there were free men and slaves, till it was taken into the Manhar (slaughtering place) of the Prophet ﷺ.

٧٦٩ - حدَّثنا إبراهيمُ بنُ المُنذِرِ: حدَّثنا أنسُ بنُ عياضٍ: حدَّثنا موسى بنُ عُقبةَ، عن نافعٍ: أنَّ ابنَ عُمرَ رضىَ اللهُ عنهُما كانَ يبعثُ بهديهِ من جمعٍ من آخرِ الليلِ حتى يدخلَ بهِ منحرَ النبىِّ صلى اللهُ عليهِ وسلَّمَ معَ حُجَّاجٍ فيهِم الحرُّ والمملوكُ.

CHAPTER. Slaughtering one's Hadī with one's own hands.

باب من نحرَ هديَهُ بيدِهِ.

770. Narrated Sahl bin Bakkār the narration of Anas abridged, saying, "The Prophet ﷺ slaughtered seven Budn (camels) while standing, with his own hands. On the day of ʻĪd-ul-Aḍḥā he slaughtered (sacrificed) two black and white horned rams."

٧٧٠ - حدَّثنا سهلُ بنُ بكَّارٍ: حدَّثنا وُهيبٌ، عن أيوبَ، عن أبى قِلابةَ، عن أنسٍ، وذكرَ الحديثَ. قالَ: ونحرَ النبىُّ صلى اللهُ عليهِ وسلَّمَ بيدِهِ سبعَ بُدنٍ قياما وضحَّى بالمدينةِ كبشينِ أملحينِ أقرنينِ مُختصرًا.

CHAPTER. Slaughtering the camels with one leg tied up.

باب نحرِ الابلِ مُقيَّدةً.

771. Narrated Ziad bin Jubair: I saw Ibn ʻUmar ؓ passing by a man who had made his Badana sit to slaughter it. Ibn ʻUmar said, "Slaughter it while it is

٧٧١ - حدَّثنا عبدُ اللهِ بنُ مسلمةَ: حدَّثنا يزيدُ بنُ زُريعٍ، عن يونسَ، عن زيادِ بنِ جُبيرٍ قالَ: رأيتُ

standing with one leg tied up as is the tradition of Muhammad ﷺ."

ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُما أَتَى عَلَى رَجُلٍ قَدْ أَناخَ بَدَنَتَهُ يَنْحَرُها ، قالَ : ابْعَثْها قِياماً مُقَيَّدَةً . سُنَّةَ مُحَمَّدٍ صلى اللهُ عليهِ وسلَّمَ . و قالَ شُعْبَةُ عَنْ يُونُسَ ، أخبرَني زِيادٌ .

CHAPTER. To slaughter the Budn (sacrificing camels) while they are standing. Ibn 'Umar ﵄ said, "(That was) the tradition of Muhammad ﷺ." Ibn 'Abbās ﵄ said that the camels were standing in a row.

باب نَحرِ البُدْنِ قائمةً . و قالَ ابنُ عُمَرَ رَضِيَ اللهُ عنهُما : سُنَّةَ مُحمدٍ صلى اللهُ عليهِ وسلَّم . وَ قالَ ابنُ عَبّاسٍ رَضِيَ اللهُ عَنْهُما : صَوافَّ : قِياماً .

772. Narrated Anas ﵁: The Prophet ﷺ offered four Rak'āt of Zuhr prayer at Medīna; and two Rak'āt of 'Aṣr prayer at Dhul-Ḥulaifa and spent the night there and when (the day) dawned, he mounted his Mount and started saying, "None has the right to be worshipped but Allāh, and Glorified be Allāh." When he reached Al-Baidā' he recited Talbiya for both Ḥajj and 'Umra. And when he arrived at Mecca, he ordered them (his companions) to finish their Iḥrām. The Prophet ﷺ slaughtered seven Budn (camel) with his own hands while the camels were standing. He also sacrificed two black and white horned rams at Medīna.

٧٧٢ ـ حدَّثنا سَهْلُ بنُ بَكّارٍ : حدَّثنا وُهَيْبٌ ، عَنْ أيُّوبَ ، عَنْ أبي قِلابَةَ ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ : صَلَّى النَّبيُّ صلى اللهُ عليهِ وسلَّمَ الظُّهْرَ بالمَدِينَةِ أرْبَعاً والعَصْرَ بِذي الحُلَيْفَةِ رَكْعَتَيْنِ ، فَباتَ بِها فَلَمّا أصْبَحَ رَكِبَ رَاحِلَتَهُ فجَعَلَ يُهَلِّلُ وَ يُسَبِّحُ ، فَلَمّا عَلا عَلَى البَيْداءِ لَبَّى بِهِما جَميعاً . فَلَمّا دَخَلَ مَكَّةَ أمَرَهُمْ أنْ يَحِلُّوا و نَحَرَ النَّبيُّ صلى اللهُ عليهِ وسلَّمَ بِيَدِهِ سَبْعَ بُدْنٍ قِياماً ، وَضَحَّى بالمَدِينَةِ كَبْشَيْنِ أمْلَحَيْنِ أقْرَنَيْنِ .

773. Narrated Anas bin Mālik ﵁: The Prophet ﷺ offered four Rak'āt of Ẓuhr prayer at Medina and two Rak'āt of 'Aṣr prayer at Dhul-Ḥulaifa.

٧٧٣ ـ حدَّثنا مُسَدَّدٌ : حدَّثنا إسْماعيلُ ، عَنْ أيُّوبَ ، عَنْ أبي قِلابَةَ ، عَنْ أنَسِ بنِ مالِكٍ رَضِيَ اللهُ عَنْهُ قالَ : صَلَّى النَّبيُّ صلى اللهُ عليهِ وسلَّمَ

Narrated Aiyub from somebody: Anas said, "Then he (the Prophet ﷺ) passed the night there till dawn and then he offered the Fajr prayer, and mounted his Mount and when it arrived at Al-Baidā' he assumed Iḥrām for both 'Umra and Ḥajj."

الظُّهْرَ بِالْمَدِينَةِ أَرْبَعًا وَالْعَصْرَ بِذِي الْحُلَيْفَةِ رَكْعَتَيْنِ. وَعَنْ أَيُّوبَ، عَنْ رَجُلٍ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ: ثُمَّ بَاتَ حَتَّى أَصْبَحَ فَصَلَّى الصُّبْحَ ثُمَّ رَكِبَ رَاحِلَتَهُ حَتَّى إِذَا اسْتَوَتْ بِهِ الْبَيْدَاءَ أَهَلَّ بِعُمْرَةٍ وَحَجَّةٍ.

CHAPTER. The butcher should not be given anything of the Hadī.

باب لا يُعْطِي الجَزَّارَ مِنَ الهَدْيِ شَيْئًا.

774. Narrated 'Alī ؓ: The Prophet ﷺ sent me to supervise the (slaughtering of) Budn (Hadī camels) and ordered me to distribute their meat, and then he ordered me to distribute their covering sheets and skins. 'Alī added, "The Prophet ﷺ ordered me to supervise the slaughtering (of the Budn) and not to give anything (of their bodies) to the butcher as wages for slaughtering."

٧٧٤ - حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ قَالَ: أَخْبَرَنِي ابْنُ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ الرَّحْمَنِ ابْنِ أَبِي لَيْلَى، عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ قَالَ: بَعَثَنِي النَّبِيُّ صلى اللهُ عليهِ وسلمَ فَقُمْتُ عَلَى الْبُدْنِ فَأَمَرَنِي فَقَسَمْتُ لُحُومَهَا. ثُمَّ أَمَرَنِي فَقَسَمْتُ جِلَالَهَا وَجُلُودَهَا. وَقَالَ سُفْيَانُ: وَحَدَّثَنِي عَبْدُ الْكَرِيمِ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ قَالَ: أَمَرَنِي النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ فَقُمْتُ عَلَى الْبُدْنِ وَلَا أُعْطِي عَلَيْهَا شَيْئًا فِي جِزَارَتِهَا.

CHAPTER. The skins of Budn are to be given in charity.

باب يَتَصَدَّقُ بِجُلُودِ الْهَدْيِ.

775. Narrated 'Alī ؓ: The Prophet ﷺ ordered me to supervise the (slaughtering) of Budn (Hadī camel) and to

٧٧٥ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي الْحَسَنُ

distribute their meat, skins and covering sheets in charity and not to give anything (of their bodies) to the butcher as wages for slaughtering.

ابنُ مُسْلِمٍ و عَبْدُ الكَرِيمِ الجَزَرِيُّ: أنَّ مُجَاهِدًا أخْبَرَهُما: أنَّ عَبْدَ الرَّحْمَنِ ابنَ أبي لَيْلَى أخْبَرَهُ: أنَّ عَلِيًّا رَضِيَ اللهُ عَنْهُ أخْبَرَهُ أنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ أمَرَهُ أنْ يَقُومَ عَلَى بُدْنِهِ و أنْ يَقْسِمَ بُدْنَهُ كُلَّها، لُحُومَها و جُلُودَها وجِلالَها، وَلا يُعْطِيَ في جِزَارَتِها شَيْئًا.

CHAPTER. The covering sheets of Budn are to be given in charity.

بابٌ يَتَصَدَّقُ بِجِلالِ البُدْنِ.

776. Narrated ʿAli (رضي الله عنه): The Prophet ﷺ offered one hundred Budn as Hadi and ordered me to distribute their meat (in charity) and I did so. Then he ordered me to distribute their covering sheets in charity and I did so. Then he ordered me to distribute their skins in charity and I did so.

٧٧٦ ـ حدَّثَنا أبُو نُعَيْمٍ: حدَّثَنا سَيْفُ بنُ أبي سُلَيْمانَ قالَ: سَمِعْتُ مُجَاهِدًا يَقُولُ: حدَّثَنِي ابنُ أبي لَيْلَى: أنَّ عَلِيًّا رَضِيَ اللهُ عَنْهُ حدَّثَهُ قالَ: أهْدَى النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ مائَةَ بَدَنَةٍ فأمَرَنِي بِلُحُومِها فَقَسَمْتُها، ثُمَّ أمَرَنِي بِجِلالِها فَقَسَمْتُها، ثُمَّ بِجُلُودِها فَقَسَمْتُها.

CHAPTER.

“And (recall) what we prepared for Abraham, the place of the (Sacred) House,
(Saying): ’ Associate not anything
In worship with Me,
And purify My House
For those who do Ṭawāf and those who
Use the House for standing in prayer and those who
Bow and prostrate themselves
(Therein in prayer)

بابٌ ـ وَإذْ بَوَّأنا لإبْرَاهِيمَ مَكَانَ البَيْتِ أنْ لا تُشْرِكْ بِي شَيْئًا وَطَهِّرْ بَيْتِيَ لِلطَّائِفِينَ والقائِمِينَ والرُّكَّعِ السُّجُودِ، و أذِّنْ في النَّاسِ بالحَجِّ يأْتُوكَ رِجالاً ـ إلى قَوْلِهِ ـ فَهُوَ خَيْرٌ لَهُ عِنْدَ رَبِّهِ ـ.

And proclaim the Pilgrimage (Ḥajj)
Among mankind: they will come
To you on foot and (mounted)
On every lean camel;
They will come from every deep ravine
That they may witness things
That are of benefit to them and mention
The Name of Allāh on appointed days
Over the host of cattle
That He has bestowed upon them.
Then eat from it and feed the poor, unfortunates.
Then let them make an end of their Iḥrām
And pay their vows and
Do Ṭawāf of the Ancient House.
That (is the Command) and whoever
Magnifies the Sacred Things of Allāh
It is good in the sight of his Lord."
(22 : 26-30)

CHAPTER. What sort of Budn may be eaten (by the one who offers them) and what is to be distributed in charity. Said Ibn ʿUmar : The animals slaughtered as a penalty for hunting (illegally) and the animal offered because of a vow should not be eaten by the person who has offered them, but he can eat from other kinds of offerings. And ʿAṭāʾ said, "It is permissible to eat and let others eat the meat of the animals sacrificed for Ḥajj-at-Tammattuʿ."

بَابُ مَا يَأْكُلُ مِنَ الْبُدْنِ وَمَا يُتَصَدَّقُ. وَقَالَ عُبَيْدُ اللهِ: أَخْبَرَنِى نَافِعٌ، عَنِ ابْنِ عُمَرَ رَضِىَ اللهُ عَنْهُمَا: لَا يُؤْكَلُ مِنْ جَزَاءِ الصَّيْدِ وَالنَّذْرِ وَيُؤْكَلُ مِمَّا سِوَى ذَلِكَ. وَقَالَ عَطَاءٌ: يَأْكُلُ وَيُطْعِمُ مِنَ الْمُتْعَةِ.

777. Narrated Ibn Juraij: ʿAṭāʾ said,

٧٧٧ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى،

"I heard Jābir bin ʿAbdullāh رضي الله عنه saying, 'We never ate the meat of the Budn for more than three days of Minā. Later, the Prophet ﷺ gave us permission by saying: 'Eat and take (meat) with you. So we ate (some) and took (some) with us.' " I asked ʿAṭāʾ, " Did Jābir say (that they went on eating the meat) till they reached Medīna ? " ʿAṭāʾ replied, " No."

778. Narrated ʿAmra : I heard ʿĀisha رضي الله عنها saying, "We went out (from Medīna) along with Allāh's Apostle ﷺ five days before the end of Dhul-Qaʿda with the intention of performing Ḥajj only. When we approached Mecca, Allāh's Apostle ﷺ ordered those who had no Hadī along with them to finish the Iḥrām after performing the Ṭawāf of the Kaʿba." ʿĀisha رضي الله عنها added, "Beef was brought to us on the Day of Naḥr and I said, 'What is this ?' Somebody said, 'The Prophet ﷺ has slaughtered (cows) on behalf of his wives.' "

CHAPTER. Slaughtering before having one's head shaved.

779. Narrated Ibn ʿAbbās رضي الله عنهما : The Prophet ﷺ was asked about a

عَنِ ابْنِ جُرَيْجٍ: حَدَّثَنَا عَطَاءٌ: سَمِعَ جَابِرَ بْنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا يَقُولُ: كُنَّا لاَ نَأْكُلُ مِنْ لُحُومِ بُدْنِنَا فَوْقَ ثَلاَثِ مِنًى فَرَخَّصَ لَنَا النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ فَقَالَ: كُلُوا وَتَزَوَّدُوا، فَأَكَلْنَا وَتَزَوَّدْنَا. قُلْتُ لِعَطَاءٍ: قَالَ حَتَّى جِئْنَا الْمَدِينَةَ؟ قَالَ: لاَ.

٧٧٨ - حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ: حَدَّثَنَا سُلَيْمَانُ قَالَ: حَدَّثَنِي يَحْيَى قَالَ: حَدَّثَتْنِي عَمْرَةُ قَالَتْ سَمِعْتُ عَائِشَةَ رَضِيَ اللهُ عَنْهَا تَقُولُ: خَرَجْنَا مَعَ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ لِخَمْسٍ بَقِينَ مِنْ ذِي الْقَعْدَةِ وَلاَ نُرَى إِلاَّ الْحَجَّ حَتَّى إِذَا دَنَوْنَا مِنْ مَكَّةَ أَمَرَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ مَنْ لَمْ يَكُنْ مَعَهُ هَدْيٌ إِذَا طَافَ بِالْبَيْتِ ثُمَّ يَحِلُّ، قَالَتْ عَائِشَةُ رَضِيَ اللهُ عَنْهَا: فَدُخِلَ عَلَيْنَا يَوْمَ النَّحْرِ بِلَحْمِ بَقَرٍ فَقُلْتُ: مَا هَذَا؟ فَقِيلَ ذَبَحَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ عَنْ أَزْوَاجِهِ. قَالَ يَحْيَى: فَذَكَرْتُ هَذَا الْحَدِيثَ لِلْقَاسِمِ فَقَالَ: أَتَتْكَ بِالْحَدِيثِ عَلَى وَجْهِهِ.

بَابُ الذَّبْحِ قَبْلَ الْحَلْقِ.

٧٧٩ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ حَوْشَبٍ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا مَنْصُورٌ،

person who had had his head shaved before slaughtering (his Hadī) (or other similar rites). He replied, "There is no harm, there is no harm."

عَنْ عَطاءٍ ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ : سُئِلَ النَّبِيُّ صلى اللهُ عليه وسلَّمَ عَمَّنْ حَلَقَ قَبْلَ أنْ يَذْبَحَ و نَحْوِهِ فَقالَ : لا حَرَجَ ، لا حَرَجَ .

780. Narrated Ibn 'Abbās ؓ: A man said to the Prophet ﷺ, "I performed Ṭawāf-al-Ifada before the Ramī (throwing pebbles at the Jamra)." The Prophet ﷺ replied, "There is no harm." The man said, "I had my head shaved before slaughtering." The Prophet ﷺ replied, "There is no harm." He said, "I have slaughtered the Hadī before the Ramī." The Prophet ﷺ replied, "There is no harm."

٧٨٠ ـ حدَّثَنا أحْمَدُ بنُ يُونُسَ : أخْبَرَنا أبُو بَكْرٍ ، عَنْ عَبْدِ العَزِيزِ بنِ رُفَيْعٍ ، عَنْ عَطاءٍ ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما ، قالَ رَجُلٌ للنَّبِيِّ صلى اللهُ عليهِ وسلَّمَ : زُرْتُ قَبْلَ أنْ أرْمِيَ ، قالَ : لا حَرَجَ . قالَ : حَلَقْتُ قَبْلَ أنْ أذْبَحَ . قالَ : لا حَرَجَ ، قالَ : ذَبَحْتُ قَبْلَ أنْ أرْمِيَ ، قالَ : لا حَرَجَ . وَقالَ عَبْدُ الرَّحِيمِ الرَّازِيُّ عَنِ ابنِ خُثَيْمٍ : أخْبَرَنِي عَطاءٌ ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ . وَقالَ القاسِمُ بنُ يَحْيَى : حدَّثَنِي ابنُ خُثَيْمٍ ، عَنْ عَطاءٍ ، عَنِ ابنِ عَبَّاسٍ ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ . وَقالَ عَفَّانُ : أُرَاهُ عَنْ وُهَيْبٍ . حدَّثَنا ابنُ خُثَيْمٍ ، عَنْ سَعِيدِ بنِ جُبَيْرٍ ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ . وَقالَ حَمَّادٌ ، عَنْ قَيْسِ بنِ سَعْدٍ وعَبَّادِ بنِ مَنْصُورٍ ، عَنْ عَطاءٍ عَنْ ، جابِرٍ رَضِيَ اللهُ عَنْهُ ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ .

781. Narrated Ibn 'Abbās ؓ:

٧٨١ ـ حدَّثَنا مُحَمَّدُ بنُ المُثَنَّى :

The Prophet ﷺ was asked by a man who said, "I have done the Ramī in the evening." The Prophet ﷺ replied, "There is no harm in it."

Another man asked, "I had my head shaved before the slaughtering." The Prophet ﷺ replied, "There is no harm in it."

782. Narrated Abū Musa رضى الله عنه : I came upon Allāh's Apostle ﷺ when he was at Al-Baṭ-ḥā. He asked me, "Have you intended to perform the Ḥajj?" I replied in the affirmative. He asked, "For what have you assumed Iḥrām?" I replied, "I have assumed Iḥrām with the same intention as that of the Prophet ﷺ." The Prophet ﷺ said, "Youhave done well! Go and perform the Ṭawāf round the Ka'ba and between Ṣafā and Marwa." Then I went to one of the women of Banī Qais and she took out the lice from my head. Later, I assumed the Iḥrām for Ḥajj. So, I used to give this verdict to the people till the caliphate of 'Umar رضى الله عنه. When I told him about it, he said, "If we take (follow) the Holy Book, then it orders us to complete Ḥajj and 'Umra (Ḥajj-at-Tamattu') and if we follow the tradition of Allāh's Apostle ﷺ, then Allāh's Apostle ﷺ did not finish his Iḥrām till the Hadī had reached its destination (had been slaughtered)."

(see Hadith No. 630)

CHAPTER. Whoever matted his hair on assuming Iḥrām and had his hair shaved on finishing the Iḥrām.

حَدَّثَنَا عَبْدُ الأَعْلَى، حَدَّثَنَا خَالِدٌ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: سُئِلَ النَّبِيُّ صلى اللهُ عليه وسلَّمَ فَقَالَ: رَمَيْتُ بَعْدَ مَا أَمْسَيْتُ. فَقَالَ لاَ حَرَجَ. قَالَ: حَلَقْتُ قَبْلَ أَنْ أَنْحَرَ، قَالَ: لاَ حَرَجَ.

٧٨٢ - حَدَّثَنَا عَبْدَانُ قَالَ: أَخْبَرَنِي أَبِي، عَنْ شُعْبَةَ، عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ ابْنِ شِهَابٍ، عَنْ أَبِي مُوسَى رَضِيَ اللهُ عَنْهُ قَالَ: قَدِمْتُ عَلَى رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ وَهُوَ بِالبَطْحَاءِ فَقَالَ: أَحَجَجْتَ؟ قُلْتُ: نَعَمْ. قَالَ: بِمَا أَهْلَلْتَ؟ قُلْتُ: لَبَّيْكَ بِإِهْلاَلٍ كَإِهْلاَلِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ. قَالَ: أَحْسَنْتَ انْطَلِقْ فَطُفْ بِالبَيْتِ وَبِالصَّفَا وَالمَرْوَةِ ثُمَّ أَتَيْتُ امْرَأَةً مِنْ نِسَاءِ بَنِي قَيْسٍ فَفَلَتْ رَأْسِي. ثُمَّ أَهْلَلْتُ بِالحَجِّ فَكُنْتُ أُفْتِي بِهِ النَّاسَ حَتَّى خِلاَفَةِ عُمَرَ رَضِيَ اللهُ عَنْهُ فَذَكَرْتُهُ لَهُ. فَقَالَ: إِنْ نَأْخُذْ بِكِتَابِ اللهِ فَإِنَّهُ يَأْمُرُنَا بِالتَّمَامِ وَإِنْ نَأْخُذْ بِسُنَّةِ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ فَإِنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ لَمْ يَحِلَّ حَتَّى بَلَغَ الهَدْيُ مَحِلَّهُ.

بَابُ مَنْ لَبَّدَ رَأْسَهُ عِنْدَ الإِحْرَامِ وَحَلَقَ.

783. Narrated Ibn 'Umar: Ḥafṣa said, "O Allāh's Apostle! What is wrong with the people; they finished their Iḥrām after performing 'Umra, but you have not finished it after your 'Umra?" He replied, "I matted my hair and have garlanded my Hadī. So, I cannot finish my Iḥrām till I slaughter (my Hadī)."

٧٨٣ - حَدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ ابنِ عُمَرَ، عَنْ حَفْصَةَ رَضِيَ اللهُ عَنْهُمْ أَنَّهَا قَالَتْ: يَا رَسُولَ اللهِ، مَا شَأْنُ النَّاسِ حَلُّوا بِعُمْرَةٍ وَلَمْ تَحْلِلْ أَنْتَ مِنْ عُمْرَتِكَ؟ قَالَ: إِنِّي لَبَّدْتُ رَأْسِي وَقَلَّدْتُ هَدْيِي فَلَا أُحِلُّ حَتَّى أَنْحَرَ.

CHAPTER. To have the hair cut short or shaved off on finishing the Iḥrām.

بابُ الحَلْقِ وَالتَّقْصِيرِ عِنْدَ الإِحْلالِ.

784. Narrated Ibn 'Umar: Allāh's Apostle ﷺ (got) his head shaved after performing his Ḥajj.

٧٨٤ - حَدَّثَنَا أَبُو اليَمَانِ: أَخْبَرَنَا شُعَيْبُ بنُ أَبِي حَمْزَةَ، قَالَ نَافِعٌ: كَانَ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُمَا يَقُولُ: حَلَقَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ فِي حَجَّتِهِ.

785. Narrated 'Abdullāh bin 'Umar: Allāh's Apostle ﷺ said, "O Allāh! Be merciful to those who have their head shaved." The people said, "O Allāh's Apostle! And (invoke Allah for) those who get their hair cut short." The Prophet ﷺ said, "O Allāh! Be merciful to those who have their head shaved." The people said, "O Allāh's Apostle! And those who get their hair cut short." The Prophet ﷺ said (the third time), "And to those who get their hair cut short." Nāfi' said that the Prophet ﷺ had said once or twice, "O Allāh! Be merciful to those who get their head

٧٨٥ - حَدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللهِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا: أَنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ قَالَ: اللَّهُمَّ ارْحَمِ المُحَلِّقِينَ. قَالُوا: وَالمُقَصِّرِينَ يَا رَسُولَ اللهِ، قَالَ: اللَّهُمَّ ارْحَمِ المُحَلِّقِينَ. قَالُوا: وَالمُقَصِّرِينَ يَا رَسُولَ اللهِ. قَالَ: وَالمُقَصِّرِينَ. وَقَالَ اللَّيْثُ: حَدَّثَنِي نَافِعٌ: رَحِمَ اللهُ المُحَلِّقِينَ مَرَّةً أَوْ مَرَّتَيْنِ. قَالَ: وَقَالَ عُبَيْدُ اللهِ: حَدَّثَنِي نَافِعٌ قَالَ: فِي الرَّابِعَةِ وَالمُقَصِّرِينَ.

shaved," and on the fourth time he added, "And to those who have their hair cut short."

786. Narrated Abū Huraira رضي الله عنه : Allāh's Apostle ﷺ said, "O Allāh! Forgive those who get their heads shaved." The people asked, "Also those who get their hair cut short?" The Prophet ﷺ said, "O Allāh! Forgive those who have their heads shaved." The people said, "Also those who get their hair cut short?" The Prophet ﷺ invoked Allāh for those who have their heads shaved, and said, "also (forgive) those who get their hair cut short."

٧٨٦ - حَدَّثَنَا عَيَّاشُ بْنُ الْوَلِيدِ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ: حَدَّثَنَا عُمَارَةُ ابْنُ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّمَ: اللَّهُمَّ اغْفِرْ لِلْمُحَلِّقِينَ. قَالُوا: وَلِلْمُقَصِّرِينَ. قَالَ: اللَّهُمَّ اغْفِرْ لِلْمُحَلِّقِينَ. قَالُوا: وَلِلْمُقَصِّرِينَ قَالَهَا ثَلَاثًا. قَالَ: وَلِلْمُقَصِّرِينَ.

787. Narrated 'Abdullāh رضي الله عنه : The Prophet ﷺ and some of his companions got their heads shaved and some others got their hair cut short.

Narrated Mu'awiya رضي الله عنه : I cut short the hair of Allāh's Apostle ﷺ with a long blade.

٧٨٧ - حَدَّثَنَا عَبْدُ اللهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ: حَدَّثَنَا جُوَيْرِيَةُ بْنُ أَسْمَاءَ، عَنْ نَافِعٍ: أَنَّ عَبْدَ اللهِ قَالَ: حَلَقَ النَّبِيُّ صلى اللهُ عليه وسلَّمَ وَطَائِفَةٌ مِنْ أَصْحَابِهِ وَقَصَّرَ بَعْضُهُمْ. حَدَّثَنَا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ، عَنِ الْحَسَنِ ابْنِ مُسْلِمٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ مُعَاوِيَةَ رَضِيَ اللهُ عَنْهُمْ قَالَ: قَصَّرْتُ عَنْ رَسُولِ اللهِ صلى اللهُ عليه وسلَّمَ بِمِشْقَصٍ.

CHAPTER. To get the hair cut short after performing 'Umra of Ḥajj-at-Tamattu'

بَابُ تَقْصِيرِ الْمُتَمَتِّعِ بَعْدَ الْعُمْرَةِ.

788. Narrated Ibn 'Abbās رضي الله عنهما : When the Prophet ﷺ came to Mecca,

٧٨٨ - حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ: حَدَّثَنَا فُضَيْلُ بْنُ سُلَيْمَانَ: حَدَّثَنَا مُوسَى

he ordered his Companions to perform the Ṭawāf round the Ka'ba and between Ṣafā and Marwa, to finish their Iḥrām and get their hair shaved off or cut short.

ابنُ عُقْبَةَ: أخبرَني كُرَيبٌ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: لَمَّا قَدِمَ النَّبِيُّ صلى اللهُ عليه وسلَّمَ مَكَّةَ أمَرَ أصحابَهُ أنْ يطُوفُوا بالبَيْتِ و بالصَّفا والمَرْوَةِ، ثُمَّ يَحِلُّوا و يَحْلِقُوا أوْ يُقصرُوا.

CHAPTER. The visit (of the Ka'ba to perform Ṭawāf-al-Ifāḍa) on the Day of Naḥr (10th of Dhul-Ḥijja).

Narrated Ibn Az-Zubair from 'Āisha and Ibn 'Abbās رضي الله عنهم : The Prophet ﷺ delayed the visit till night. It is narrated from Ibn 'Abbās that the Prophet ﷺ used to visit the House (Ka'ba) during the days of Minā. And narrated Nāfi' that Ibn 'Umar رضي الله عنهما performed only one Ṭawāf. He would take an afternoon nap and then return to Minā. That was on the Day of Naḥr (slaughtering).

بابُ الزِّيارَةِ يَوْمَ النَّحْرِ. وَقالَ أبُو الزُّبَيرِ، عَنْ عائِشَةَ وَابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمْ: أخَّرَ النَّبِيُّ صلى اللهُ عليه وسلَّمَ الزِّيارَةَ إلى اللَّيْلِ. وَيُذْكَرُ عَنْ أبي حَسَّانَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما أنَّ النَّبِيَّ صلى اللهُ عليه وسلَّمَ كانَ يَزُورُ البَيْتَ أيَّامَ مِنًى. وَقالَ لَنا أبُو نُعَيْمٍ: حدَّثَنا سُفْيانُ، عَنْ عُبَيْدِ اللهِ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّهُ طافَ طَوَافًا وَاحِدًا ثُمَّ يَقِيلُ ثُمَّ يأتِي مِنًى يَعْنِي يَوْمَ النَّحْرِ. وَرَفَعَهُ عَبْدُ الرَّزَّاقِ.

789. Narrated 'Āisha رضي الله عنها : We performed Ḥajj with the Prophet ﷺ and performed Ṭawāf-al-Ifāḍa on the Day of Naḥr (slaughtering). Ṣafiya got her menses and the Prophet ﷺ desired from her what a husband desires from his wife. I said to him, " O Allāh's Apostle! She is having her menses." He said, " Is she going to detain us ? " We informed him

٧٨٩ ـ حدَّثَنا عُبَيْدُ اللهِ: حدَّثَنا يَحْيَى بنُ بُكَيرٍ: حدَّثَنا اللَّيْثُ، عَنْ جَعْفَرِ بنِ رَبِيعَةَ، عَنِ الأعْرَجِ قالَ: حدَّثَنِي أبُو سَلَمَةَ بنُ عَبْدِ الرَّحْمَنِ: أنَّ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: حَجَجْنا مَعَ النَّبِيِّ صلى اللهُ عليه وسلَّمَ فأفَضْنا يَوْمَ النَّحْرِ فحاضَتْ صَفِيَّةُ فأرادَ النَّبِيُّ صلى اللهُ عليه وسلَّمَ مِنْها

that she had performed Ṭawāf-al-Ifāḍa on the Day of Naḥr. He said, "Proceed."

ما يُرِيدُ الرَّجُلُ مِنْ أَهْلِهِ. فَقُلْتُ: يا رَسُولَ اللهِ، إِنَّها حائِضٌ. قالَ: حابِسَتُنا هِيَ؟ قالُوا: يا رَسُولَ اللهِ، أَفاضَتْ يَوْمَ النَّحْرِ، قالَ: اخْرُجُوا. وَيُذْكَرُ عَنِ القاسِمِ وَعُرْوَةَ والأَسْوَدِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: أَفاضَتْ صَفِيَّةُ يَوْمَ النَّحْرِ.

CHAPTER. If one throws pebbles of the Jamra after the Maghrib or has his head shaved before slaughtering the Hadī because of forgetfulness or ignorance.

بابٌ إِذا رَمَى بَعْدَ ما أَمْسَى. أَوْ حَلَقَ قَبْلَ أَنْ يَذْبَحَ ناسِيًا أَوْ جاهِلاً.

790. Narrated Ibn ʿAbbās ؓ: The Prophet ﷺ was asked about the slaughtering, shaving (of the head), and the doing of Ramī before or after the due times. He said, "There is no harm in that."

٧٩٠ - حَدَّثَنا مُوسَى بْنُ إِسْماعِيلَ: حَدَّثَنا وُهَيْبٌ: حَدَّثَنا ابْنُ طاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: أَنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ قِيلَ لَهُ فِي الذَّبْحِ والحَلْقِ والرَّمْيِ والتَّقْدِيمِ والتَّأْخِيرِ فَقالَ: لا حَرَجَ.

791. Narrated Ibn ʿAbbās ؓ: The Prophet ﷺ was asked at Minā on the Day of Naḥr and he replied that there was no harm. Then a man said to him, "I got my head shaved before slaughtering." He replied, "Slaughter (now) and there is no harm in it." (Another) man said, "I did the Ramī (of the Jimār) after midday." The Prophet ﷺ replied, "There was no harm in it."

٧٩١ - حَدَّثَنا عَلِيُّ بْنُ عَبْدِ اللهِ: حَدَّثَنا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنا خالِدٌ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: كانَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ يُسْأَلُ يَوْمَ النَّحْرِ بِمِنًى، فَيَقُولُ: لا حَرَجَ. فَسَأَلَهُ رَجُلٌ فَقالَ: حَلَقْتُ قَبْلَ أَنْ أَذْبَحَ. قالَ: اذْبَحْ وَلا حَرَجَ. قالَ: رَمَيْتُ بَعْدَ ما أَمْسَيْتُ، فَقالَ: لا حَرَجَ.

CHAPTER. To give religious verdicts near the Jamra while riding an animal.

بابُ الفُتْيا عَلَى الدَّابَّةِ عِنْدَ الجَمْرَةِ.

792. Narrated 'Abdullāh bin 'Amr رضي الله عنهما: Allāh's Apostle ﷺ stopped (for a while near the Jamra at Minā) during his last Ḥajj and the people started asking him questions. A man said, "Ignorantly I got my head shaved before slaughtering." The Prophet ﷺ replied, "Slaughter (now) and there is no harm in it." Another man said, "Unknowingly I slaughtered the Hadī before doing the Ramī." The Prophet ﷺ said, "Do Ramī now and there is no harm in it." So, on that day, when the Prophet ﷺ was asked about anything done before or after (its stated time) he said, "Do it (now) and there is no harm."

٧٩٢ - حَدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنِ ابنِ شِهَابٍ، عَنْ عِيسَى بنِ طَلْحَةَ، عَنْ عَبْدِ اللهِ بنِ عَمْرٍو أَنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ وَقَفَ فِي حَجَّةِ الوَدَاعِ فَجَعَلُوا يَسْأَلُونَهُ فَقَالَ رَجُلٌ: لَمْ أَشْعُرْ فَحَلَقْتُ قَبْلَ أَنْ أَذْبَحَ قَالَ: اذْبَحْ وَلَا حَرَجَ. فَجَاءَ آخَرُ فَقَالَ لَمْ أَشْعُرْ فَنَحَرْتُ قَبْلَ أَنْ أَرْمِيَ، قَالَ: ارْمِ وَلَا حَرَجَ. فَمَا سُئِلَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ عَنْ شَيْءٍ قُدِّمَ وَلَا أُخِّرَ إِلَّا قَالَ افْعَلْ وَلَا حَرَجَ.

793. Narrated 'Abdullāh bin 'Amr bin Al-'Āṣ رضي الله عنهما: I witnessed the Prophet ﷺ when he was delivering the sermon on the Day of Naḥr. A man stood up and said, "I thought that such and such was to be done before such and such. I got my hair shaved before slaughtering." (Another said), "I slaughtered the Hadī before doing the Ramī." So, the people asked about many similar things. The Prophet ﷺ said, "Do it (now) and there is no harm in all these cases." Whenever the Prophet ﷺ was asked about anything on that day, he replied, "Do it, and there is no harm in it."

٧٩٣ - حَدَّثَنَا سَعِيدُ بنُ يَحْيَى بنِ سَعِيدٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا ابنُ جُرَيْجٍ: حَدَّثَنِي الزُّهْرِيُّ، عَنْ عِيسَى بنِ طَلْحَةَ، عَنْ عَبْدِ اللهِ بنِ عَمْرِو بنِ العاص رَضِيَ اللهُ عَنْهُ: حَدَّثَهُ أَنَّهُ شَهِدَ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ يَخْطُبُ يَوْمَ النَّحْرِ فَقَامَ إِلَيْهِ رَجُلٌ فَقَالَ: كُنْتُ أَحْسِبُ أَنَّ كَذَا قَبْلَ كَذَا. ثُمَّ قَامَ آخَرُ فَقَالَ: كُنْتُ أَحْسِبُ أَنَّ كَذَا قَبْلَ كَذَا، حَلَقْتُ قَبْلَ أَنْ أَنْحَرَ، نَحَرْتُ قَبْلَ أَنْ أَرْمِيَ، وَأَشْبَاهَ ذَلِكَ، فَقَالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ: افْعَلْ وَلَا حَرَجَ لَهُنَّ كُلِّهِنَّ، فَمَا سُئِلَ يَوْمَئِذٍ عَنْ شَيْءٍ إِلَّا قَالَ: افْعَلْ وَلَا حَرَجَ.

794. Narrated ʿAbdullāh bin ʿAmr bin Al-ʿĀs ﵄ : Allāh's Apostle ﷺ stopped while on his she-camel (the sub-narrator then narrated the Ḥadīth as above, i. e. 793).

CHAPTER. The sermon during the Days of Minā.

795. Narrated ʿIkrima: Ibn ʿAbbās ﵄ said: "Allāh's Apostle ﷺ delivered a sermon on the Day of Naḥr, and said, 'O people! (Tell me) what day is today?' The people replied, 'It is the forbidden (sacred) day.' He asked again, 'What place is this?' They replied, 'It is the place of sanctity.' He asked, 'What month is this?' They replied, 'It is a forbidden month.' He said, 'No doubt! Your blood, properties, and honour are sacred to one another like the sanctity of this day of yours, at this sacred area (Mecca) of yours, in this month of yours.' The Prophet ﷺ repeated his statement again and again. After that he raised his head and said, 'O Allāh! Have I conveyed (Your Message)? Have I conveyed (Your Message)?'" Ibn ʿAbbās added, "By Him in Whose Hand is my soul, the following was his will (Prophet's will) to his followers:—

'The present should tell the absent

٧٩٤ - حَدَّثَنَا إِسْحَاقُ قَالَ: أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي، عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي عِيسَى بْنُ طَلْحَةَ ابْنِ عُبَيْدِ اللهِ: أَنَّهُ سَمِعَ عَبْدَ اللهِ بْنَ عَمْرِو بْنِ الْعَاصِ رَضِيَ اللهُ عَنْهُمَا قَالَ: وَقَفَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ عَلَى نَاقَتِهِ، فَذَكَرَ الْحَدِيثَ. تَابَعَهُ مَعْمَرٌ عَنِ الزُّهْرِيِّ.

بَابُ الْخُطْبَةِ أَيَّامَ مِنًى.

٧٩٥ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللهِ: حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ، حَدَّثَنَا فُضَيْلُ ابْنُ غَزْوَانَ: حَدَّثَنَا عِكْرِمَةُ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا: أَنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ خَطَبَ النَّاسَ يَوْمَ النَّحْرِ فَقَالَ: يَا أَيُّهَا النَّاسُ، أَيُّ يَوْمٍ هَذَا؟ قَالُوا: يَوْمٌ حَرَامٌ. قَالَ: فَأَيُّ بَلَدٍ هَذَا؟ قَالُوا: بَلَدٌ حَرَامٌ. قَالَ: فَأَيُّ شَهْرٍ هَذَا؟ قَالُوا: شَهْرٌ حَرَامٌ. قَالَ: فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ عَلَيْكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هَذَا فِي بَلَدِكُمْ هَذَا فِي شَهْرِكُمْ هَذَا، فَأَعَادَهَا مِرَارًا. ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ: اللَّهُمَّ هَلْ بَلَّغْتُ؟ اللَّهُمَّ هَلْ بَلَّغْتُ؟ قَالَ ابْنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا: فَوَالَّذِي نَفْسِي بِيَدِهِ إِنَّهَا لَوَصِيَّتُهُ إِلَى أُمَّتِهِ، فَلْيُبْلِغِ

That I don't want you
To turn into infidels after me
By cutting the throats of one another.' "

796. Narrated Ibn 'Abbās ﵄ : I heard the Prophet ﷺ delivering a sermon at 'Arafāt.

797. Narrated Abū Bakra ﵁ : The Prophet ﷺ delivered us a sermon on the Day of Naḥr. He said, "Do you know what day today is?" We said, "Allāh and His Apostle know better." He remained silent till we thought that he would give it (another) name. He said, "Is'nt it the Day of Naḥr?" We said, "No doubt, it is." He asked, "What month is this?" We said, "Allāh and His Apostle know better." He remained silent till we thought that he would give it another name. He said, "Is'nt it the month of Dhul-Ḥijja?" We said, "No doubt, it is." He further asked, "What is this place?" We replied, "Allāh and His Apostle know it better." He remained silent till we thought that he would give it another name. He asked, "Is'nt it the Sacred area (of Mecca)?" We said, "No doubt it is." He said, "No doubt, your blood and properties are sacred to one another like the sanctity of this day of yours,

الشَّاهِدُ الغائِبَ ، لا تَرْجِعُوا بَعْدِي كُفَّاراً
يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ .

٧٩٦ - حدَّثنا حَفْصُ بنُ عُمَرَ : حدَّثنا شُعْبَةُ قالَ : أخبرَنِي عَمْرٌو قالَ : سَمِعْتُ جابِرَ بنَ زَيْدٍ قالَ : سَمِعْتُ ابنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ : سَمِعْتُ النَّبِيَّ صلى اللهُ عليه وسلَّمَ يَخْطُبُ بِعَرَفاتٍ . تابَعَهُ ابنُ عُيَيْنَةَ عَنْ عَمْرٍو .

٧٩٧ - حدَّثَنِي عَبْدُ اللهِ بنُ مُحَمَّدٍ : حدثنا أبُو عامِرٍ : حدَّثنا قُرَّةُ ، عَنْ مُحَمَّدِ ابنِ سِيرِينَ قالَ : أخبرَنِي عَبْدُ الرَّحْمَنِ ابنُ أبِي بَكْرَةَ ، عَنْ أبِي بَكْرَةَ ، وَرَجُلٌ أفْضَلُ فِي نَفْسِي مِنْ عَبْدِ الرَّحْمَنِ حُمَيْدُ بنُ عَبْدِ الرَّحْمَنِ عَنْ أبِي بَكْرَةَ رَضِيَ اللهُ عَنْهُ قالَ : خَطَبَنا النَّبِيُّ صلى اللهُ عليه وسلَّمَ يَوْمَ النَّحْرِ قالَ : أتَدْرُونَ أيُّ يَوْمٍ هَذَا ؟ قُلْنا : اللهُ وَرَسُولُهُ أعْلَمُ . فَسَكَتَ حَتَّى ظَنَنَّا أنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ . قالَ : ألَيْسَ يَوْمَ النَّحْرِ ؟ قُلْنا : بَلَى . قالَ : أيُّ شَهْرٍ هَذَا ؟ قُلْنا : اللهُ وَرَسُولُهُ أعْلَمُ فَسَكَتَ حَتَّى ظَنَنَّا أنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ . فَقالَ : ألَيْسَ ذُو الحَجَّةِ ؟ قُلْنا : بَلَى . قالَ : أيُّ بَلَدٍ هَذَا ؟ قُلْنا : اللهُ وَرَسُولُهُ أعْلَمُ . فَسَكَتَ حَتَّى ظَنَنَّا

in this place of yours, till the day you meet your Lord. Have I conveyed (the message of Allāh)?" They said, "Yes." He said, "O Allāh! Be a witness. The present ones should tell the absent ones. May be an absent person will comprehend what I say better than the present one who will convey it to him. Do not turn into infidels after me by cutting the throats of one another."

أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ. قَالَ: أَلَيْسَتْ بِالبَلْدَةِ الحَرَامِ؟ قُلْنَا: بَلَى قَالَ: فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ عَلَيْكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هَذَا، فِي شَهْرِكُمْ هَذَا فِي بَلَدِكُمْ هَذَا. إِلَى يَوْمِ تَلْقَوْنَ رَبَّكُمْ. أَلَا هَلْ بَلَّغْتُ؟ قَالُوا: نَعَمْ. قَالَ: اللَّهُمَّ اشْهَدْ، فَلْيُبَلِّغِ الشَّاهِدُ الغَائِبَ، فَرُبَّ مُبَلَّغٍ أَوْعَى مِنْ سَامِعٍ. فَلَا تَرْجِعُوا بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ.

798. Narrated Ibn 'Umar رضي الله عنهما: At Mina, the Prophet ﷺ said, "Do you know what day today is?" The people replied, "Allāh and His Apostle know it better." He said, "Today is a forbidden (sacred) day. And do you know what place is this?" They replied, "Allāh and His Apostle know it better." He said, "This place is a sanctuary. And do you know what month this is?" The people replied, "Allāh and His Apostle know it better." He said, "This is a forbidden month." The Prophet ﷺ added, "No doubt, Allāh made your blood, properties, and honour sacred to one another like the sanctity of this day of yours in this month of yours and at this place of yours."

Narrated Ibn 'Umar رضي الله عنهما: On the Day of Naḥr (10th of Dhul-Ḥijja), the Prophet ﷺ stood in between the Jamrāt during his Ḥajj which he performed (as in

٧٩٨ ـ حَدَّثَنَا مُحَمَّدُ بْنُ المُثَنَّى: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا عَاصِمُ بْنُ مُحَمَّدِ بْنِ زَيْدٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِمِنًى: أَتَدْرُونَ أَيُّ يَوْمٍ هَذَا؟ قَالُوا: اللهُ وَرَسُولُهُ أَعْلَمُ. فَقَالَ: فَإِنَّ هَذَا يَوْمٌ حَرَامٌ. أَفَتَدْرُونَ أَيُّ بَلَدٍ هَذَا؟ قَالُوا: اللهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: بَلَدٌ حَرَامٌ. أَفَتَدْرُونَ أَيُّ شَهْرٍ هَذَا؟ قَالُوا: اللهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: شَهْرٌ حَرَامٌ. قَالَ: فَإِنَّ اللهَ حَرَّمَ عَلَيْكُمْ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ كَحُرْمَةِ يَوْمِكُمْ هَذَا، فِي شَهْرِكُمْ هَذَا، فِي بَلَدِكُمْ هَذَا. وَقَالَ هِشَامُ بْنُ الغَازِ: أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا: وَقَفَ

the previous Hadith) and said, "This is the day of the Great Hajj." The Prophet ﷺ started saying repeatedly, "O Allāh! Be a Witness (I have conveyed Your Message)." He then bade the people farewell. The people said, "This is Hajj-al-Wada)."

النَّبِيُّ صلى اللهُ عليه وسلَّم يَوْمَ النَّحْرِ بَيْنَ الجَمَرَاتِ في الحَجَّةِ الَّتي حَجَّ بِهَذَا. وَقَالَ: هَذَا يَوْمُ الحَجِّ الأَكْبَرِ، فَطَفِقَ النَّبِيُّ صلى اللهُ عليه وسلَّم يَقُولُ: اللَّهُمَّ اشْهَدْ. فَوَدَّعَ النَّاسَ فَقَالُوا: هَذِهِ حَجَّةُ الوَدَاعِ.

CHAPTER. May those who provide pilgrims with water stay at Mecca during the nights of Minā?

بَابٌ هَلْ يَبِيتُ أَصْحَابُ السِّقَايَةِ أَوْ غَيْرُهُمْ بِمَكَّةَ لَيَالِيَ مِنًى؟

799. Narrated Ibn 'Umar رضي الله عنهما: The Prophet ﷺ permitted (them).

٧٩٩ - حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدِ بْنِ مَيْمُونٍ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنْ عُبَيْدِ اللهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا: رَخَّصَ النَّبِيُّ صلى اللهُ عليه وسلَّمَ.

800. Narrated Ibn 'Umar رضي الله عنهما that the Prophet ﷺ allowed (as above).

٨٠٠ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عُبَيْدُ اللهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا: أَنَّ النَّبِيَّ صلى اللهُ عليه وسلَّمَ أَذِنَ ح .

801. Narrated Ibn 'Umar رضي الله عنهما: When Al-'Abbās رضي الله عنه asked for the permission of the Prophet ﷺ for staying at Mecca during the nights of Minā for providing people with water, the Prophet ﷺ allowed him.

٨٠١ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي، حَدَّثَنَا عُبَيْدُ اللهِ قَالَ: حَدَّثَنِي نَافِعٌ عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا: أَنَّ العَبَّاسَ رَضِيَ اللهُ عَنْهُ اسْتَأْذَنَ النَّبِيَّ صلى اللهُ عليه وسلَّم لِيَبِيتَ بِمَكَّةَ لَيَالِيَ مِنًى مِنْ أَجْلِ سِقَايَتِهِ فَأَذِنَ لَهُ. تَابَعَهُ أَبُو أُسَامَةَ وَعُقْبَةُ ابْنُ خَالِدٍ وَأَبُو ضَمْرَةَ.

CHAPTER. To do the Ramī of the Jimār. Jābir said, "The Prophet ﷺ did the Ramī on the Day of Nahr (10th of Dhul-Ḥijja) before noon (this is only for Jamrat-ul-ʿAqaba), and then (on the 11th and the 12th of Dhul-Ḥijja) he did the Ramī after the decline of the sun (after Ẓuhr).

بابُ رَمْيِ الجِمَارِ. وقالَ جابِرٌ: رَمَى النَّبِيُّ صلى اللهُ عليه وسلَّم يَوْمَ النَّحْرِ ضُحًى وَرَمَى بَعْدَ ذَلِكَ بَعْدَ الزَّوَالِ.

802. Narrated Wabra: I asked Ibn ʿUmar رضي الله عنهما, "When should I stone the Jimār?" He replied, "When your leader does that." I asked him again the same question. He replied, "We used to wait till the sun declined and then we would do the Ramī (i. e. on the 11th and 12th of Dhul-Ḥijja)."

٨٠٢ - حدَّثنا أبُو نُعَيْمٍ: حدَّثنا مِسْعَرٌ، عَنْ وَبْرَةَ قالَ: سَأَلْتُ ابْنَ عُمَرَ رَضِيَ اللهُ عَنْهُما: مَتَى أَرْمِي الجِمارَ؟ قالَ: إذَا رَمَى إمامُكَ فارْمِهِ. فأعَدْتُ عَلَيْهِ المَسْأَلَةَ قالَ: كُنَّا نَتَحَيَّنُ فإذَا زَالَتِ الشَّمْسُ رَمَيْنا.

CHAPTER. To do the Ramī of Jimār from the middle of the valley.

بابُ رَمْيِ الجِمارِ مِنْ بَطْنِ الوَادِي.

803. Narrated ʿAbdur-Raḥmān bin Yazīd: ʿAbdullāh رضي الله عنه did the Ramī from the middle of the valley. So, I said, "O, Abū ʿAbdur-Raḥmān! Some people stone it (Jamra) from over it (i. e. from the top of the valley)." He said, "By Him except Whom there is no God, this is the place from where the one — on whom Sūrat-al-Baqara was revealed (i. e. Allāh's Apostle ﷺ) — did the Ramī."

٨٠٣ - حدَّثنا مُحَمَّدُ بنُ كَثِيرٍ: أخْبَرَنا سُفْيانُ، عَنِ الأعْمَشِ، عَنْ إبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ بنِ يَزِيدَ قالَ: رَمَى عَبْدُ اللهِ مِنْ بَطْنِ الوَادِي، فَقُلْتُ: يا أبا عَبْدِ الرَّحْمَنِ، إنَّ ناسا يَرْمُونَها مِنْ فَوْقِها. فَقالَ: وَالَّذِي لا إلَهَ غَيْرُهُ، هَذا مَقامُ الَّذِي أُنْزِلَتْ عَلَيْهِ سُورَةُ البَقَرَةِ صلى اللهُ عليه وسلَّم. وقالَ عَبْدُ اللهِ بنُ الوَليدِ: حدَّثنا سُفْيانُ عَنِ الأعْمَشِ بِهَذا.

CHAPTER. The Ramī of the Jimār

بابُ رَمْيِ الجِمارِ بِسَبْعِ حَصَياتٍ.

with seven small stones and this has been narrated by Ibn 'Umar from the Prophet ﷺ.

ذَكَرَهُ ابْنُ عُمَرَ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم.

804. Narrated 'Abdur-Raḥmān bin Yazīd: When 'Abdullāh ؓ reached the big Jamra, he kept the Ka'ba on the left side and Minā on his right side and threw seven pebbles (at the Jamra) and said, "The one on whom Sūrat-al-Baqara was revealed (i. e. the Prophet ﷺ) had done the Ramī similarly."

٨٠٤ ـ حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ، عَنِ الحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ: عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ: أَنَّهُ انْتَهَى إِلَى الجَمْرَةِ الكُبْرَى جَعَلَ البَيْتَ عَنْ يَسَارِهِ وَمِنًى عَنْ يَمِينِهِ وَرَمَى بِسَبْعٍ. وقالَ: هَكَذَا رَمَى الَّذِي أُنْزِلَتْ عَلَيْهِ سُورَةُ البَقَرَةِ صلى الله عليهِ وسلَّم.

CHAPTER. Keeping the House (Ka'ba) on the left on doing Rami of the Jamrat-ul-'Aqaba.

بابٌ مَنْ رَمَى جَمْرَةَ العَقَبَةِ فَجَعَلَ البَيْتَ عَنْ يَسَارِهِ.

805. Narrated 'Abdur-Raḥmān bin Yazīd: I performed Ḥajj with Ibn Mas'ūd ؓ and saw him doing Ramī of the big Jamra with seven small pebbles, keeping the Ka'ba on his left side and Minā on his right. He then said, "This is where the one on whom Sūrat-al-Baqara was revealed (i. e. Allāh's Apostle ﷺ) stood."

٨٠٥ ـ حَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا الحَكَمُ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ: أَنَّهُ حَجَّ مَعَ ابْنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ فَرَآهُ يَرْمِي الجَمْرَةَ الكُبْرَى بِسَبْعِ حَصَيَاتٍ. فَجَعَلَ البَيْتَ عَنْ يَسَارِهِ ومِنًى عَنْ يَمِينِهِ، ثُمَّ قالَ: هَذَا مَقَامُ الَّذِي أُنْزِلَتْ عَلَيْهِ سُورَةُ البَقَرَةِ.

CHAPTER. To say 'Allāhu-Akbar' (Allāh is Greater) on throwing every pebble.

This was stated by Ibn'Umar ؓ from the Prophet ﷺ.

بابٌ يُكَبِّرُ مَعَ كُلِّ حَصَاةٍ

قَالَهُ ابْنُ عُمَرَ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم.

806. Narrated Al-A'mash: I heard Al-Ḥajjāj saying on the pulpit, "The Sūra in which Al-Baqara (the cow) is mentioned and the Sura in which the family of 'Imrān is mentioned and the Sūra in which the women (An-Nisā) is mentioned." I mentioned this to Ibrāhīm, and he said, "'Abdur-Raḥmān bin Yazīd told me, 'I was with Ibn Mas'ūd رضي الله عنه when he did the Rami of the Jamrat-ul-'Aqaba. He went down the middle of the valley, and when he came near the tree (which was near the Jamra) he stood opposite to it and threw seven small pebbles and said: 'Allāhu-Akbar' on throwing every pebble.' Then he said, 'By Him, except Whom none has the right to be worshipped, here (at this place) stood the one on whom Sūrat-al-Baqra was revealed (i. e. Allāh's Apostle ﷺ).'"

٨٠٦ - حَدَّثَنَا مُسَدَّدٌ، عَنْ عَبْدِ الوَاحِدِ قَالَ: حَدَّثَنَا الأَعْمَشُ قَالَ: سَمِعْتُ الحَجَّاجَ يَقُولُ عَلَى المِنْبَرِ السُّورَةُ الَّتِي يُذْكَرُ فِيهَا البَقَرَةُ، وَالسُّورَةُ الَّتِي يُذْكَرُ فِيهَا آلُ عِمْرَانَ، وَالسُّورَةُ الَّتِي يُذْكَرُ فِيهَا النِّسَاءُ. قَالَ: فَذَكَرْتُ ذَلِكَ لإِبْرَاهِيمَ فَقَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ يَزِيدَ أَنَّهُ كَانَ مَعَ ابْنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ حِينَ رَمَى جَمْرَةَ العَقَبَةِ، فَاسْتَبْطَنَ الوَادِيَ حَتَّى إِذَا حَاذَى بِالشَّجَرَةِ اعْتَرَضَهَا فَرَمَى بِسَبْعِ حَصَيَاتٍ. يُكَبِّرُ مَعَ كُلِّ حَصَاةٍ ثُمَّ قَالَ: مِنْ هَهُنَا وَالَّذِي لَا إِلَهَ غَيْرُهُ قَامَ الَّذِي أُنْزِلَتْ عَلَيْهِ سُورَةُ البَقَرَةِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

CHAPTER. Not standing (for invocation) after doing Rami of the Jamrat-ul-'Aqaba. Ibn 'Umar رضي الله عنهما narrated this from the Prophet ﷺ.

بَابٌ مَنْ رَمَى جَمْرَةَ العَقَبَةِ وَلَمْ يَقِفْ. قَالَهُ ابْنُ عُمَرَ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

CHAPTER. After doing Rami of the (other) two Jamrāt, one should face the Qibla (Ka'ba) and then go and stand on level ground.

بَابٌ إِذَا رَمَى الجَمْرَتَيْنِ يَقُومُ مُسْتَقْبِلَ القِبْلَةِ وَيُسْهِلُ.

807. Narrated Salim: Ibn 'Umar رضي الله عنهما used to do Ramī of the Jamrat-ud-Dunya (the Jamra near to the Khaif mosque) with seven small stones and used to recite Takbīr on throwing every pebble.

٨٠٧ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا طَلْحَةُ بْنُ يَحْيَى: حَدَّثَنَا يُونُسُ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا: أَنَّهُ كَانَ يَرْمِي

He then would go ahead till he reached the level ground where he would stand facing the Qibla for a long time to invoke (Allāh) raising his hands (while invoking). Then he would do Ramī of the Jamrat-ul-Wusṭā (middle Jamra) and then he would go to the left towards the middle ground, where he would stand facing the Qibla. He would remain standing for a long period to invoke (Allāh) raising his hands, and would stand there for a long period. Then he would do Ramī of the Jamrat-ul-'Aqaba from the middle of the valley, but he would not stay by it, and then he would leave and say, "I saw the Prophet ﷺ doing the same."

الجَمْرَةَ الدُّنيا بِسَبْعِ حَصَيات ، يُكَبِّرُ عَلى إِثْرِ كُلِّ حَصَاة ثُمَّ يَتَقَدَّمُ حتى يُسْهِلَ فَيَقُومَ مُسْتَقْبِلَ القِبْلَةِ . فَيَقُومُ طَوِيلاً وَيَدْعُو وَيَرْفَعُ يَدَيْهِ ثُمَّ يَرْمِى الوُسْطَى . ثُمَّ يأخُذُ ذَاتَ الشِّمالِ فَيَسْتَهِلُ وَيَقُومُ مُسْتَقْبِلَ القِبْلَةِ ، فَيَقُومُ طَوِيلاً وَيَدْعُو وَيَرْفَعُ يَدَيْهِ وَيَقُومُ طَوِيلاً . ثُمَّ يَرْمِى جَمْرَةَ ذَاتِ العَقَبَةِ مِنْ بَطْنِ الوَادِى . وَلا يَقِفُ عِنْدَها ثُمَّ يَنْصَرِفُ فَيَقُولُ : هٰكَذَا رَأَيْتُ النَّبِىَّ صلى اللهُ عليهِ وسلَّم يَفْعَلُهُ .

CHAPTER. To raise the hands (for invocation) near Al-Jamrat-ad-Dunya and Al-Jamrat-ul-Wusṭā.

باب رَفْعِ اليَدَيْنِ عِنْدَ جَمْرَةِ الدُّنْيا وَالوُسْطَى .

808. Narrated Sālim bin 'Abdullāh: 'Abdullāh bin 'Umar رضي الله عنه used to do Ramī of the Jamrat-ud-Dunya with seven small pebbles and used to recite Takbīr on throwing each stone. He, then, would proceed further till he reached the level ground, where he would stay for a long time, facing the Qibla to invoke (Allāh) raising his hands. Then he would do Ramī of the Jamrat-ul-Wusṭā similarly and would go to the left towards the level ground, where he would stand for a long time facing the Qibla to invoke (Allāh) raising his hands. Then he would do Ramī of the Jamrat-ul- 'Aqaba from the middle of the valley, but he would not stay by it

٨٠٨ ـ حدَّثَنا إِسْمَاعِيلُ بنُ عَبْدِ اللهِ قالَ : حدَّثَنِى أَخِى ، عَنْ سُلَيْمانَ ، عَنْ يُونُسَ بنِ يَزِيدَ ، عَنِ ابنِ شِهابٍ ، عَنْ سالِمِ بنِ عَبْدِ اللهِ : أَنَّ عَبْدَ اللهِ بنَ عُمَرَ رَضِيَ اللهُ عَنْهُما كانَ يَرْمِى الجَمْرَةَ الدُّنْيا بِسَبْعِ حَصَياتٍ . ثُمَّ يُكَبِّرُ عَلى إِثْرِ كُلِّ حَصَاةٍ ، ثُمَّ يَتَقَدَّمُ فَيُسْهِلُ فَيَقُومُ مُسْتَقْبِلَ القِبْلَةِ قِياما طَوِيلاً ، فَيَدْعُو وَيَرْفَعُ يَدَيْهِ . ثُمَّ يَرْمِى الجَمْرَةَ الوُسْطَى كذلكَ فَيَأْخُذُ ذَاتَ الشِّمالِ فَيُسْهِلُ وَيَقُومُ مُسْتَقْبِلَ القِبْلَةِ قِياما طَوِيلاً فَيَدْعُو وَيَرْفَعُ

and would say, "I saw Allāh's Apostle ﷺ doing like that."

CHAPTER. Invoking (Allāh) near the two Jamrāt. Az-Zuhrī said, "Whenever Allāh's Apostle ﷺ stoned the Jamra near Mina mosque, he would do Ramī of it with seven small pebbles and say Takbīr on throwing each pebble. Then he would go ahead and stand facing the Qibla with his hands raised, and invoke (Allāh) and he used to stand for a long period. Then he would come to the second Jamra (Al-Wusṭā) and stone it with seven small stones, reciting Takbīr on throwing each stone. Then he would descend to the left near the valley and stand facing the Qibla with raised hands to invoke (Allāh). Then he would come to the Jamra near the 'Aqaba (Jamrat-al-'Aqaba) and do Ramī of it with seven small pebbles, reciting Takbīr on throwing each stone. He then would leave and not stay by it."

Narrated Az-Zuhrī: I heard Sālim bin 'Abdullāh saying the same from his father from the Prophet ﷺ. And Ibn 'Umar used to do the same.

CHAPTER. To perfume oneself after doing Ramī of the Jimār and to have one's head shaved before Ṭawāf-al-Ifāḍa.

يَدَيْهِ، ثُمَّ يَرْمِي الجَمْرَةَ ذَاتَ العَقَبَةِ مِنْ بَطْنِ الوَادِي وَلَا يَقِفُ عِنْدَهَا وَيَقُولُ: هَكَذَا رَأَيْتُ رَسُولَ اللهِ صلى الله عليه وسلَّم يَفْعَلُ.

باب الدُّعَاءِ عِنْدَ الجَمْرَتَيْنِ. وَقَالَ مُحَمَّدٌ: حدَّثَنا عُثْمَانُ بنُ عُمَرَ: أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ أَنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم كانَ إِذَا رَمَى الجَمْرَةَ الَّتِي تَلِي مَسْجِدَ مِنًى يَرْمِيهَا بِسَبْعِ حَصَيَاتٍ، يُكَبِّرُ كُلَّمَا رَمَى بِحَصَاةٍ. ثُمَّ تَقَدَّمَ أَمَامَهَا فَوَقَفَ مُسْتَقْبِلَ القِبْلَةِ رَافِعًا يَدَيْهِ يَدْعُو وكَانَ يُطِيلُ الوُقُوفَ. ثُمَّ يَأْتِي الجَمْرَةَ الثَّانِيَةَ فَيَرْمِيهَا بِسَبْعِ حَصَيَاتٍ، يُكَبِّرُ كُلَّمَا رَمَى بِحَصَاةٍ. ثُمَّ يَنْحَدِرُ ذَاتَ اليَسَارِ مِمَّا يَلِي الوَادِيَ فَيَقِفُ مُسْتَقْبِلَ القِبْلَةِ رَافِعًا يَدَيْهِ يَدْعُو. ثُمَّ يَأْتِي الجَمْرَةَ الَّتِي عِنْدَ العَقَبَةِ فَيَرْمِيهَا بِسَبْعِ حَصَيَاتٍ يُكَبِّرُ عِنْدَ كُلِّ حَصَاةٍ ثُمَّ يَنْصَرِفُ وَلَا يَقِفُ عِنْدَهَا. قَالَ الزُّهْرِيُّ: سَمِعْتُ سَالِمَ بنَ عَبْدِ اللهِ يُحَدِّثُ بِمِثْلِ هَذَا عَنْ أَبِيهِ عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم. وكانَ ابنُ عُمَرَ يَفْعَلُهُ.

باب الطِّيبِ بَعْدَ رَمْيِ الجِمَارِ، وَالحَلْقِ قَبْلَ الإِفَاضَةِ.

809. Narrated 'Abdur-Raḥmān bin Al-Qāsim: I heard my father who was the best man of his age, saying, "I heard 'Aisha رضي الله عنها saying, 'I perfumed Allāh's Apostle ﷺ with my own hands before finishing his Iḥrām before he performed Ṭawāf-al-Ifāḍa.' She spread her hands (while saying so)."

٨٠٩ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ القَاسِمِ: أَنَّهُ سَمِعَ أَبَاهُ وَكَانَ أَفْضَلَ أَهْلِ زَمَانِهِ يَقُولُ: سَمِعْتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، تَقُولُ: طَيَّبْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِيَدَيَّ هَاتَيْنِ حِينَ أَحْرَمَ، وَلِحِلِّهِ حِينَ أَحَلَّ قَبْلَ أَنْ يَطُوفَ، وَبَسَطَتْ يَدَيْهَا.

CHAPTER. Ṭawāf-al-Wadā'.

بابُ طَوَافِ الوَدَاعِ.

810. Narrated Ibn 'Abbās رضي الله عنهما: The people were ordered to perform the Ṭawāf of the Kaba (Ṭawāf-al-Wadā') as the last thing to do before leaving (Mecca). except the menstruating women who were excused.

٨١٠ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا سُفْيَانُ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أُمِرَ النَّاسُ أَنْ يَكُونَ آخِرُ عَهْدِهِمْ بِالبَيْتِ، إِلَّا أَنَّهُ خُفِّفَ عَنِ الحَائِضِ.

811. Narrated Anas bin Mālik رضي الله عنه: The Prophet ﷺ offered the Ẓuhr, 'Aṣr, Maghrib and the 'Ishā' prayers and slept for a while at a place called Al-Maḥaṣṣab and then rode to the Ka'ba and performed Ṭawāf round it.

٨١١ - حَدَّثَنَا أَصْبَغُ بْنُ الفَرَجِ: أَخْبَرَنَا ابْنُ وَهْبٍ، عَنْ عَمْرِو بْنِ الحَارِثِ، عَنْ قَتَادَةَ: أَنَّ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ حَدَّثَهُ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى الظُّهْرَ وَالعَصْرَ وَالمَغْرِبَ وَالعِشَاءَ، ثُمَّ رَقَدَ رَقْدَةً بِالمُحَصَّبِ، ثُمَّ رَكِبَ إِلَى البَيْتِ فَطَافَ بِهِ. تَابَعَهُ اللَّيْثُ: حَدَّثَنِي خَالِدٌ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ: أَنَّ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ حَدَّثَهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

CHAPTER. If a woman get her menses after Ṭawāf-al-Ifāḍa (would it be obligatory for her to perform Ṭawāf-al-Wadā'?).

بابٌ إذَا حاضَتِ المَرْأَةُ بَعْدَ مَا أفاضَتْ.

812. Narrated 'Aisha رضي الله عنها : Safiya bint Huyay, the wife of the Prophet ﷺ got her menses, and Allāh's Apostle ﷺ was informed of that. He said, "Would she delay us?" The people said, "She has already performed Ṭawāf-al-Ifāḍa." He said, "Therefore she will not (delay us)."

٨١٢ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أخبرَنا مالكٌ، عَنْ عَبْدِ الرَّحْمَنِ بنِ القاسِمِ، عَنْ أبيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: أنَّ صَفِيَّةَ بِنْتَ حُيَيٍّ زَوْجَ النَّبِيِّ صلى اللهُ عليهِ وسلَّم حاضَتْ فَذُكِرَ ذَلِكَ لِرَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم فَقالَ: أحابِسَتُنا هِيَ؟ قالُوا، إنَّها قَدْ أفاضَتْ. قالَ: فَلا إذاً.

813. Narrated 'Ikrima: The people of Medina asked Ibn 'Abbās رضي الله عنهما about a woman who got her menses after performing Ṭawāf-al-Ifāḍa. He said, "She could depart (from Mecca)." They said, "We will not act on your verdict and ignore the verdict of Zaid." Ibn 'Abbās said, "When you reach Medina, inquire about it." So, when they reached Medina they asked (about that). One of those whom they asked was Um Sulaim. She told them the narration of Ṣafiya (812).

٨١٣ - حدَّثَنا أبُو النُّعْمانِ: حدَّثَنا حَمَّادٌ، عَنْ أيُّوبَ، عَنْ عِكْرِمَةَ: أنَّ أهْلَ المَدِينَةِ سَألُوا ابنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما عَنِ امْرَأةٍ طافَتْ، ثُمَّ حاضَتْ. قالَ لَهُمْ: تَنْفِرُ. قالُوا: لا نَأخُذُ بِقَوْلِكَ وَنَدَعُ قَوْلَ زَيْدٍ. قالَ: إذَا قَدِمْتُمُ المَدِينَةَ فَسَلُوا. فَقَدِمُوا المَدِينَةَ فَسَألُوا فَكانَ فِيمَنْ سَألُوا أمَّ سُلَيْمٍ. فَذَكَرَتْ حَدِيثَ صَفِيَّةَ. رَواهُ خالِدٌ وَقَتادَةُ عَنْ عِكْرِمَةَ.

814. Narrated Ibn 'Abbās رضي الله عنهما : A menstruating woman was allowed to leave Mecca if she had done Ṭawāf-al-Ifāḍa. Ṭāwūs (a sub-narrator) said from his father, "I heard Ibn 'Umar saying that she

٨١٤ - حدَّثَنا مُسْلِمٌ: حدَّثَنا وُهَيْبٌ: حدَّثَنا ابنُ طاوُسٍ، عَنْ أبيهِ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: رُخِّصَ لِلحائِضِ أنْ تَنْفِرَ إذَا أفاضَتْ. قالَ:

would not depart. Then later I heard him saying that the Prophet ﷺ had allowed them (menstruating women) to depart."

815. Narrated ‘Āisha رضي الله عنها : We set out with the Prophet ﷺ with the intention of performing Ḥajj only. The Prophet ﷺ reached Mecca and performed the Ṭawāf of the Ka‘ba and between Ṣafā and Marwa and did not finish the Iḥrām, because he had the Hadī with him. His companions and his wives performed the Ṭawāf (of the ‘Ka‘ba and between Safā and Marwa), and those who had no Hadī with them finished their Iḥrām. I got the menses and performed all the rites and ceremonies of Ḥajj. So, when the Night of Ḥaṣba (night of departure) came, I said, "O Allāh's Apostle! All your companions are returning with Ḥajj and ‘Umra except me." He asked me, "Didn't you perform the Ṭawāf of the Ka‘ba when you reached Mecca?" I said, "No." He said, "Go to Tan‘īm with your brother ‘Abdur-Raḥmān, and assume Iḥrām for ‘Umra and I will wait for you at such and such a place." So I went with ‘Abdur-Raḥmān to Tan‘īm and assumed Ihram for ‘Umra. Then Ṣafiya bint Huyay got menses. The Prophet ﷺ said, "‘Aqrā Ḥalqā! (1) You will detain us! Didn't you perform Ṭawāf (al-Ifāḍa) on the Day of Naḥr (slaughtering)?" She said, "Yes, I did." He said, "Then there is no harm, proceed

وسَمِعْتُ ابنَ عُمَرَ يَقُولُ: إنَّها لا تَنْفِرُ. ثُمَّ سَمِعْتُهُ يَقُولُ بَعْدُ: إنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ رَخَّصَ لَهُنَّ.

٨١٥ ـ حدَّثنا أبُو النُّعْمانِ: حدَّثنا أبُو عَوَانَةَ، عَنْ مَنْصُورٍ، عَنْ إبْراهِيمَ، عَنِ الأسْوَدِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: خَرَجْنا مَعَ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ ولا نُرَى إلاَّ الحَجَّ، فَقَدِمَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ فَطافَ بالبَيْتِ وبَيْنَ الصَّفا والمَرْوَةِ ولَمْ يَحِلَّ، وكانَ مَعَهُ الهَدْيُ. فَطافَ مَنْ كانَ مَعَهُ مِنْ نِسائِهِ وأصْحابِهِ وحَلَّ مِنْهُمْ مَنْ لَمْ يَكُنْ مَعَهُ الهَدْيُ. فَحاضَتْ هِيَ فَنَسَكْنا مَناسِكَنا مِنْ حَجِّنا، فَلَمَّا كانَتْ لَيْلَةُ الحَصْبَةِ لَيْلَةُ النَّفْرِ قالَتْ: يا رَسُولَ اللهِ، كُلُّ أصْحابِكَ يَرْجِعُ بِحَجٍّ وعُمْرَةٍ غَيْرِي. قالَ: ما كُنْتِ تَطُوفِينَ بالبَيْتِ لَيالِيَ قَدِمْنا مَكَّةَ؟ قُلْتُ: لا، قالَ: فاخْرُجِي مَعَ أخِيكِ إلى التَّنْعِيمِ فَأَهِلِّي بِعُمْرَةٍ، و مَوْعِدُكِ مَكانَ كَذا وكَذا، فَخَرَجْتُ مَعَ عَبْدِ الرَّحْمنِ إلى التَّنْعِيمِ فَأَهْلَلْتُ بِعُمْرَةٍ. وحاضَتْ صَفِيَّةُ بِنْتُ حُيَيٍّ، فَقالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ: عَقْرَى حَلْقَى، إنَّكِ لَحابِسَتُنا. أما كُنْتِ طُفْتِ

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(1) See the glossary.

on." So I met the Prophet ﷺ when he was ascending the heights towards Mecca and I was descending, or vice-versa.

يَوْمَ النَّحْرِ ؟ قَالَتْ : بَلَى ، قَالَ : فَلَا بَأْسَ ، انْفِرِى فَلَقِيتُهُ مُصْعِدًا عَلَى أَهْلِ مَكَّةَ وَأَنَا مُنْهَبِطَةٌ . أَوْ أَنَا مُصْعِدَةٌ وَهُوَ مُنْهَبِطٌ . وَقَالَ مُسَدَّدٌ : قُلْتُ لَا . وَتَابَعَهُ جَرِيرٌ عَنْ مَنْصُورٍ فِى قَوْلِهِ : لَا .

CHAPTER. Whoever offered the ʿAsr prayer at Abṭaḥ on the day of departure from Mina (Day of Nafr).

باب مَنْ صَلَّى الْعَصْرَ يَوْمَ النَّفْرِ بِالْأَبْطَحِ .

816. Narrated ʿAbdul-Azīz bin Rufai: I asked Anas bin Mālik, "Tell me something you have observed about the Prophet ﷺ concerning where he offered the Ẓuhr prayer on the Day of Tarwiya (8th Dhul-Ḥijja)." Anas replied, "He offered it at Mina." I said, "Where did he offer the Asr prayer on the Day of Nafr (day of departure from Mina)?" He replied, "At Al-Abtah," and added, "You should do as your leaders do."

٨١٦ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى : حَدَّثَنَا إِسْحَاقُ بْنُ يُوسُفَ : حَدَّثَنَا سُفْيَانُ الثَّوْرِىُّ ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ قَالَ : سَأَلْتُ أَنَسَ بْنَ مَالِكٍ : أَخْبِرْنِى بِشَىْءٍ عَقَلْتَهُ عَنِ النَّبِىِّ صلى الله عليه وسلم ، أَيْنَ صَلَّى الظُّهْرَ يَوْمَ التَّرْوِيَةِ ؟ قَالَ : بِمِنًى . قُلْتُ : فَأَيْنَ صَلَّى الْعَصْرَ يَوْمَ النَّفْرِ ؟ قَالَ : بِالْأَبْطَحِ . افْعَلْ كَمَا يَفْعَلُ أُمَرَاؤُكَ .

817. Narrated Anas bin Mālik ؓ: The Prophet ﷺ offered the Ẓuhr, ʿAṣr, Maghrib and ʿIshā' prayers and slept for a while at a place called Al-Maḥaṣṣab and then he rode towards the Kaʿba and performed Ṭawāf (al-Wadāʿ).

٨١٧ - حَدَّثَنَا عَبْدُ الْمُتَعَالِ بْنُ طَالِبٍ : حَدَّثَنَا ابْنُ وَهْبٍ قَالَ : أَخْبَرَنِى عَمْرُو بْنُ الْحَارِثِ : أَنَّ قَتَادَةَ حَدَّثَهُ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِىَ اللهُ عَنْهُ : أَنَّ أَنَسَ بْنَ مَالِكٍ حَدَّثَهُ عَنِ النَّبِىِّ صلى الله عليه وسلم أَنَّهُ صَلَّى الظُّهْرَ وَالْعَصْرَ وَالْمَغْرِبَ وَالْعِشَاءَ وَرَقَدَ رَقْدَةً بِالْمُحَصَّبِ ثُمَّ رَكِبَ إِلَى الْبَيْتِ فَطَافَ بِهِ .

CHAPTER. Al-Maḥaṣṣab. (This is situated between Mecca and Mina and is also called "Al-ʿAbṭaḥ" or "Ḥaṣba" or "Khaif Banī Kināna".)

باب المحصَّبِ .

818. Narrated ʿĀisha ؓ : It (i. e. Al-Abṭaḥ) was a place where the Prophet ﷺ used to camp so that it might be easier for him to depart.

٨١٨ - حدَّثَنا أبُو نُعَيْمٍ : حدَّثنا سُفْيانُ ، عَنْ هِشامٍ ، عَنْ أبِيهِ ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ : إنَّما كانَ مَنزِلاً يَنزِلُهُ النَّبِيُّ صلى اللهُ عليهِ وسلَّم لِيَكُونَ أسمَحَ لِخُرُوجِهِ ، تَعْنِي بالأبْطَحِ .

819. Narrated Ibn ʿAbbās ؓ : Staying at Al-Maḥaṣṣab is not one of the rites, but Al-Maḥaṣṣab was a place where Allāh's Apostle ﷺ camped.

٨١٩ - حدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ : حدَّثنا سُفْيانُ ، قالَ عَمْرٌو ، عَنْ عَطاءٍ ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ : لَيْسَ التَّحْصِيبُ بِشَيْءٍ إنَّما هُوَ مَنزِلٌ نَزَلَهُ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم .

CHAPTER. To camp at Dhi-Ṭuwā before entering Mecca and to camp at Al-Baṭḥā› which is at Dhu-l-Ḥulaifa on returning from Mecca.

باب النزُولِ بِذِي طُوًى قَبْلَ أنْ يَدْخُلَ مَكَّةَ ، والنزُولِ بالبَطْحاءِ الَّتِي بِذِي الحُلَيْفَةِ إذا رَجَعَ مِنْ مَكَّةَ .

820. Narrated Nafi : Ibn ʿUmar ؓ used to spend the night at Dhi-Ṭuwa in between the two Thaniyas and then he would enter Mecca through the Thaniya which is at the higher region of Mecca, and whenever he came to Mecca for Ḥajj or ʿUmra, he never made his she-camel kneel down except near the gate of the Masjid (Sacred Mosque) and then he would enter

٨٢٠ - حدَّثَنا إبْراهِيمُ بنُ المُنْذِرِ : حدَّثنا أبُو ضَمْرَةَ : حدَّثَنا مُوسَى بنُ عُقْبَةَ ، عَنْ نافِعٍ : أنَّ ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُما كانَ يَبِيتُ بِذِي الطُّوَى بَيْنَ الثَّنِيَّتَيْنِ ثُمَّ يَدْخُلُ مِنَ الثَّنِيَّةِ الَّتِي بأعْلَى مَكَّةَ . وكانَ إذا قَدِمَ مَكَّةَ حاجًّا أوْ مُعْتَمِرًا لَمْ يُنِخْ ناقَتَهُ إلاَّ

(it) and go to the Black Corner and start from there circumambulating the Ka'ba seven times: hastening in the first three rounds, and walking in the last four.

عِنْدَ بَابِ الْمَسْجِدِ . ثُمَّ يَدْخُلُ فَيَأْتِى الرُّكْنَ الأَسْوَدَ فَيَبْدَأُ بِهِ ، ثُمَّ يَطُوفُ سَبْعاً : ثَلاثاً سَعْياً وَأَرْبَعاً مَشْياً . ثُمَّ يَنْصَرِفُ فَيُصَلِّى سَجْدَتَيْنِ ، ثُمَّ يَنْطَلِقُ قَبْلَ أَنْ يَرْجِعَ إِلَى مَنْزِلِهِ فَيَطُوفُ بَيْنَ الصَّفَا وَالْمَرْوَةِ . وَكَانَ إِذَا صَدَرَ عَنِ الْحَجِّ أَوِ الْعُمْرَةِ أَنَاخَ بِالْبَطْحَاءِ الَّتِى بِذِى الْحُلَيْفَةِ الَّتِى كَانَ النَّبِىُّ صلى اللهُ عليهِ وسلَّم يُنِيخُ بِهَا .

On finishing, he would offer two Rak'āt and set out to perform the Ṭawāf between Ṣafā and Marwa before returning to his dwelling place. On returning from Ḥajj or 'Umra, he used to make his camel kneel down at Al-Baṭḥā' which is at Dhu-l-Ḥulaifa, the place where the Prophet ﷺ used to make his camel kneel down.

821. Narrated Khālid bin Al-Ḥārith: 'Ubaidullāh was asked about Al-Maḥaṣṣab. 'Ubaidullāh narrated: Nāfi' said, "Allāh's Apostle ﷺ, 'Umar and Ibn 'Umar camped there." Nāfi' added, "Ibn 'Umar ؓ used to offer the Ẓuhr and 'Aṣr prayers at it (i. e. Al-Maḥaṣṣab)." I think he mentioned the Maghrib prayer also. I said, "I don't doubt about 'Ishā' (i. e. he used to offer it there also), and he used to sleep there for a while. He used to say, 'The Prophet ﷺ used to do the same.'"

٨٢١ - حَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الْوَهَّابِ : حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ قَالَ : سُئِلَ عُبَيْدُ اللهِ عَنِ الْمُحَصَّبِ ، فَحَدَّثَنَا عُبَيْدُ اللهِ ، عَنْ نَافِعٍ قَالَ : نَزَلَ بِهَا رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم وَعُمَرُ وَابْنُ عُمَرَ . وَعَنْ نَافِعٍ أَنَّ ابْنَ عُمَرَ رَضِىَ اللهُ عَنْهُمَا كَانَ يُصَلِّى بِهَا يَعْنِى الْمُحَصَّبَ الظُّهْرَ وَالْعَصْرَ ، أَحْسِبُهُ قَالَ : وَالْمَغْرِبَ . قَالَ خَالِدٌ : لا أَشُكُّ فِى الْعِشَاءِ وَيَهْجَعُ هَجْعَةً ، وَيَذْكُرُ ذَلِكَ عَنِ النَّبِىِّ صلى اللهُ عليهِ وسلَّم .

CHAPTER. Staying at Dhi-Ṭuwā on returning from Mecca. Nāfi' said: Whenever Ibn 'Umar ؓ approached (Mecca), he used to pass the night at Dhi-Ṭuwā till dawn, and then he would enter Mecca. On his return from Mecca, he used to pass by Dhi-Ṭuwā and pass the night there till dawn, and he used to say that the

بَابُ مَنْ نَزَلَ بِذِى طُوًى إِذَا رَجَعَ مِنْ مَكَّةَ . وَقَالَ مُحَمَّدُ بْنُ عِيسَى : حَدَّثَنَا حَمَّادٌ ، عَنْ أَيُّوبَ ، عَنْ نَافِعٍ ، عَنِ ابْنِ عُمَرَ رَضِىَ اللهُ عَنْهُمَا . أَنَّهُ كَانَ إِذَا أَقْبَلَ بَاتَ بِذِى طُوًى حَتَّى إِذَا أَصْبَحَ دَخَلَ وَإِذَا نَفَرَ مَرَّ

Prophet ﷺ used to do the same.

CHAPTER. Trading during the time of Ḥaij, and selling in the markets of the Pre-Islamic Period.

822. Narrated Ibn 'Abbās رضي الله عنهما : Dhul-Majāz and 'Ukāḍ were the markets of the people during the Pre-Islamic Ignorant Period. When the people embraced Islam, they disliked to do business there till the following Holy Verses were revealed :—

> 'It is no crime in you
> If you seek of the bounty
> Of your Lord (during Ḥajj).'
> (2 : 198)

CHAPTER. To depart from Al-Maḥaṣṣab in the last part of night.

823. Narrated 'Āisha رضي الله عنها : Ṣafiya got her menses on the night of Nafr (departure from Ḥajj), and she said, "I see that I will detain you." The Prophet ﷺ said, "'Aqrā Ḥalqā! Did she perform the Ṭawāf on the Day of Naḥr (slaugtering)?" Somebody replied in the affirmative. He said, "Then depart."

(Different narrators mentioned that) 'Āisha said, "We started with Allāh's Apostle ﷺ (from Medina) with the intention of performing Ḥajj only. When we reached Mecca, he ordered us to finish

بِذِي طُوًى وَبَاتَ بِهَا حَتَّى يُصْبِحَ . وَكَانَ يَذْكُرُ أَنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّم كَانَ يَفْعَلُ ذَلِكَ .

بَابُ التِّجَارَةِ أَيَّامَ المَوْسِمِ وَالبَيْعِ فِي أَسْوَاقِ الجَاهِلِيَّةِ .

٨٢٢ ـ حَدَّثَنَا عُثْمَانُ بْنُ الهَيْثَمِ : أَخْبَرَنَا ابْنُ جُرَيْجٍ : قَالَ عَمْرُو بْنُ دِينَارٍ : قَالَ ابْنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا : كَانَ ذُوالمَجَازِ وَعُكَاظٌ مَتْجَرَ النَّاسِ فِي الجَاهِلِيَّةِ . فَلَمَّا جَاءَ الإِسْلَامُ كَأَنَّهُمْ كَرِهُوا ذَلِكَ حَتَّى نَزَلَتْ ـ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلاً مِنْ رَبِّكُمْ فِي مَوَاسِمِ الحَجِّ .

بَابُ الادِّلَاجِ مِنَ المُحَصَّبِ .

٨٢٣ ـ حَدَّثَنَا عُمَرُ بْن حَفْصٍ : حَدَّثَنَا أَبِي : حَدَّثَنَا الأَعْمَشُ : حَدَّثَنِي إِبْرَاهِيمُ ، عَنِ الأَسْوَدِ ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ : حَاضَتْ صَفِيَّةُ لَيْلَةَ النَّفْرِ ، فَقَالَتْ : مَا أُرَانِي إِلَّا حَابِسَتَكُمْ . قَالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم : عَقْرَى حَلْقَى ، أَطَافَتْ يَوْمَ النَّحْرِ ؟ قِيلَ : نَعَمْ ، قَالَ فَانْفِرِي . قَالَ أَبُو عَبْدِ اللهِ : وَزَادَنِي مُحَمَّدٌ : حَدَّثَنَا مُحَاضِرٌ قَالَ : حَدَّثَنَا الأَعْمَشُ ، عَنْ إِبْرَاهِيمَ ، عَنِ الأَسْوَدِ ،

the Iḥrām. When it was the night of Nafr (departure), Ṣafiya bint Ḥuyay got her menses. The Prophet ﷺ said, "Halqā ʿAqrā! I think that she will detain you," and added, "Did you perform the Ṭawāf on the Day of Naḥr (slaughtering)?" She replied, "Yes." He said, "Then depart." I said, "O Allāh's Apostle! I have not yet finished the Iḥrām." He replied, "Perform ʿUmra from Tanʿim." My brother went with me and we came across the Prophet ﷺ in the last part of the night. He said, "Wait at such and such a place."

عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: خَرَجْنا مَعَ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم لا نَذْكُرُ إلاَّ الحَجَّ فَلَمَّا قَدِمْنا أمَرَنا أنْ نَحِلَّ. فَلَمَّا كانَتْ لَيْلَةُ النَّفْرِ حاضَتْ صَفِيَّةُ بِنْتِ حُيَيٍّ، فَقالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم: حَلْقَى عَقْرَى، ما أرَاها إلاَّ حابِسَتَكُمْ. ثُمَّ قالَ: كُنْتِ طُفْتِ يَوْمَ النَّحْرِ؟ قالَتْ: نَعَمْ قالَ: فانْفِري. قُلْتُ: يا رَسُولَ اللهِ: إنِّي لَمْ أكُنْ حَلَلْتُ، قالَ فاعْتَمِري مِنَ التَّنْعِيمِ. فَخَرَجَ مَعَها أخُوها فَلَقِيناهُ مُدَّلِجاً. فَقالَ: مَوْعِدُكَ مَكانَ كَذا و كَذا.

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Transliteration of certain formulas and their meanings

1. Allāhumma aslamtu wajhī ilaika, wa fauwaḍtu amrī ilaika, wa aha'tu ẓahrī ilaika raghbatan wa rahbatan ilaika. Lā malj'a minka illā ilaika. Allāhumma āmantu bikitābika-l-lad̲h̲ī anzalta wa binabiyika-l-lad̲h̲ī arsalta.

   (O Allāh ! I surrender to You and trust You in all my affairs and depend upon You for Your Blessings both with hope and fear of You. There is no place of protection and safety except with You. O Allāh ! I believe in the Book You have revealed and in the Prophet whom You have sent).

2. Wa as̲h̲-hadu anna Muḥammadan Rasūlul-lāh.

   (and I certify that Muḥammad is Allāh's Apostle).

3. Ḥaiya 'alaṣ-ṣalā (t).

   (Come for the prayer).

4. Lā ḥawla walā quwata illā billāh.

   (There is neither might nor any power except with Allāh).

5. Allāhumma Rabba hād̲h̲ihi-l-da 'watit-tāmmati waṣ-ṣalātil-qā'imati, āti Muḥammadan al-wasilata wal-faḍīlata, wab'at̲h̲hu maqāman Maḥmūdan-il-lad̲h̲ī wa'adtahu.

   (O Allāh ! Lord of this perfect call and of the regular prayer which is going to be established ! Kindly give Muḥammad the right of intercession and superiority and send him (on the Day of Judgement) to the best and the highest place in Paradise which You promised him).

6. Sami'a-l-lāhu liman ḥamidah.

   (Allāh heard those who sent praises to Him).

7. Rabbanā wa laka-l-ḥamd.

   (O our Lord ! All the praises are for You).

8. Allāhumma, bā'id bainī wa baina k̲h̲aṭāyāya kamā bā'adta baina-l-mas̲h̲riqi wal-maghrib. Allāhumma, naqqinī min k̲h̲aṭāyāya kamā yunaqqa-t̲h̲t̲h̲awbu l-abyaḍu mina-d-danas. Allāhumma, ighsil k̲h̲aṭāyāya bil-mā'i wa-t̲h̲-t̲h̲alji wal-barad.

(O Allāh ! Set me apart from the sins (faults) as East and West are set apart from each other and cleanse me from sins as a white garment is cleaned of dirt (after thorough washing). O Allāh ! Wash off my sins with water, snow and hail).

9. Al-ḥamdu lil-lāhi Rabil-ʿālamīn.

(All praises are for Allāh the Lord of the Worlds).

10. At-taḥiyātu lil-lāhi waṣ-ṣalawātu waṭ-ṭaiyibātu. As-sālāmu ʿalaika aiyuha-n-Nabiyu wa raḥmatu-l-lāhi wa barakātuhu. As-salāmu ʿalainā waʿalāʿibādil-lāh iṣ-ṣāliḥīn.

(All the compliments, prayers and good things are due to Allāh ; peace be on you, O Prophet, and Allāh's mercy and blessings be on you. Peace be on us and on the true pious devotees of Allāh).

11. Allāhumma innī aʿūdhu bika minʿadhābil-qabri, wa aʿūdhu bika min fitnatil-masīḥid-dajjāl, wa aʿūdhu bika min fitnatil-maḥyā wa fitnatil-mamāti. Allāhumma innī aʿūdhu bika minal-maʾthami wal-maghrami.

(O Allāh, I seek Your protection against the punishmant of the grave and against the afflictions of Pseudo Christ 'Dajjāl' and the afflictions of life and death. O Allāh, I seek Your protection against sins and debts).

12. Allāhumma inni ẓalamtu nafsī zulman kathīran. Walā yaghfirudh-dhunuba illā anta, faghfirlī maghfiratan min ʿindika, war-ḥamnī innaka antal-ghafurur-raḥīm.

(O Allāh ! I have done great injustice to myself and none except You forgives sins, so please forgive me and be Merciful to me as You are the Forgiver, the Merciful).

13. Lā-ilāha ilal-lāh waḥdahu lā sharīka lahu, lahul-mulk wa lahul- ḥamd, wahuwa ʿalā kulli shaiʾin qadīr. Allāhumma lā māniʿa limā aʿṭait, wa lā muʿṭiya limā manaʿt, wa lā yanfaʿu dhal-jaddi minka-l-jadd

(None has the right to be worshipped but Allāh and nothing is to be worshipped along with Him, for Him is the kingdom and all the praises are for Him and He is omnipotent. O Allāh ! Nobody can hold back what You give and nobody can give what You hold back, and the luck of lucky people will not be of any use before You).